

# Foundations of the Faith Series

Bible Study Workbook—Course 103



*He shall be like a tree  
planted by the rivers of water  
Psalm 1:3a*

Prepared for the Safe Haven Berean Fellowship, Ministry of the Word  
by Pastor David Braden

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## Foundations of the Faith 103

### INTRODUCTION

This workbook is the third of four workbooks in the “Foundations of the Faith” series.

In this series of teachings, I am responding to the need of Christians in the body of Christ to be able to give an answer for the things they believe.

Some of the topics were identified by listening to the questions being asked by believers. The lessons in these booklets are designed to provide an introduction to the issues being addressed. Further study on the part of each student is encouraged to solidify the believer’s position relative to these topics. The believer is encouraged to study the scriptures provided and see if the things presented are true. (Acts 17:11)

Some lessons are provided in which the student is to “fill in the blanks.” The answers will be found in the scripture references provided.

Still other lessons are provided in which no “fill in the blanks” are provided. These lessons are generally the impartation of knowledge. This information is found in sources outside of the Bible such as Bible dictionaries and commentaries.

These lessons are prepared for use as homework for the Foundations of the Faith classes or study groups. It is recommended that each lesson be completed prior to the class time on that subject.

In order to maximize your benefits from this course, it is recommended that your homework efforts include a period of time to meditate and consider the things you discover in each lesson, rather than completing the assignment merely to “fill in the blanks.”

# BIBLE STUDY #1

## The Problem of Man

### The World's Desperate Situation (why the gospel is needed)

- Lesson Outline:**
- I. Introduction
  - II. Defining the Problem
  - III. Summary
  - IV. Man's Desperate Problem and God's Divine Solution

The purpose of this lesson is to define the problem of man.

It also establishes a basis for answering the question often heard in gospel discussions:

“What about the heathen in (you fill in the blank) who have never heard the gospel of Jesus Christ?”

And, although this lesson focuses on man's problem, it also includes a summary of God's Divine Solution to man's problem at the end of the lesson.

#### I. Introduction

Man was created in the likeness of God. (see Genesis 1 and 2) This work of God, along with the others He completed during the creation week, was declared to be good.

There were no defects in man as originally created.

What went wrong? In the short space of 3 chapters of Bible history, man has come under God's judgment.

The consistent declaration of the bible from this point forward is that mankind is morally corrupt.

If man was created in God's image, to be like God, a loving and compassionate God, how did this change occur? And... why is there so much hatred, strife and warring in the world today?

What is man's problem?

#### II. Defining the Problem

To begin, we turn to the third chapter of the book Genesis. Read Genesis 3.

What happened to Adam and Eve in this chapter? \_\_\_\_\_

What was God's conclusion about the man? (v. 22) \_\_\_\_\_

\_\_\_\_\_

Note that the biblical concept of knowing is generally to have experiential knowledge of something, not just head knowledge with facts and data stored in our computer memory bank.

Read Genesis 6:1-5

What had happened to man after the events of Genesis 3?

\_\_\_\_\_

What did God say about man in 6:5? \_\_\_\_\_

Read Jeremiah 17:9

What did Jeremiah say about the heart of man?

\_\_\_\_\_

In Jeremiah 10:23, he declared: "O LORD, I know the way of man is not in himself: it is not in man who walks to direct his own steps."

He is saying that man does not know what is good for himself. He needs guidance apart from what he himself knows.

The Bible maintains one consistent view of human nature after the events of Genesis chapter 3:

Man is mortal and is morally weak, destined to die after a period of years on the earth.

He was created with amazing powers of intelligence, conscience and the ability to choose. Man is also subject to the pressures exerted by his own nature (the natural man) to please himself. He is constantly under pressure to be self-indulgent, lust after what others have and, above all, to defend his own pride, sense of self-importance and right to self-rule.

Knowing what he ought to do, he often fails to do it. In the terms of the Bible, even when men know the will of God, they prefer to do what they desire to do instead. (see Romans 7)

Some of the conclusions the Bible teaches us about man's problem are:

- We live in a fallen world. (fallen from our original design at creation)
- We live under this world's ruler.
- We are separated from God and are enemies of God.
- We are under the sentence of death.

The sickness of sin has infected everyone.

Mankind, by itself, has no way of repairing the damage, or of fixing what has been done.

The image of God in all of mankind is marred.

We are held captive to the cares of this world:

- a. the lusts of the flesh,
- b. the lust of the eyes, and
- c. the pride of life.

In view of the above, isn't it ironic that:

- we will always exalt ourselves and hide our failures.
- We will always write our own biographies in the most glowing terms possible.  
(See the Bible for honesty in showing us not only the good but the failings of many a man of God.)

Now let's examine a letter of Paul, the book of Romans, that describes more about the condition of man:

1. Who has knowledge of God and what kind of knowledge do they have?

From Romans 1:19 "...because what may be known of God is manifest in them: for God has shown it to them."

v.20 "For since the creation of the world, His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead,..."

v.21 "Because although they knew God..."

v.32 "...who knowing the righteous judgment of God,..."

The knowledge of God as seen in creation (power and divine nature) identified in 1:18 – 2:17 is possessed by \_\_\_\_\_.

The Jews had all of this knowledge plus the adoption, the glory, the covenants, the giving of the Law, the service of God, the promises, the fathers (patriarchs), and the Messiah came from Israel. (see Rom. 9:4-5)

To summarize:

- A. \_\_\_\_\_ has some knowledge of God.
- B. The act of passing judgment on others (which everyone does) demonstrates that the truth of God is written on the conscience of \_\_\_\_\_. (2:1-3)
- C. There are people who do not have the Law (Gentiles), who instinctively do the things required by the Law. (Rom. 2:14-15)  
This also applies to the Jews since, by creation, we are all descended from Adam.

This shows that:

- (1) the work of the law is written in their \_\_\_\_\_;
- (2) their \_\_\_\_\_ bear witness with the right or wrongness of the action;
- (3) their \_\_\_\_\_ accuse or excuse them.

Here we see the heart, the conscience and the mind/thoughts/memory all involved and possessing some knowledge of what the Law requires (without ever having seen or heard the Law).

### Conclusions:

1. God has given everyone some knowledge of God and the Law by His creative acts.
2. There is no one who has absolutely no knowledge of God.

Question: What will God do if someone responds rightly to the knowledge of God that they have? \_\_\_\_\_

What does Paul state that God will do with respect to the various levels of the knowledge of God that man has? Everyone will be judged according to the knowledge they have. see Rom. 2:12

2. What did they do with the knowledge they had? (See following verses in Rom. 1)

v. 21 *did not \_\_\_\_\_ God  
became \_\_\_\_\_ in their \_\_\_\_\_  
their foolish hearts were \_\_\_\_\_*

v.22 *they became \_\_\_\_\_.*

*they exchanged \_\_\_\_\_ for the corruptible.*

*v.25 they worshipped the \_\_\_\_\_ rather than the creator.*

The primary conclusion from the above is that every one has some knowledge of God by creation and in the created universe. But man rejects the knowledge of God that he has and sets himself up as God (creates the gods he will worship and serve.)

Why does he do this? because he wants to be God.  
because he doesn't want someone to rule over him.

### **III. Summary:**

Summarize what you have learned about the condition of man:

1. Gen. 3 \_\_\_\_\_
2. Gen. 6 \_\_\_\_\_
3. Jer. 17 \_\_\_\_\_
4. The Bible in general \_\_\_\_\_
5. Romans 1 \_\_\_\_\_

### **“What about the heathen?”**

Recall from above that everyone has some knowledge of God in their minds, hearts and consciences.

And, everyone, no matter their language or location on the earth (see Ps 19:1-4) has access to the knowledge of God's eternal power and deity in the creation. (see Rom. 1:20)

Read Romans 2:12

According to Rom. 2:12, how will each person be judged?

