

REVELATION and HERMENEUTICS

The doctrine of revelation is very important for systematic theology because revelation supplies the content for all doctrine. Thus, if one's doctrine of revelation is wrong, there will be a good chance that all other doctrines will be wrong. This can be seen clearly in present-day Southern Baptist life. The liberal movement within the Southern Baptist community has rejected an objective form of revelation and adopted instead a subjective form.

KINDS OF REVELATION

General Revelation

On Chart R & H 1 below you need to see that general revelation is on the left side, and special revelation is on the right side. Under each one you have three kinds of revelation.

Nature

Under general revelation there is nature, which is the most general form of revelation, and Romans 1 speaks to that. It states that you can know that there is a God, and you know something of His character by looking at this magnificent nature that we have. All of creation has His handprints all over it.

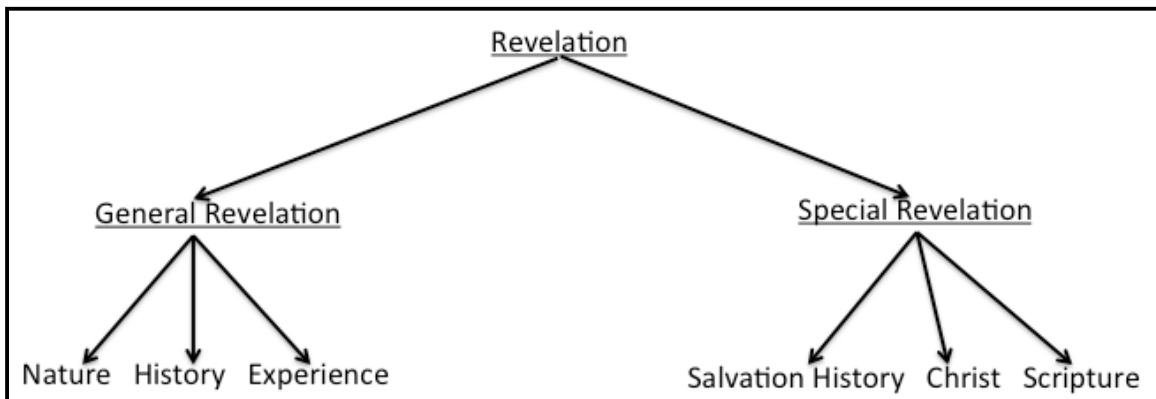


Chart R & H.1

History

You can also know something about God by looking at history. History is linear, and that means there are a beginning and an end. Because history is linear, you may know that there is someone who is providing the rules for conduct in history, and that there is going to be a judge since there is an end to history.

There have been many attempts to escape this linear doctrine of history. People have come up with cycles, and they have come up with spirals, anything, even reincarnation, to get away from linear history because linear history implies God.

You can know something about God through nature and through history—how He has created the universe with its laws of nature, and how He deals with sin in history, e.g. the rise and fall of nations and empires. God’s handprints are all over history.

Experience

Experience is the personal part of man. You have heard that everyone is born with a God-shaped vacuum in his soul. That is a fact of life because God created you. He created you in need of fellowship with Him, and written on your soul is His right and wrong that is congenital with you. When you were born, you brought certain things to this life that are in the initial area of experience. You can, through subsequent experience, know that there must be something greater than yourself, something that created you and gave you this sense of knowledge of spiritual being and right and wrong.

Special Revelation

When we move to special revelation, however, we are moving into a completely different arena. Everyone knows general revelation. Every living person experiences general revelation. It is called general revelation because it is available to everyone. It is *generally* open. But special revelation is God’s dealing in a *special* way to reveal Himself to people who are willing to receive that revelation. For example, concerning Scripture, there are a lot of people who will not receive Scripture, but God gave us Scripture for a special revelation to special people. Who are the special people? those who are willing to receive that special revelation.

