

Theological Foundations for Leadership (TFL)

Creekstone Church • Spring 2011

Lesson #1 — The Revelation of God

Introduction.

I. General Revelation (Creation) — Psalm 19:1-3; Romans 1:19-20

1. The significance of general revelation
 - (1) Mediate
 - (2) Immediate
2. The value of general revelation
 - (1) Apologetics
 - (2) _____
 - (3) _____
3. The limits of general revelation

II. Special Revelation (The Bible) — 2 Timothy 3:16, Hebrews 1:1-2, 2 Peter 1:16-21

1. The necessity of special revelation
 - (1) Reveals a _____ God
 - (2) Reveals a _____ God
2. The nature of special revelation (inspiration)
 - (1) From _____ (*Theo-pneustos*)
 - (2) Through _____ agents: mechanical vs. organic
 - (3) Verbal inspiration: the very _____ are inspired, not just the ideas
 - (4) Plenary (absolute) inspiration: every part is inspired
3. The contents of special revelation
 - (1) The Old Testament (original manuscripts were written in Hebrew, and a small portion in Aramaic)
 - (2) The New Testament (original manuscripts were written in Greek)
 - (3) Today we have _____ of the original writings
4. The reliability of special revelation
 - (1) Unity in diversity
 - (2) Prophetic fulfillment
 - (3) _____ evidence
 - (4) _____ evidence
5. The authority of special revelation
 - (1) In theological matters
 - (2) In ecclesiastical matters
 - (3) In all moral, life matters
 - (4) In _____ matters

6. The sufficiency of special revelation
 - (1) For justification
 - (2) For _____
7. The canon of special revelation
 - (1) Not a *created* canon, but a _____ canon
 - (2) Criteria
 - i) _____ authorship or endorsement
 - ii) _____ as authoritative by the early church
 - iii) Must be in harmony with other, undisputed books
 - (3) Documents such as the *Apocrypha*, *1 Clement*, *The Shepherd of Hermas*, *The Didache*, and Gnostic writings (*Gospel of Thomas*) are considered *extra-biblical*
 - (4) The canon is now _____ to new, authoritative revelation.
8. The power of special revelation
9. The interpretation of special revelation
 - (1) The Bible is to be interpreted in _____.
 - (2) Each part of the Bible is to be interpreted _____, according to its particular genre (historical, poetical, apocalyptic/prophetic, didactic, etc.)
 - (3) The _____ interprets the Bible.
 - (4) *Obscure* parts are to be interpreted in light of _____ parts.
 - (5) The *implicit* is to be interpreted in light of the _____.
 - (6) We should note the difference between the prescriptive and descriptive.

III. Questions for Discussion

1. How can general revelation be the source of a stronger faith?
2. Describe the tension that we experience between our *personal feelings* and *revealed truth*. Can you give an example of this tension? What are we to do when they are in conflict?
3. Can the Bible mean one thing for one person, and something else for another? Are all interpretations equally valid? Why or why not?
4. Discuss this statement: "The Bible seems to understand me." What does it understand, and why is this significant?

Conclusion.

Bibliography of Recommended Resources

Essential Truths of the Christian Faith, R.C. Sproul
Concise Theology, J.I. Packer
The Westminster Confession of Faith & Catechisms
Manual of Christian Doctrine, Louis Berkhof
Salvation Belongs to the Lord, John Frame
Foundations of the Christian Faith, James Boice
Institutes of the Christian Religion, John Calvin
Systematic Theology, Wayne Grudem
Knowing God, J.I. Packer