Answer: by their response to the knowledge of God that they have.

“He will punish sin wherever it is found. He will punish the heathen when they sin, even though they never had God's written laws, for down in their hearts they know right from wrong. God's laws are written within them; their own conscience accuses them, or sometimes excuses them. And God will punish the Jews for sinning because they have His written laws and don't obey them. They know what is right but don't do it.” (Living Bible – paraphrase)

#### IV. Man's Desperate Problem and God's Divine Solution

The following chart (from Romans 5) summarizes Man's Desperate Problem and God's Divine Solution.

	<b>That which comes to man by Adam</b>	<b>That which comes to man by Christ</b>
5:15	Many died	Gift and grace – abound to many
5:16	Judgment resulting in condemnation	Free gift – justification
5:17	Death reigned	Righteousness to reign in life
5:18	Condemnation to all men	Justification to all men
5:19	Many were made sinners	Many are made righteous
5:20	Law – transgression increased	Grace - abounded all the more
5:21	Sin reigned in death	Grace reigns through righteousness to eternal life

As a result of God's actions in Christ, the kingdom and reign of sin is overthrown and the kingdom of grace is established.

Broken fellowship is restored.

The enemy (death) is overcome.

The newly birthed "saint" is declared righteous in God's sight and, by virtue of Christ's righteousness which has been imparted to him, he can now have fellowship with God.

## BIBLE STUDY #2

### The Work of the Cross

Our God is an amazing God. When He works on behalf of man, His works are always amazing.

One of the most amazing things He has done centers in the cross of Christ Jesus. We enter into covenant with God through faith by His grace based upon the work of the cross. And then we spend the rest of our lives discovering what He has done for us.

No one understands the cross when it is first embraced.

What He has done by the cross is to provide for every need that we will ever have while we are living here on earth.

The goal of this lesson is to take an initial look at some of the treasures of the cross.

We will make a beginning by looking briefly at a number of specific things (there are more) that God accomplished in Christ through the cross. I hope when you've finished this lesson that you will be amazed at the things God has done. And be sure to read the epilogue at the end of this lesson.

1. He has redeemed us.

Redemption means "to buy back," to purchase out of the slave market of sin.

Read I Pet. 1:18-19

What was the purchase price required for "buying us back?" \_\_\_\_\_  
\_\_\_\_\_

What have we been redeemed from? Titus 2:14 \_\_\_\_\_

2. We are reconciled to God.

To reconcile means to restore a damaged or broken relationship.

Why did we need to be reconciled and to whom? Rom. 5:10-11 \_\_\_\_\_  
\_\_\_\_\_

3. God's wrath towards us because of sin has been propitiated. Rom. 3:23- 26

Biblically, propitiation means to satisfy the wrath of God. Since His wrath has now been satisfied or fulfilled, God is no longer angry at the sinner-become-a-believer. We are no longer at war with God.

We now have peace with God and suffering His wrath at the final judgment is no longer a part of our future. We now have peace with God.

In the Old Testament, God met his people when the blood of the sacrificial offering was sprinkled on the altar. Now, Christ's death and sacrificial blood brings us into fellowship with God.

4. We are forgiven. Eph. 1:7

All of our sins, past, present and future, have been forgiven. Col. 2:13

When Christ died on the cross, He died for the sins of all mankind, for all time.

5. We are justified.

The accomplishment of our justification includes several items:

1. All of the sins I've committed or will ever commit are forgiven.
2. The sin of Adam which was imputed to the whole human race is now removed.
3. The righteous life of Christ is now imparted (imputed) to my account.

Justified indicates that we are now "just-as-if-I'd" never sinned, although there is much work remaining to be accomplished in the heart and life of the new believer. We have been taken to court regarding our crimes against God and are now declared "not guilty" by the work of the cross. We have been acquitted.

The Psalmist declares that our sins have been removed as far away from us as the east is from the west (Ps. 103:12), which is to say, that God no longer remembers our sin or holds us accountable for them.

How does Rom. 3:24 indicate we are justified? \_\_\_\_\_

6. We will be glorified. Rom. 8:18

We will share in Christ's glory.

When will this occur? Col. 3:4 \_\_\_\_\_

7. He has delivered us.

To deliver means to release or rescue from bondage, to set free.

From what has Christ delivered us? Col. 1:13 \_\_\_\_\_

To what has he conveyed (transferred) us?  
\_\_\_\_\_

We are no longer members of the kingdom of darkness but of God's family, the kingdom of light and life, the kingdom of heaven.

8. Our hearts have been circumcised. Col. 2:11  
This is not physical circumcision but a circumcision of the heart which deals with the sinful nature.

We are no longer under the slavery of sin and powerless to overcome it.

9. We are now acceptable to God. See Eph. 1:6

Rom. 5:19 We are acceptable because we have now received Christ's righteousness.

10. We have the new birth. John 3:3-7; I Pet. 1:3

This new birth is the new life that comes from above. It is the very life of God now in us.

And, since we have His nature within us, we are now children of God.

11. We have received the first fruits (first part of the harvest) of the Holy Spirit. See Rom. 8:23.

What has God done for us as indicated in Rom. 5:5? \_\_\_\_\_

What does the Holy Spirit do for us? II Cor. 1:22 \_\_\_\_\_

What does it mean "to seal?" \_\_\_\_\_

Read II Cor. 3:18

It is the Holy Spirit's work in our life to "\_\_\_\_\_ us to the likeness of Christ."

We are not yet perfected or complete in our transformation. There is a character work needed within each of us that will continue until Jesus comes again. We have made a beginning, but there are still flaws within us that must be changed so that we become like Jesus in all of our thoughts and actions. We are a work in progress.

12. We are now members of a holy priesthood. I Pet. 2:5

What does Heb. 13:15-17 indicate the new believer can do? \_\_\_\_\_

\_\_\_\_\_

13. Our citizenship is now in heaven. II Cor. 5:1-2

This world is no longer our home. We are pilgrims in a foreign land. (see Ps. 84:5ff for the blessing of the pilgrim.) We are changed from residents to travelers.

This should also serve to help us keep an eternal and heavenly perspective on the events of this life.

14. We are in the family of God. Eph. 2:19

This also means that fellow believers are our brothers and sisters in Christ. And we are members one of another. See Rom. 12:5 No man is an island to himself. We are, in fact, joined to fellow believers.

What are some of the implications of being joined together? (Use the human body as an illustration.)

1. \_\_\_\_\_
2. \_\_\_\_\_

15. We are made spiritually alive. Eph. 2:5, Col. 2:13; I Cor. 15:22

We are no longer dead spiritually. We are a new creation. See II Cor. 5:17

16. We are light in the Lord. Eph. 5:8

We are children of the light and are to walk in the light, not in the deeds of darkness in which we formerly walked. We are not to hide our light where it cannot be seen nor give off its glow. We are to be a preservative in the world. (See Matt. 5 Sermon on the Mount)

17. We are heirs of God and joint heirs of Christ. Rom. 8:17

We will someday receive an inheritance from God.

18. We are free from the condemnation of the Law of God. Rom. 10:4

The Law was given so that mankind would understand that we are not righteous and to lead us to Christ. It can no longer condemn us because we are set free in Christ. Rom. 8:1

19. We are under God's care. Lk. 12:22-28

God is our Father and we are the object of His divine love. We are also the benefactors of His grace, faithfulness, peace and comfort. He is at work and is lovingly involved in the details of our lives.