Salvation History

We will start with salvation history. Salvation history has to do with God’s people, *i.e.*, Israel and the Church. You can see God’s dealings in history with His own people, *e.g.* the burning bush. Israel is described as the burning bush. No matter how persecuted and oppressed His people are, they are still there. They never burn up and go away. The burning bush just continues to be there. Salvation history is then how God dealt, is dealing, and will deal with Israel and the Church. You see that the Church has come through the Middle Ages with all its oppression and persecution. It is still here, and it is still being oppressed and persecuted. Also according to the Book of Revelation, we are going to have some more persecution that will increase in intensity to the point of death. The Church is still going to be here. When the PC crowd kills us, there is going to be more Christians coming right behind us.

Christ

Christ is God’s own person coming here. That is a special revelation. But His people did not receive Him. They are lost because of their lack of reception of special revelation.

Scripture

Scripture is God-given. God wrote it. There it is, His Words. It is open to you. Will you receive it? I will, so it is special revelation to me.

When you see a chart like the one at the beginning of this chapter, the left side is liberal, and the right side is conservative. But you need to know that you must hold to all six of these categories of revelation in order to have a good doctrine of revelation because if a person is way out to the left, and nature is the only one he holds to, he is a naturalist. Basically, communism falls in this category as well, and if nature is all there is, you have a materialistic approach. You cannot know God unless you get into special revelation. In general revelation, all you can know is “about” God.

To the left alone is liberal. But if you hold to all six of them, this then becomes very wholesome and good for you because all are valid. That is what we want to do, hold to all six. We must have a norm, however, and the norm needs to be objective. The objective norm is Scripture. We are going to deal with some propositional revelation and personal revelation, and *Heilsgeschichte* and a whole bunch of other stuff in this lesson. However, I want you to see that Jesus is your Lord, but He exercises His Lordship over you in a very consistent way. His Lordship is not variable, and it is not up to your subjective opinion, and so you need an objective norm.

That objective norm for all revelation is the Scriptures because they do not change. They serve as an objective anchor. If you cut loose from Scripture and hold to Jesus as your “norm” in revelation, then you are open to subjectivity that may sound like, “Well, the Lord told me to do this.” We see serial killers saying that the Lord told them to do a variety of heinous acts. These abominations are inconsistent with an objective norm. Your subjectivity, your personality, your bias, and all manner of perversions come into play when you receive information mysteriously in a mystical way that has no normative and objective guidance to it. For example, you can be sick and weak of body and have a fever and come up with all kinds of weird stuff. Some of you come up with weird theology without being sick. (Laughter)

We need something to hold us in place. A rope that is good and strong and has an immovable anchor on the end of it will allow us to wiggle around and move around the anchor, but we cannot go drifting off somewhere. This is what I am trying to show you here. We will get deeper into the objective norm of Scripture later in this chapter.

You are going to experience many new ideas in theology, philosophy, and other things that will use nature, history, or experience as norms. Those are liberal, and you will need to hang onto something that is objective, but do not throw those out because even Romans 1 says all manner of good things about nature, and you must hang onto that because God said that it is good. God created nature, and He said, “It is good.” It is for you to see God’s handprints on it to see something about His majesty, His sovereignty, and His providential care.

All of general revelation and special revelation working together give you a fully fleshed out doctrine of revelation. But you must have a norm, something that does not change. God does not change, but our perception of Him changes. Human perception has to be kept in check. Your perception, your bias, your personality has to come under some kind of check, and that check is the objective norm of Scripture. We Protestants are people of the Book.

But if you hold to the left side only, that is liberal, and that is bad. If you hold to the right side only, that is conservative, and that is bad, too. Even holding to the

Scripture category while leaving out the other five is wrong because you will have lost the personal contact with Christ, which comes with experience. This would be cold orthodoxy revisited in the form of intellectualism. You read the Bible, and you read it intellectually, and you say that this is the truth, and this is all there is, and you can quote it and state it, and take tests on it, but if you have not experienced it, it is intellectual only, and it is not life changing and salvific. We have people like that. You have to have the whole thing, and just to lock in on one thing only is bad.

PROPOSITIONAL REVELATION

Revelation always starts with God (see Chart R & H 2 on the next page). The three elements of revelation are manifestation, inspiration, and illumination. Concerning the first element, God manifests Himself through an act that is witnessed by someone. The person, *e.g.* Moses, sees God do something. He sees God do the plagues and all the miracles in Egypt. Concerning the second element, God inspires Moses to record what he saw and heard.