20. We are the object of the Spirit's intercession. He will help us, especially when we are weak and don't know how to pray. Rom. 8: 26-27

21. We are the recipients of every spiritual blessing in the heavenly places. Eph. 1:3

### **THE AMAZING, INCREDIBLE EXCHANGE**

<b>The Cross</b>	<b>Our New life in Christ</b>
His brokenness	Our wholeness
His sorrow	Our joy
His rejection	Our acceptance
His pain	Our healing
His death	New life from above
His darkness	Our light
His separation	Fellowship with God
Emptied his life for us	We can be filled.
He took our sin	Forgiveness of sins and freedom from the power of sin

How do we obtain this incredible exchange:?

Mk. 1:15     *“the kingdom of God is at hand. Repent and believe in the gospel.”*

John 6:29    *“This is the work of God, that you believe in Him whom He sent.”*

Rom. 1:16    *“... it is the power of God to salvation for everyone who believes...”*

I Cor. 1: 23-24    *“...Christ crucified... the power of God and the wisdom of God.”*

Our entry into the blessings of the cross is by faith through God’s grace.

Remember: God is not done with us. We have only just begun.

Epilogue:

As we study the Word, we discover that one way God has revealed who He is comes to us by His many names. For example, He is El Shaddai (the strong One), El Rapha (the Lord our healer), Elohim (our Creator), etc. It is God’s desire that we not merely know His name by memory but that we learn these characteristics of God in our personal experience of Him.

Similarly, God has revealed the treasures of the cross to us by distinct words, reconciliation, atonement, justification, forgiveness, adoption, etc. It is His desire that we not only learn these elements of the cross by memory but we begin to know each of these elements of the cross experientially.

## BIBLE STUDY #3

### Biblical Inspiration and Authority

*“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,”* (II Tim. 3:16)

*“Prophecy never came by the will of man, but holy men of God spoke as they were moved by the Spirit.”* (II Pet. 1:21)

These scriptures show us that the words of God did not originate in the thoughts of men, but men wrote as they were moved by the Spirit.

Since the words received came from God who doesn't make mistakes (infallibility), we now have an authority, the final word, on all matters pertaining to doctrine and life issues.

Comments about Inspiration:

There were three principle elements present in the process of divine inspiration:

- God, the Divine Source, of all wisdom and revelation,
- a human instrument – God used men (with personalities, cultures and the languages in which they thought and spoke) to receive and record His truth.
- a written document resulting from the inspiration of the Divine Source working through the human instrument.

#### 1. Application of authority

The inspiration and authority of the writings does not automatically apply to every translation or copy of the Bible. Only the original writings (autographs) were fully and completely authoritative. Mistakes in translation and in copying which are not consistent with the original writings do not have the full authority of the original writings.

A translation or copy is only authoritative in as much as it has accurately reproduced the original writing.

However, due to the safe-guarding of the Word by the Holy Spirit, and the diligence of human translators and copiers, the contents of the Bible have been translated and transmitted through the centuries without significant changes or loss.

Following is a quote from Dr. A. Fructenbaum, Director of Ariel Ministries, when asked the question:

How do we know we have the bible as it was originally written...the original scriptures?

His response:

“Before 1947, the oldest Hebrew manuscript was known as the Masoretic Text, which dated from about 1,000 A.D. Numerous critics of the Scripture poked fun at it and questioned how it is possible to believe that the Old Testament has remained pure. Then in 1947, the Dead Sea scrolls were discovered. At least one scrap of every book of the Old Testament was found, except for the Book of Esther. If one compares the Hebrew of the Dead Sea scrolls, which date from 100 B.C. to 100 A.D., with the Hebrew of the Masoretic Texts, there is virtually no variation, even though the Dead Sea scrolls and the Masoretic texts are at least a 1,000 years apart from each other! Where there is a variation, there is absolutely no change of meaning.”

## 2. Inerrancy

The Bible has been given to us as the inspired Word of the God who does not lie nor make mistakes. He is the Truth and there is no lie nor deception in Him. (Heb. 6:18, John 17:17) As a result, the original writings, as inspired by God, did not contain errors or mistakes. Every word inspired and recorded was chosen by God who is infinite in wisdom.

Even though none of the original manuscripts are in existence today, what we do have are very accurate, copied manuscripts which have been translated from the original languages (Hebrew, Greek, Aramaic) into English and numerous other languages.

## 3. Accuracy

Inspiration by an infallible God gives us confidence that what was recorded is the accurate transmission of the words that God chose. When historical events are recorded, inspiration assures us that the details are accurately recorded. However, inspiration does not guarantee the truthfulness of words spoken by men or the devil. (only that they are accurately recorded)

For example, when Jesus confronted the Jews and spoke of their bondage, they replied that they had never been in bondage to anyone. (John 8:31-33) We know this is not a true statement by the Pharisees. (Does anyone remember Egypt or Babylon or Rome?)

Another example is the counsel given to Job by his 3 friends. The counsel they provided was not right nor accurate. (They were strongly rebuked by God.) The inspiration of scripture in this case assures that the words spoken were accurately recorded but not that their counsel to Job was correct.

The devil even quoted scripture (or should I say misquoted and misapplied it) when attempting to lure Jesus to sin. (Matt. 4:1-10) No one would say it was God's intention in His act of inspiration for us to regard the example of the devil's misuse of these words as divinely authoritative for our doctrine and life. They do, however, provide us an accurate recording of how the devil tried to tempt Jesus and therefore, insight into how the devil works.

## 4. Inspiration is verbal (uses words).

The actual words written were inspired and chosen by God.

The following passages illustrate the dependability of the words of Scripture:

Ex. 24:4 “Moses wrote all the words of the Lord.”

II Sam. 23:2 David confessed, “The Spirit of the Lord spoke by me, and His word was on my tongue.”

Jer. 26:2 Jeremiah was told: “Do not diminish a word”

I Cor. 2:13 Paul said he spoke in “words... which the Holy Spirit teaches...”

Matt. 5:18 Jesus speaking: “For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.” (Jots and tittles are strokes of the pen used in Hebrew to form the alphabet characters.) So, even the letters of the alphabet that are used to form the words are inspired.

This is only a small sample of the scriptures that demonstrate that the actual words were chosen by God. The student is encouraged to add to this list by doing their own research.

5. Inspiration is plenary (full, complete).

The Bible is inspired in all of its parts. Paul, speaking by the Holy Spirit in II Tim. 3:16 said that “all” scripture is given by inspiration of God.

No part of scripture (as originally written) is without full, divine inspiration.

Note that when Paul spoke, there was no New Testament. The scriptures Paul knew were the Old Testament Law, Prophets and Writings. Later discussions in this workbook will demonstrate that inspiration applies to the New Testament books as well as to the Old Testament.

Jesus and the New Testament writers often quoted from Old Testament passages referring to it as the authoritative Word of God. Note how Jesus used “the Word” when tempted by the devil in Matt. 4.

6. Inspiration gives authority.

On many occasions, Jesus quoted the scriptures as his basis (authority) for his actions:

- Mk. 11:17           cleansing the temple
- Matt. 15:3-4       for rebuking the traditions of the Pharisees
- Matt. 22:29       for settling doctrinal disputes
- Matt. 4             resisting the temptations of the devil based upon the  
                          authority of God’s Word

He often asked: “What do the Scriptures say?”

7. Inspiration is applied to both the Old Testament and the New Testament.

In II Tim. 3:16, Paul (by the Holy Spirit) says that all scripture is inspired. Although he is speaking here specifically about the Old Testament, by inference, other writings which are considered “scriptures” will also be inspired. In II Pet. 3:16, Peter refers to Paul’s epistles “with the rest of the Scriptures.”

The New Testament documents which are accepted as “the authoritative scriptures” were a primary consideration in the discussion of “canonicity.” (Canon refers to the collection of inspired writings.)

This will be discussed in a later lesson; but, in brief, the tests for canonicity were:

- a. Was it written by a servant of God, a prophet or an apostle?
- b. Was it authentic (is it worthy of our belief or trust?) – Does it tell the truth about God, Christ, man, etc.
- c. Was it dynamic – did it possess the life-transforming power of God?
- d. Was the book received or accepted by the people of God for whom it was originally written, i.e. was it recognized by the original audiences as being from God?

8. Inspiration includes a variety of literary sources and styles.

The 66 books of the Bible were written by approximately 40 different authors from a variety of positions in life (at least 11 different occupations, e.g. fisherman, tax collector, doctor, scribe, shepherd, temple priest, wine-taster, musician) over a period of about 1500 years. (The New Testament documents were penned in about a half a century; ~A.D. 45 to A.D. 95)

There are distinct differences in vocabulary and writing styles from author to author.

The Bible makes use of a few literary sources outside of the Bible, e.g. the book of Jasher (Josh. 10:13), the book of Enoch (Jude 14), and the poet Epimenides (Acts 17:28 and Titus 1:12, 13A.) Inspiration in these cases does not apply to the author of the document being quoted, but to the accuracy of the words being quoted. (e.g. the poet Epimenides did in fact say what Paul said that he said.)

The writers used a variety of literary devices such as parables, satire, allegories, figures of speech, metaphors, similes, parallelism, acrostics, to name a few.

9. There are no historical or scientific errors in scripture.

Much of the bible is presented as history. The Bible is not a secular history book, but when the Bible addresses a specific historical situation, the bible speaks accurately without error.

The Bible is not a scientific textbook, but when it addresses a matter of science, it does so without error. (e.g. archaeology, historical facts, geology)

# BIBLE STUDY #4

## How We Got the Bible

- Outline:
- I. Where the Bible Came From
  - II. The Advent of Printing
  - III. The Canonization of Scripture
  - IV. Can we Trust the Bible?

The Bible is one of the oldest books in the world; and yet, it is still the best selling document on the shelves of book stores around the world.

It is the most quoted, most published and the most influential book ever in the history of man.

What is it that makes it so unusual? How did it come to be? How did it come into its present form? These are some of the questions we will address in this section.

### I. Where the Bible Came From

Our Bible is made up of 66 books, written by approximately 40 authors, written over a period of more than 1,500 years (1400 B.C. to 90 A.D.).

Important terms to know:

*Autographs:* The original texts were written either by the author's own hand or by a scribe under their personal supervision.

*Manuscripts:* A copy of the autograph. Until the invention of the printing press in 456 A.D., all Bibles were hand copied.

*Translations:* The translation of a text from one language to another.

### A. **The Old Testament**

All of the books of the Old Testament were written in Hebrew with the following exceptions:

- parts of the book of Daniel, and
- parts of the book of Ezra were written in Aramaic.

To mankind's knowledge, none of the original writings of the Old Testament are in existence today. The texts of the Old Testament we have today are copied manuscripts.

Following is a list of the oldest Hebrew manuscripts of the Old Testament that are still in existence.

- The Dead Sea Scrolls: date from 200 B.C. - 70 A.D. and contain the entire book of Isaiah and portions of every other Old Testament book but Esther.
- Geniza Fragments: portions of the Old Testament in Hebrew and Aramaic, discovered in 1947 in an old synagogue in Cairo, Egypt, which date from about 400 A.D.
- Ben Asher Manuscripts: five or six generations of this family made copies of the Old Testament using the Masoretic Hebrew text, from 700-950 A.D.

Why are there not more manuscripts of the Old Testament?

The absence of more OT manuscripts is due to two primary factors:

- a) the persecution of the Jews in which the scriptures were destroyed by opponents of Christianity, and
- b) the practice of the Hebrew scribes to protect the purity of the Word.

In ancient times, Jewish scribes spent their entire careers copying manuscripts. These individuals were very meticulous in regard to providing an exact duplicate of the original document. One group of scribes, known as the Masoretes, set its standards much higher than all the other scribes. The Masoretes counted every single letter, word and verse of the Old Testament in order to preserve its accuracy. They had numerous rules to guide them as they copied a manuscript; e.g. if they were copying a word and someone came in the door and addressed them so that they looked away from the manuscript on which they were writing, they could not go directly back to the manuscript to complete the word they were copying but first had to look once again at the original manuscript before they could complete the word they were copying.

An obvious question then becomes: *If these men spent their entire lives doing little more than making thousands of copies of the Old Testament, then why do we not have innumerable copies still in existence?*

*Response:* They took great pride in their ability to copy without error, so that anytime a copy began to fade or show signs of wear, the scribes would either burn it or bury it. They preferred to dispose of the “faded” copy rather than place a defective copy in someone’s hands and have them misread, miscopy or misunderstand the Scriptures.

## Translations

The Old Testament was *translated* very early into *Aramaic* and *Greek*.

400 B.C. The Old Testament began to be translated into Aramaic. This translation is called the *Targums*. This translation helped the Jewish people to understand the Old Testament in the language that they commonly spoke at that time.

250 B.C. The Old Testament was translated into Greek. This translation is known as the *Septuagint (LXX)*. It was often used by New Testament writers when they quoted from the Old Testament. The *LXX* was a translation of the Old Testament that was used by the early Church.

## **B. The New Testament**

### Autographs

The New Testament was written during the period of approximately 45- 95 A.D.

The Pauline Epistles, the Gospel of Mark, the Gospel of Luke, and the book of Acts are all dated from 45-63 A.D.

The Gospel of John and Revelation may have been written as late as 95 A.D.

Note:

The “Eastern church” maintains that the original copies were written in the language (Aramaic) spoken by the Jews in Palestine at the time. Later, copies of the original documents were translated into Greek.

They also maintain that they have in existence today the original manuscripts in a document referred to as “The Peshitta.”

The Western world church maintains that the original manuscripts were written in Greek. They maintain that none of the original manuscripts exist today.

One author who is well-trained in Hebrew, Greek and Aramaic maintains that a comparison of the Aramaic and Greek versions are as close as 95% in their correlation.

### Manuscripts

1. There are over 5,600 early *Greek Manuscripts* of the New Testament *that are still in existence*.
  - a) There are 5,664 Greek manuscripts some dating as early as 125 A. D. and a complete New Testament that dates from 350 A. D.

Four of the more famous uncial manuscripts are:

- Codex Vaticanus (B) – 325 – 350 A.D.

- Codex Sinaiticus (X) – 4<sup>th</sup> century – considered one of the most important witnesses because of its accuracy, antiquity and lack of omissions
- Codex Alexandrinus (A) – a well-preserved 5<sup>th</sup> century manuscript
- Ephraemi Rescriptus (C) – probably originated in Egypt around 345 A.D.

Uncials were written with all capital letters, the letters were written separately, and there were no breaks between words or sentences

- b) There are approximately 8,000 to 10,000 Latin Vulgate manuscripts.
- c) There are approximately 8,000 manuscripts in Ethiopic, Coptic, Slavic, Syriac, and Armenian.

## Translations

Early translations of the New Testament can give important insight into the underlying manuscripts from which they were translated.

180 A.D. Early translations of the New Testament from Greek into Latin, Syriac, and Coptic.

380 A.D. *The Latin Vulgate* was translated by St. Jerome. He translated the Old Testament into Latin from the Hebrew and the New Testament from Greek.

The Latin Vulgate became the Bible of the Western Church until the Protestant Reformation in the 1500's. It continues to be the authoritative translation of the Roman Catholic Church to this day.

Other early translations of the Bible were in Armenian, Georgian (reported to have been done in 4<sup>th</sup> century when the gospel arrived in Georgia, but the earliest manuscript is 7<sup>th</sup> century), and Ethiopic, Slavic, and Gothic.