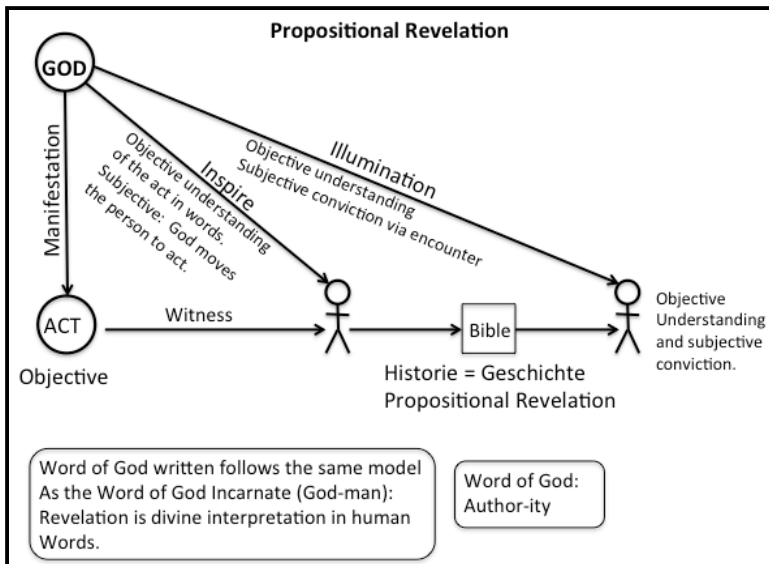


Chart R & H 2

There are two dimensions to inspiration: a subjective inspiration and an objective inspiration. Subjective inspiration is when God moves the per-son as a subject. That person, then, is going to do something in response to that inspiration. Objective inspiration is when God gives the actual words to the person to write down. God moves the “person” to write what he saw, and God gives the “words, or the interpretation” of what that person saw God do. That person then writes

down God’s Words, and they become Scripture. That is where our Bible comes from: God inspired it. God interprets His own act to the witness. Interpretation is translated into actual words. The Bible becomes history, there is a historical act, and there is a word picture of the act.

The German language has two words for our single word history. *Historie* is the historical fact of the act. *Geschichte* is the interpretive history. Both are contained in our English word, history. Thus in Scripture you have the fact of what God did (*Historie*), and then the interpretation by God of that act (*Geschichte*).

Not only does God give manifestation and inspiration, but He also gives illumination, the third element of revelation. In order for a person who reads the Bible to understand God’s acts, he has to be elevated because the human mind cannot understand

the things of God. It is just too far above us. So God accomplishes this elevation via illumination.

Illumination also has two forms, a subjective form and an objective form. The objective form is the understanding. He helps you understand the words you just got through reading. Then the subjective form is the conviction. He meets you where you are and calls you to repentance. When He says, “Deny yourself, pick up your cross and follow me” (Matthew 16:24), He meets you in a personal encounter in which you must make a decision. Thus God has two parts in illumination: an objective part that is understanding, and a subjective part that is the conviction or the call to repentance or to decision, *i.e.* the person-to-person encounter.

A ***proposition*** is words strung together in order to make a meaningful sentence. Those words came through manifestation and inspiration. Please recall that inspiration is in two forms, subjective and objective. Of course in subjective inspiration He moves upon the person and says, “Write your observation down.” The objective form is also required because if you just left it to a sinner to write down his own ideas he would include, among others, errors, self-glorification, and personal biases. Instead, God gives the interpretation of the act so that when it is written, it is the words of God because He gave the actual words. There was a human person, yes, that did the writing, and it was the human person’s personality and vocabulary that is expressed in that writing, but God gave the interpretation. The result is the inerrant Word of God because God Himself selected the words through the writer.

There are then two kinds of inspiration, and they are both required: objective and subjective. That means then that Scripture is real history. When Moses said that God parted the Red Sea, that is exactly what happened. It actually parted. When he said that the people went across on dry land, that is exactly what happened. And when the Egyptians came running in behind them, and He pulled the water back down on them, and they drowned, that is exactly what happened because God gave the inspiration. He moved the person to write, but He also selected the words to write in order to provide His own divine interpretation. Scripture is not a matter of individual interpretation. It is a matter of God’s interpretation. This is ***propositional*** revelation.