1380 A.D. The first English translation of the Bible was initiated and directed by John Wycliffe. This was a translation of the Bible into English from the Latin Vulgate. This was a translation from a translation and not a translation from the original languages. (Wycliffe was forced to translate from the Latin Vulgate because he had not learned Hebrew or Greek.)

## **II. The Advent of Printing**

Printing greatly aided the transmission of the biblical texts throughout the world...

- a) 1456 A.D. Gutenberg produced the first printed Bible in Latin.

Printing revolutionized the way books were made. From now on, books could be published in great numbers, more quickly and at a lower cost. And, once accurate type had been established, the likelihood of errors was greatly reduced.

b) 1514 A.D. The Greek New Testament was printed for the first time by *Erasmus*. He based his Greek New Testament on only five Greek manuscripts, the oldest of which dated only as far back as the twelfth century A.D.

c) 1611 A.D. The King James Version provided a translation from Hebrew and Greek into English. It is important to note that none of the 4 most reliable Greek manuscripts were available for this translation. (see B, X, A and C under "Manuscripts" heading in this lesson.)

d) 1971 A.D. The New American Standard Version (NASV) was published. It makes use of the wealth of much older Hebrew and Greek manuscripts which are now available that were not available at the time of the translation of the KJV. (They were not yet discovered when the KJV was under translation.)

e) 1973 A.D. The New International Version (NIV) was published. It also made use of the oldest manuscript evidence. It is more of a "thought-for-thought" translation and reads more easily than the NASV which tries to remain as consistent as possible with the word definitions and sentence structures of the original languages.

Note: The NIV has undergone two significant revisions since it was first published and the 1973 version is no longer available.

### III. Canonization of Scripture

The Early church had several criteria for determining what books were to be included or excluded from the *Canon of the New Testament*.

a. The books must have *apostolic authority*-- that is, they must have been written either by the *apostles themselves*, who were eyewitnesses to what they wrote about, or by *associates of the apostles*.

b. There was the criterion of *conformity to what was called the "rule of faith."* In other words, was the document consistent with the basic Christian traditions that the church recognized.

c. There was the criterion of whether a document had enjoyed *continuous acceptance and usage* by the church at large.

d. The criteria of being dynamic, i.e. did the document possess the life-transforming power of God?

A four gospel canon (the *Tetramorph*) was in place by the time of Irenaeus, c. 160, who refers to it directly.

By the early 200's, Origen may have been using the same 27 books as in the modern New Testament.

Likewise, by 200, the Muratorian fragment shows that there existed a set of Christian writings somewhat similar to what is now the New Testament, which included the four gospels and argued against objections to them.

Thus, while there was some debate in the Early Church over the New Testament canon, the major writings were accepted by almost all Christians by the middle of the second century.

In his Easter letter of 367, Athanasius, Bishop of Alexandria, gave a list of exactly the same books as what would become the New Testament canon, and he used the word "canonized" (*kanonizomena*) in regards to them.

The African Synod of Hippo, in 393, approved the New Testament, as it stands today, together with the Septuagint books, a decision that was repeated by Councils of Carthage in 397 and 419.

#### **IV. Can We Trust the Bible?**

Now that we have looked at how we got our Bible, what it covers and how it is unique...lets look at why we can trust that the Bible we have does in fact contain the truth of God!

- a. One of the admitted issues – we do not have any copies of the original autographs.
- b. And when you are working with a copy, there is always the question of “was the content copied accurately?”

Lets look at:

##### *The Sum of the manuscripts*

One of the unique aspects of the bible is that it has been widely copied and quoted more than any other book. And yet, when manuscripts from different dates are compared, there is a very close match.

If we were to take every copy of every manuscript, and burn it...99% of the bible could be reconstructed from the writings of the early church fathers where they quoted manuscripts that they possessed.

*Are there any differences in the manuscripts? YES!*

First, there are more manuscripts of the bible than any other work of antiquity. However, when you look at the differences in the manuscripts, when compared with the entirety of the work, the discrepancies or errors are only approximately ½ of 1% of the entire content – so we know that the manuscripts are correct in approximately 99.5% of its content. And, of these discrepancies, none of the differences are words or statements that would change or delete any foundational doctrine of our faith.

### *The Writers of the Bible*

There is a common affirmation found in many of the writers of the books of the Bible (esp. OT) and that is that they were not writing their own words, but the words and thoughts of God.

Ex. 34:27 Then the LORD said to Moses, “Write these words,

The prophets of Israel all proclaim, “Thus saith the LORD . . .” “The word of the LORD came unto me saying ...”

The Lord Jesus Christ acknowledged the authority of “the law and the prophets.”

- He quoted from and used the law constantly in his preaching, as did his apostles after him.
- What this tells us is that the writings of the Bible are the inspired word of God, not produced by the will of man but by the will of God.

2 Peter 1:21 “for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.”

The apostle Paul wrote that all Scripture is God-breathed. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness...” 2 Tim 3:16

The very breath of God is in them.

In the New Testament writings, it is likely that many of the human authors did not know at the time that they wrote a letter or gospel, that they were actually writing Scripture by the inspiration of the Holy Spirit. (e.g. There is no “Thus saith the Lord.”):

- a. Luke: “Inasmuch as many have taken in hand to set in order a narrative...it seemed good to me also...” (Lk. 1:1-3)

Luke's text indicates that it was in his mind to write an account of the things that were fulfilled but gives no indication he felt or knew he was Spirit-inspired.

b. Paul, when writing to the Romans, Galatians, Ephesians and others wrote out of his compassion for the spiritual well-being of the saints and to provide guidance in disputing the false claims of the cults (e.g. Judaizers) that were trying to persuade the churches.

There is no indication that he knew when penning the initial letters (they were copied many times) that he was writing scripture.

Later, as the writings of the apostles were read and examined, they were identified to be scripture along with the other accepted writings (e.g. OT books).

See II Pet. 3:14-16 for Peter's affirmation of the divine nature of Paul's writings. (v.16 "...as they do also the rest of the Scriptures.")

## BIBLE STUDY #5

### Which Translation Should I Use??

*“...the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.” (II Tim. 3:15-17 NIV)*

- Outline:
- I. What is the goal of translation?
  - II. What are the difficulties of translation?
  - III. What are the different types of translations?
  - IV. How do I choose which translation to use?

The Bible has one Divine author and approximately 40 human authors who wrote in the languages they knew.

Through the use of the available copies of the original manuscripts (some as early as 200 B.C. from the Dead Sea Scrolls), scholars work to establish accurate copies of the original manuscripts.

These copies are then used by translators to produce a reliable translation in a language that is different than that used in the original writing.

If a person is not skilled in the original languages, then he must use a translation prepared by others to access the Word of God.

There are many translations now available in the world today. (Appendix A of this chapter provides a categorization of some of the major English translations available today.)

And, because translators have a variety of motives and methods of translation, knowing and deciding which translation to use can be a significant task.

There are several methods of constructing a translation and each Bible reader must make a personal determination as to which one is appropriate for themselves.

This lesson is designed to facilitate the decision-making process.

#### **I. What is the goal of Bible translation?**

The goal of Bible translation is to transfer the meaning of the biblical text from its original language to another language so that the communication of God's Word can occur in a language different than the original language in which it was written. An accurate translation will communicate to today's readers the same meaning that the original author's text conveyed to the original readers.

To achieve this goal, the translation must be reliable and readable. It must be accurate and “user-friendly.”

Bible readers want to have a translation they can read, understand and enjoy.

## II. What are the difficulties of translation?

The following provides some examples of difficulties a translator will encounter when translating a text from one language to another:

- No two languages are alike in both vocabulary and in structure.
- Words can have a wide range of meaning.  
English example of grace:
  - a blessing before a meal
  - She danced with grace.
  - The lady’s name is Grace.
  - A musical term: A lightly touched note which immediately moves into a more dominant note.
  - an unmerited gift or favor
- There are a number of words that are found only once or twice in the Biblical text making it difficult to be certain of their meaning.
- A Hebrew sentence may consist of a small number of words but require a greater number of words in English to make the translation readable.  
  
e.g. Psalm 23:1a: consists of 2 words in the Hebrew language which literally translates “*Jehovah my shepherd*” but it takes 5 English words “The Lord is my shepherd.” to provide a readable, understandable translation.
- Hebrew verbs have only two tenses, complete and incomplete and do not correspond with English verbs.
- Many figures of speech appear in Hebrew making a familiarity with the Hebrew culture an important preparation for translation or detailed study.
- Word locations (subject, verb, etc.) do not follow the English pattern.  
  
e.g. English usually places the noun at the beginning of a sentence while Hebrew places the verb at the beginning of the sentence.  
  
e.g. Ps 84: 5b The Hebrew has only 2 words which, if translated literally would read: “the highways in whose hearts”

- In some writings (esp. Paul), long sentences become very cumbersome and difficult to translate due to the complexity of the sentence structure.

### III. What are the different types of translations?

Translators differ on how to achieve the goals of translation. These differences usually depend on the target audience for whom the translator is preparing his translation.

Some translations are done primarily by a single person (e.g. Phillips) while others (e.g. NAS, NIV) were done by numerous teams of translators who checked and double-checked the results being achieved by others.

For the most part, these translators are dedicated men and women of God who want to provide an accurate, readable translation for a specific group of people.

The three principle styles of translation have been characterized as:

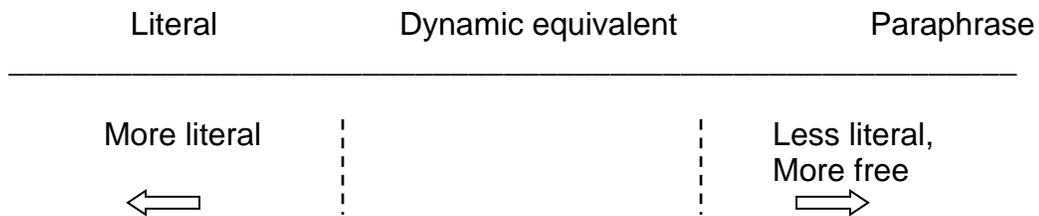
1. Literal – stays as close to the original structure and word meaning as possible. This is most often the translation of choice for serious Bible students.
2. Dynamic equivalent - allows some interpretation and some variation in word choice and positioning in the sentence to achieve a more readable version.

A dynamic equivalent translation tries to maintain the accuracy and form of the text as much as possible but allows more freedom to the translator in working towards the language of the user.

3. Paraphrase – provides an alternate, contemporary word choice

A Paraphrase provides the translation in the language of the user. It often interprets figurative language and tries to put the text in words that are meaningful to the reader.

No translation is entirely of one style but falls more within a specific grouping in the ranges shown below.



Literal and dynamic equivalent driven translations are usually the work of teams.

Paraphrases are not restricted to original words, interprets figurative language and focuses on receiver language.

A paraphrase is not a translation from one language to another but a rewording to the receiver language.

They are “free renderings” marked by:

- great freedom of vocabulary and expression
- a willingness to use sayings and figures of speech of the language being translated to
- a tendency to be interpretive

Example: from Psalm 23:5

Literal	my cup overflows
Dynamic equivalent	my life overflows with blessing
Paraphrase	God blesses my socks off

Illustration: Goliath conversation with David in Australian cockney dialect. (see “A User’s Guide to Bible Translations” by David Dewey, pp. 80-81).

#### **IV. How do I choose which translation to use?**

The type of Bible translation chosen will be dependent on the objectives and desires of the user.

Following are some typical questions you might ask to determine the type of translation needed or desired:

- Is the user a new Christian?
- Is the user a bible scholar wanting to get as close to the original text as possible?
- Is English a 2<sup>nd</sup> language for the user?
- Is the user a child in a primary grade?
- Is the user looking for a Bible to be read in the public assembly? (Note: There are some translations that are excellent for Bible study but not as “user-friendly” for public reading.)
- Will the translation be used for memory work? (be a long-term tool for the user.)
- What level reading skills does the user have? (Many translations employ a 6<sup>th</sup>-7<sup>th</sup> grade reader comprehension level.)
- Is the user a long-time Bible reader such that more complex Biblical terms, e.g. justification, expiation, propitiation, etc. are well-known?

Another consideration will be the style of writing preferred by the user.

These and many similar questions will determine the translation needs of the user.

Once the above questions are answered, you are ready to begin your search for a Bible that will fit your specific needs.

As a general guideline, I recommend that the user select a Bible which will satisfy the principle desires and objectives identified.

A second version from a different grouping can serve to add additional insights and provide a cross-check for any interpretive work being done. (In one Bible study in which I attended, one of the men regularly brought the New American Standard translation and a Paraphrase with him to the study.)

I have an 8 translation version of the New Testament that I often refer to because I can see 8 different translations of a verse on a single page. This version contains the KJV, RSV, JBP, LB, TEV, NIV, JB and NEB. So I get glimpses of all three categories of translation methods.

I do not recommend a Paraphrase as a principle Bible for serious Bible students. Paraphrases focus on the receiver language and are particularly useful in missionary settings.

Appendix A: This Appendix provides a categorization of some of the major English translations available today.

1. Literal - NASB, KJV(AV), /NKJV, ESV, RSV, NRSV
2. Dynamic equivalent - NIV, NAB, NJB, JB, NLT
3. Paraphrase - GNB, JBP, CEV, LB, Message

Key :

CEV	Contemporary English Version
ESV	English Standard Version
GNB	Good News Bible (also : Good News for Modern Man)
JB	Jerusalem Bible
JBP	JB Phillips New Testament in Modern English
KJV (AV)	King James Version (Authorized Version)
LB	Living Bible
Message	The Message
NAB	New American Bible
NASB	New American Standard Bible
NJB	New Jerusalem Bible
NIV	New International Version
NKJV	New King James Version
NLT	New Living Translation
NRSV	New Revised Standard Version
RSV	Revised Standard Version
TEV	Today's English Version

## BIBLE STUDY #6

### The Relationship of the Old Testament to the New Testament Including: What should a Christian do with the 613 Laws of the Torah?

#### I. The Relationship of the Old Testament to the New Testament

The bible is unique in that, of all the works ever written or published in the world, despite being written by 40 authors, over 1500 years:

- where each book and author presents truths and accounts,
- each author writes independently from one another
- none of them having the foreknowledge that the books would be assembled together

... when taken together form an integrated system of truth.

The bible never contradicts itself. In fact, just the opposite is true. The bible confirms itself over and over.

The bible is never changing in its presentation of the true character and nature of man and of God.

The Bible is a progressive revelation. The Old Testament lays the foundation for the teachings and events found in the New Testament.

If you skip the first half of any good book and try to finish it, you will have a difficult time understanding the characters, the plot and the ending. In the same way, the New Testament is only completely understood when it is seen as a fulfillment of the prophecies, covenants and promises of the Old Testament.

Without the Old Testament, we would not have the foundations of mankind provided in the first 11 chapters of Genesis. (e.g. origins of man and the world)

We would not have the story of the flood (Genesis 6-8) to explain the geological wonders that exist in our earth today.

We would not understand the “problem of man.”

If we only had the New Testament, we would come to the gospels and not know why the Jews were looking for a Messiah (a Savior King) and we would not have been able to identify Jesus of Nazareth as the Messiah through the many detailed prophecies that were given concerning the Messiah. (There are over 300 specific prophecies concerning the Messiah, all of which were fulfilled by Jesus Christ.)