Inspiration and illumination are both subjective and objective. If you leave one out, you get a broken model. It all begins with God. God inspires the writer and the words. So that means then that the Bible in its original words is the Word of God. How can we lift our human minds up to God’s level to understand His stuff? We cannot, so God lifts up our minds and gives us understanding. With the understanding, God comes to you personally and says, “Okay, now come and follow me.”

The whole of revelation revolves around God. It starts with God and ends with God. Every part of revelation is divine.

“History,” our English word, contains but does not distinguish the two elements of God’s Word because English does not have the precision that the German words have. Both of these elements are present, the actual event and the description of the event. The actual event is the fact that actually happened, the parting of the Red Sea, but the description, the *Geschichte*, is the description or interpretation of that event, and if you have the Bible as real “history,” it has both fact and interpretation all embedded in that one word.

You can split out *Historie*, and leave it to *Geschichte* alone, and then Scripture will be myth because the actual event does not have to be present for you to have *Geschichte*. You can just present *Geschichte* as an expression of imagination. You need to understand that propositional revelation is a doctrine that claims that the Bible is the Word of God because it came from God, God inspires it, and God illuminates it. It all revolves around God.

The Bible has authority because of who its author is. The Author is God. Therefore its authority is vested in God. When asked what is the authority, you should answer thusly: *author-ity*. Split the word so that you can remember that authority is vested in the author. You can just put a little hyphen there, and it will help you from this point on to remember that the authority of the Bible is based on its author. If God is the Author, we had better obey Him as He has expressed Himself in His chosen Words. This is *propositional* revelation.

PERSONAL OR ACT REVELATION

This model is somewhat similar to propositional revelation, but there are some very important differences. We have God who is manifesting Himself in history once again. He does an act. There is a witness who observes that act and is inspired to write it. That inspiration is subjective inspiration only. This witness writes down his own interpretation of the act, and that makes it a subjective inspiration. God does not select the words. Thus the writer thinks that he has written down an accurate description of what he saw. This means that *Geschichte* is not the English word history if it does not have *Historie* in it. *Geschichte* alone is the witness's own interpretation of what he saw.

In act revelation, where is revelation? The act is revelation. What is the Bible? It is the "record" of revelation, and you will see it written in many theology books that the Bible is a witness. The Bible is reduced to the writer's witness, the record of revelation.

You will see these words, and you need to know what you are reading when you read them. You can get sucked right in to all this good sounding stuff, and you will not even know you are drifting to the left.

Now to see how Personal Revelation works, look to the present day on the right side of Chart R & H 3. Under this model, when you read the witness that was given in the Bible, it is not the Word of God. It is not revelation. It is a *witness*. So where is revelation for you? It comes in an encounter, a personal encounter. As you are reading the witness, all of a sudden like a lightning bolt from heaven,