Without the Old Testament, we would not have the Law which was given to the Hebrews to make man aware of the holiness of God and the sinfulness of man. We would not have God’s tutor to lead us to Christ.

Without the Old Testament, we would not understand the Jewish customs that are mentioned in passing in the New Testament.

We would not understand the perversions that the Pharisees had made to God's law as they added their traditions to it.

We would not understand why Jesus was so upset as He cleansed the temple courtyard.

We would not understand that we can make use of the same wisdom that Christ used in His many replies to His adversaries (both human and demonic).

Without the Old Testament, we would not have God's prayer book, nor his songbook, nor his books of wisdom. (i.e. Psalms, Proverbs, Ecclesiastes, Song of Solomon)

In the circumstances of Jesus' birth, life, miracles, death and resurrection as found in the Gospels, we find the fulfillment of the Old Testament prophecies that relate to the Messiah's first coming. (e.g. virgin birth, Bethlehem)

It is these details that validate Jesus' claim to be the promised Christ. And even the prophecies in the New Testament (many of which are in the book of Revelation) are built upon earlier prophecies found in Old Testament books.

These New Testament prophecies relate to events surrounding the second coming of Christ. Approximately two out of three verses in Revelation are based on Old Testament verses.

The Bible is many Books and yet One.

- Its compilation extended from the days of Moses (1400 BC) to the days of the apostle John (end of 1st Century AD), a period of 1,500 years.
- Its narrative goes all the way back to the creation of the universe and the origin of man.
- It presents the Lord God of heaven and earth as Creator of all,
  - who has a purpose for the human race,
  - which extends throughout history right up to the present day;
  - and then goes further and tells what will happen to man in the future.
- There is no other book in the world which has such a range and scope as this.

And, its writings are not just philosophical predictions. They are rooted in human history dealing with actual nations and real people.

A quick walk through the Bible:

The Bible deals with man's early presence on the earth, how the world became evil and how God brought a devastating judgment on man at

the Flood,

It proceeds to detail God's purposes with a particular people, how God called out Abraham from his homeland named Ur.

It continues through the descendants of Abraham, in their deliverance from the oppression of Egypt and their inheritance of the land of Canaan.

It faithfully records the history of His people, the lives of their men and women of faith, their constant failure to do God's will, the judgments which came upon them through the Assyrians and the Babylonians and the eventual overthrow of their kingdoms.

It takes up, in the New Testament, the record of the coming of Jesus Christ, the preaching of the gospel by his apostles and ends with their writings to the early communities of believers in the 1st century AD.

And, the word of prophecy they spoke also extends in time into OUR future, as summed up in the book of Revelation.

Now the remarkable fact is that over this long period of 1,500 years the Bible speaks of one God, having one purpose.

The earliest books of the Old Testament and the latest of the New Testament are bound together by one outlook and one conviction, so that they become one revelation – the Revelation of Jesus Christ.

There is a continuous unity between the two testaments. This unifying factor is Christ himself. The following table shows the Christ-centered structure of the Biblical sections of both Covenants:

Old Testament	Law History Poetry Prophecy	Foundation for Christ Preparation for Christ Longing for Christ Foretelling of Christ
New Testament	Gospels  Acts  Epistles  Revelation	Presence of Christ on the Earth Propagation of the gospel of Christ Interpretation and Application of Christ Consummation in Christ

The unity of the Old and New Testaments has often been expressed as follows:

The NT is veiled in the OT; and the OT is unveiled in the NT.

The New is in the Old concealed. The Old is in the new revealed.

## II. What is the responsibility of the Christian to the 613 Old Testament laws?

God gave Moses 613 commandments which served as Israel's rule of life. These commandments were relevant specifically for the Jewish people and were never obligatory for the Gentiles who were under the laws of the Adamic and Noahic covenants. While we can learn certain basic principles about the Lord from many of these commandments, they are not necessarily directly applicable to us per se.

### The Purpose of the Law of Moses

1. To reveal the holiness of God.

The first purpose of the Law of Moses was to reveal the standard of righteousness which was required if one were to have a relationship with God. The Scriptures never taught that keeping the laws was a means of salvation, although this was a stance taken by many. Justification was always by faith through grace. (see Rom. 4 on Abraham)

2. The Law provided the rule of life for the OT saints.
3. Through the law comes the knowledge of sin. (Rom. 3: 19-20) Man discovers his sinfulness and begins to realize his need for a Savior.
4. The Law also came to cause sin to increase. (Rom. 5:20, 7:13) When we learn what we are to do, our human nature rises up to break the law and do what we are told we should not do.

Through all of this, mankind comes to realize that he is a sinner and stands in the pathway of God's wrath unless God's wrath is taken away.

The law therefore, should bring a sinner to his knees in repentance and ultimately to saving faith in Christ.

The Laws of the OT can be categorized as follows:

1. Ceremonial, applying to the temple, to Israel's worship.

The primary purpose of these laws was to point forward to Jesus Christ, the sacrificial lamb of God.

After Jesus death and resurrection, these laws were no longer necessary because the sacrificial system has now been fulfilled once for all for all time in Christ.

2. Civil law applied to daily living in Israel. Examples of civil law are the observance of property boundaries, cities of refuge and the law of reaping your land and leaving the corners of your field unreaped to provide for the poor.
3. Moral law (e.g. the Ten Commandments plus other laws) reveals the will and nature of God. The moral law as presented in the Torah of the Old Testament is no longer binding upon us but has been superseded by the new Law of the Spirit also known as the Law the Messiah or the Law of Love. (See Rom. 8:2 and Gal. 6:2)

Read II Cor. 3:2-11

What does this passage teach about the tablets of stone (the 10 commandments)?

---

What are the 10 Commandments called? \_\_\_\_\_

The Law of Moses with all of its laws is no longer in effect for us because this ministry of death has “passed away.” We have been made ministers of the new covenant of the Spirit. (II Cor. 3:6)

We are now under a new law.

Read Gal. 6:2 to see what this new law is called. \_\_\_\_\_

And Rom. 8:2: \_\_\_\_\_

This new law contains all of the commandments, instructions and guidance that are applicable to the believer for holy living.

The reason some people may believe that the Law of Moses is still in effect is that the new law contains some of the old laws. (9 of the 10 commandments of stone are contained in the Law of Christ; e.g. 1<sup>st</sup> law) Many laws are similar but they are under two different systems.

Illustration: If I drive from one state to another, I will encounter many laws similar to the laws of my state. However, I may also encounter some laws in one state that don't apply in another.

So, we are now under the Law of Love, the Law of the Spirit and not obligated to the Law of Moses.

However, the believer in Christ is free to keep certain OT laws if he chooses to; e.g. he is not obligated to refrain from eating pork but he may choose to if he so desires. (see Acts 10:9ff)

But, in keeping any of the laws, he is not contributing to his salvation. This always was and continues to be by faith and grace.

Note also in Acts 15:19-20, that James, when addressing the issue of Judaizers who wanted all new believers to also keep the law, recommended that new believers abstain from things polluted by idols, from sexual immorality, from things strangled and from blood. This was not mandatory according to the Law of the Spirit but was a choice the believers made so as not to offend or stumble a brother.

How we now walk:

*Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.  
Rom 6:12*

*What then? Shall we sin because we are not under law but under grace? Certainly not!  
Rom 6:15*

Paul anticipated one response people might have when told they were no longer under the Law but under grace: "I can now do whatever I want to." He was quick to point out that we have been given a new life and should walk according to the Spirit not giving in to the lusts of the flesh. In fact, if you go back to your former sins, you become a slave to them once again. You are, in effect, reforging the chains from which you have been liberated.