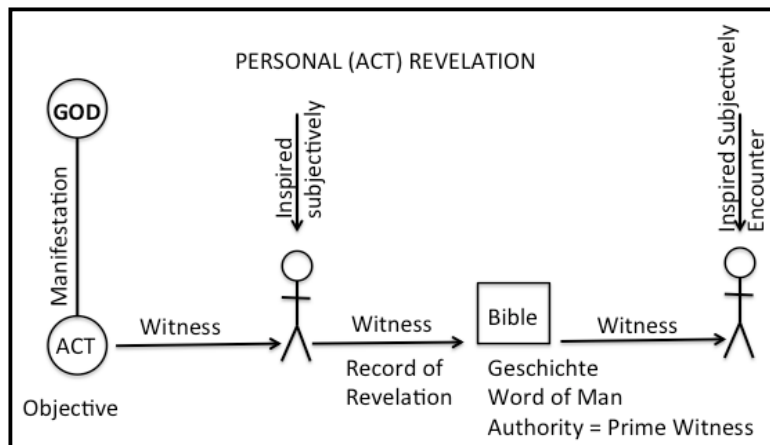


Chart R & H 3

God encounters you, and calls you to decision. Another name you will see for this kind of theology is Crisis Theology because it is not in the reading and the understanding and the personal accountability that you have through the objective Scriptures, it is the crisis of belief and decision in the subjective encounter. You need to understand now that this is very subjective because when a person has an encounter with the Lord, he can interpret his crisis apart from an objective anchor. The next reader may reverse the interpretation, and both of them are claiming the revelation came from the Lord. You see, it is subjective, and without the objective content, it becomes a free-for-all, and Christianity can take all manner of weird shapes and forms because it is up to you. Whatever is right in your own eyes is what you believe.

So here we get then a Bible that is no longer history. It is only half of it. It is the interpretive half. And that interpretation came from the witness. You see revelation can be anything then because of the subjectiveness of both the witness and the reader. If your observation of the doctrine of revelation is this understanding, then where is the authority? It is in the encounter that is also subjective. Therefore, the liberal who desires not to be oppressed by Scripture can move far afield. The liberal has all the freedom. He can have anything he wants to have and call it Christianity. Well, this is where too many Christians reside today.

Please understand that this act and its interpretation, which is in the Bible, never change. It is the inerrant Word of God. Now the doctrines constructed from the Bible are based on your doctrine of revelation. Is it propositional revelation or is it personal revelation? Personal revelation is the second model we talked about. Propositional revelation is the first model. But the God's act of manifestation did not change in either one. What changed is how both the witness and the reader look upon it.

How do we observe the Bible? If we are under the propositional revelation model, we see it as the inerrant Word of God. If we are in the personal (act) revelation model, we see it as a witness, a record of revelation, but not the revelation itself, and we are waiting for an encounter to have the real revelation.

Please note that in this second model the witness on the far right of Chart R & H 3 is one of us. We have this subjective encounter, and we are called to decision. That is called crisis theology. Crisis means that you are at the point of decision, it means to decide. In crisis theology you have nothing to decide while you are reading the Bible. You are praying, "Lord, I need an encounter. I need a revelation." The Bible is not revelation. It is a witness. You are reading the witness hoping you are going to get revelation out of this thing sooner or later, and after a while, boom! You got it. When you get it, you have to make a decision—what are you going to do? But the real question is: what did you get? You got something subjective that could be generated out of your being. What is your pet thing? Well if your mama did the bad thing, and you love your mama, then that bad thing is not bad any more. You see how many in the whole church operates?

Personal revelation is called Neo-Orthodoxy, and Neo-Orthodoxy is not Orthodoxy. Neo-Orthodoxy is subjective. It goes wherever it is expedient at the time and becomes whatever the culture demands. Political correctness can be doctrinal correctness for those of the Neo-Orthodox persuasion. The government can declare bad

to be good and vice versa, and if you are Neo-Orthodox, you may see nothing wrong with that. If it feels good, do it. Remember that Neo-Orthodoxy has its roots in Existentialism, and in this philosophy, objectivity is taboo.

The Bible, in this model, is not revelation. In the personal act revelation, the Bible is not revelation, it is just a witness, a record of revelation, and so the closest that one can get to revelation is an encounter with the person of God, and this is called personal revelation because the content of revelation is the person that you encounter.

In the subjective encounter, the content of the crisis or the decision-making can be given or shaped by a lot of factors. One of the factors is your personal involvement in something. If you have personal involvement with homosexuality, you can say: "God does not condemn homosexuality. The revelation is in my encounter with God in which He told me clearly that homosexuality is okay!"

The encounter could be anything from too much pizza to a chemical imbalance. There is no objective anchorage. If we look at the Scriptures with a proper theology, we will see them as propositional revelation. If we have this subjective bent in us where we cannot allow our pet ideas and sins to be cast out by the Lord because we want to hold on to them, then we must do something to this Bible in order to make it tolerable. One of the tricks, which we have already examined, is personal revelation, and saying that the Bible is not revelation. However, if you are a good theologian, you will see Scripture as both subjectively and objectively inspired. It is propositional in form, and it has a personal encounter involved in it in the subjective realm, and it has literal understanding of words in the objective realm, and all of that came from God through illumination.