*For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God. Rom 8:6-8*

*Gal 5:16-26*

*I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. 17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. 18 But if you are led by the Spirit, you are not under the law.*

Paul, speaking by the Holy Spirit, made a very clear distinction between the works of the Spirit and the works of the flesh so there would be no confusion in anyone's mind.

*19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, 20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, 21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.*

*22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 gentleness, self-control. Against such there is no law. 24 And those who are Christ's have crucified the flesh with its passions and desires. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not become conceited, provoking one another, envying one another.*

He wanted them to know with certainty that they were no longer condemned by the law, no longer bound by the law, yet we still obey God, through the power of Jesus Christ working in our lives:

*Who will deliver me from this body of death? 25 I thank God -- through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin. Rom 7:24-25*

*"If you love Me, keep My commandments. 16 And I will pray the Father, and He will give you another Helper, that He may abide with you forever -- 17 the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. 18 I will not leave you orphans; I will come to you. John 14:15-18*

### ***What about the dietary laws?***

These laws are not binding upon us today because the Law of Moses has been replaced by the Law of the Spirit.

*Should the Christian keep any of these laws for health or hygienic purposes?*

When God gave His various laws and commandments, He never mentioned anything about keeping them for the sake of hygiene or for the sake of health. These are present-day interpretations but they are not based upon exegesis of the actual Scriptures.

One of the major purposes of these laws was to set apart the Jews as a distinct people. These laws applied to every area of their lives. They served to keep the Jews from participating in practices similar to the idolatrous practices of the surrounding nations and thereby, giving the appearance that they were participating in heathen worship.

As an example, the rule of not boiling a kid in its mother's milk: The main purpose of that law was to avoid a common Canaanite practice in which the Canaanites would take the firstborn kid of the mother goat and then, boiling the baby goat in the milk of the mother as an act of first fruits, offer it as an act of worship to the god Baal. Here again the issue was not medicinal, hygienic or health. The issue was strictly avoiding idolatry and the Canaanite practice and the potential for causing a brother to stumble.

## ABOUT PASTOR DAVID

I grew up in Illinois; my wife, Brenda, in Oregon. It was a path of many twists and turns to get the two of us connected in California! We entered into our marriage covenant in 1986 after she had agreed to my proposal for a life of adventure. Brenda claims that she scarcely comprehended the adventure that our life would be simply by saying those two little words (I do).



We had both been Christians for a number of years and determined to make God the center of our marriage. In order to make a good beginning, we structured our wedding vows around the instructions of Scripture. We are convinced that this is the reason for our successful, growing relationship.

I received my BS in Civil Engineering in 1966 from the University of Missouri. Having taken ROTC in college, I next served as an officer in the U.S. Army, stationed in Germany.

After returning home to the states, I attended Golden Gate Seminary in California and received a Master of Divinity in 1972.

I worked for three Engineering companies before settling in with GE Nuclear Energy in San Jose, California. I finished my engineering career with 25 years of service at GE.

I was ordained a minister of the gospel in 1991.

Brenda is blessed with musical gifts and has played numerous instruments, e.g. bassoon, flute, guitar, piano, bass. She taught piano to children for 14 years until our move to Wilmington, NC. I also had some musical inclinations, growing up in a musical family in which everyone played at least one instrument. Brenda also has a heart for and is involved in a local "Special Touch" ministry, a ministry to people with disabilities.

Several years ago, we began attending Calvary Chapel San Jose, CA where Don McClure was pastoring. The emphasis on God's Word and the presence of God's Spirit in the worship kept us coming back until we felt confident that this was to be our church home.

Brenda became involved with the Praise team playing flute and singing. She also led the worship for two Women's Bible studies. I became involved in the teaching ministry working principally with the mature adults class (ages around 50-95, they called themselves the "Sonshiners") and also a young married couples class.

Even though we felt like we were settling into the San Jose Fellowship, in early 2004 we were presented with a company relocation, and we began to feel that God was leading us to a significant change, relocating from the West Coast to the East Coast. Little did we know what was in store for us in Wilmington, NC.

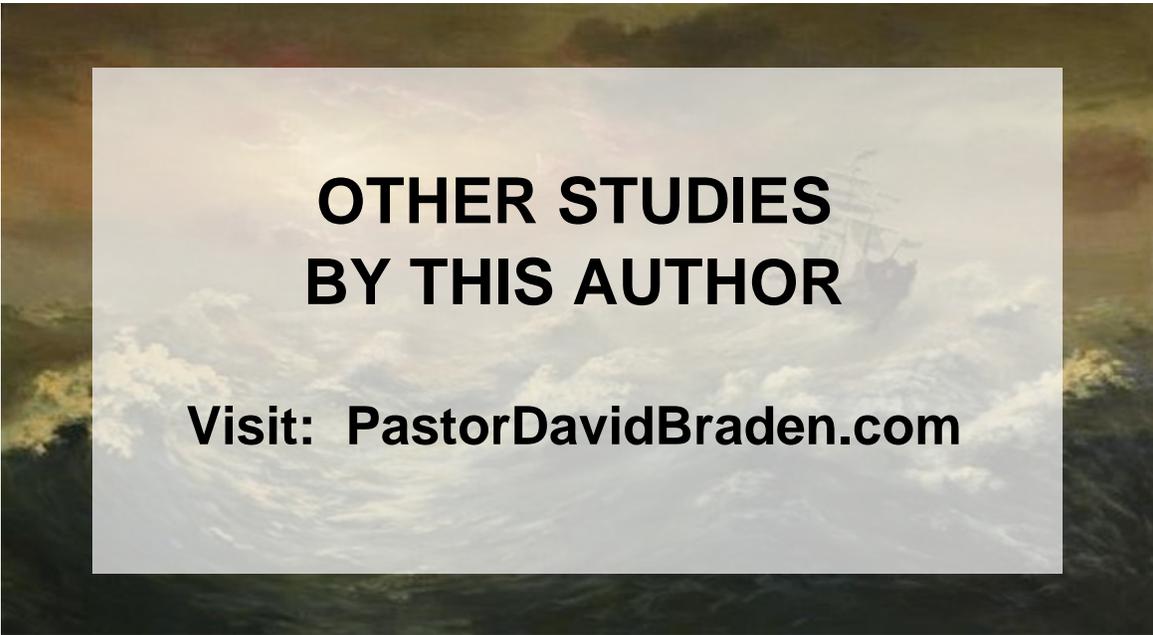
We often felt like Abraham who was told to leave his homeland but was given no information regarding what he would encounter when he arrived at his destination.

The next very shocking surprise was my early retirement, something we had not even considered when planning the move to the east coast. Nevertheless, God made it very clear that my engineering career of 37 years was soon to be ended. The retirement occurred almost 5 years in advance of my plan. But God had a bigger (and better) plan. One of my reoccurring supplications to God has been that I would rather be expending the main energy of my life teaching the Word of God than pouring it into the management of engineering projects and writing technical engineering reports. Now, God was giving me the desire of my heart.

I eventually came on staff with a local church and served for 7½ years as an associate pastor teaching Bible studies and ministering principally in the Equipping the Saints ministry. Brenda was involved in several ministries... Praise Team, Special Touch, hospitality/helps, Home Fellowships, to mention a few.

After a 1-year sabbatical in 2014, God has led us to begin a new fellowship which is called Safe Haven Berean Fellowship. Our focus is principally on the Word of God, with both Bible book studies and doctrinal teachings in progress at this time. Principal focuses are on the assurance of salvation, knowing what God in Christ has done for us, learning to live in a way that honors and glorifies God, and a continual focus upon our End Times preparations for our coming King.

Looking back now over the years that led us to this place in life, we are amazed at the Sovereignty of God and how he has orchestrated the events that have brought us to this place in this time. His loving and merciful hand has been seen time and again as he has opened doors and brought us quickly to where He wants us to be. He is, without question, an awesome God.



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