The danger is that once we adopt personal revelation, and that bent is in all of us, then we can easily compromise the clear Word of God. That is the danger of subjectivity. We can claim that the Scriptures say anything depending on what our pet peeve is. The Scriptures are the objective norm, however, that hold the meaning within the proper realm like an anchor.

The difference between the propositional and the personal revelation is that personal revelation has the objective part removed from inspiration. All of it is subjective. Once you move the objective part out, who is the subject? Each one of you is subject. What do subjects do? They decide what it is they are going to do. If you are going to decide on something, there will be external influences and internal influences. If there are no longer external influences as an objective anchor, then you are going to do whatever is right in your own eyes. I want you to know that everyone of you is steeped in this subjectivity because our day is one where objectivity is becoming a no-no. Objectivity is considered mean-spirited for one thing and politically incorrect, and it is eventually going to be labeled a hate crime for you to repeat the words of the Bible and say homosexuality is an abomination.

HEILSGESCHICHTE

You remember on our first chart the six kinds of revelation, and in special revelation the very first one was salvation history. *Heilsgeschichte* is salvation history. *Heils* means salvation, and *Geschichte* is history. So salvation history is the very first

model of special revelation in the big doctrine of revelation where you have six kinds of revelation, three of special and three of general.

In *Heilsgeschichte*, God produces the act and also the subjective inspiration that moves the witness to record his understanding of the act. He records that understanding under the constraints or under the framework of history and tradition. If it is the Apostle John, he has walked with the Lord, he has eaten with the Lord, he has experienced the same emotions with the Lord, and so he is writing in the context of his personal relationship with the Lord. That is history and tradition. He writes then the Scriptures, and those Scriptures are *Geschichte* because they are this person's interpretation under his framework of history and tradition in this model of revelation.

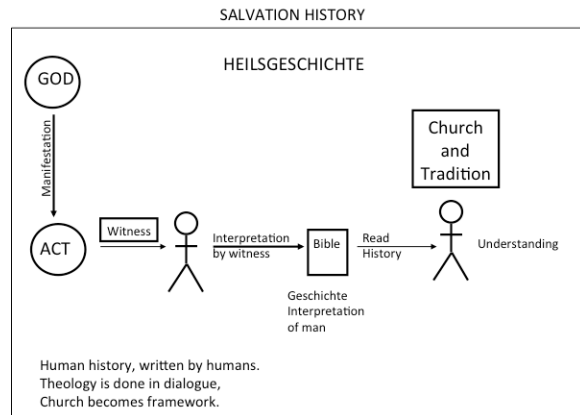


Chart R & H 4

If you are under a *Heilsgeschichte* model, your perception of the Bible is that it is a record of revelation that is set within the framework of history and tradition. How are we supposed to understand that witness of the record of revelation? Well, we do not need our minds lifted up because these are just the words of the Apostle John as the witness within his own personal framework.

You have enough intellect to understand a letter that is not from God but from the Apostle John. But how do you understand it. You must interpret that letter within the framework of your own history and tradition. The understanding is what the church has handed down to the current reader.

In the Southern Baptist Convention the *liberal* theologians want to interpret the Baptist Faith and Message under this model. In this way, each theologian can then interpret the Baptist Faith and Message according to his own history and tradition. The results are varied. One can hold to women pastors if his history and tradition allows such.

In the case of Roman Catholicism, when the papal decree came out that Mary is the Mother of God, guess what? All doctrines and mentionings about Mary will cause the Catholic to think, "Mother of God." Also in the same way, the Catholic will see that the sacraments are required for salvation because they are the traditional conveyers of grace. The Catholic will think that he must have the sacraments no matter what he reads in the Bible. If the Bible says salvation is by grace through faith, then the Catholic will think, "Yes, and the way you get grace is as a substance within the church's sacrament."

Under this model, one interprets everything based on church and tradition. One's mind becomes boxed in, and that is how the Bible then comes to the reader. It is a record of a witness, a witness's record of revelation under his framework of history and tradition, and how one understands it is with one's own mind's capability to understand it through the framework of his own church history and tradition.

Church history and tradition can be good if they are on the money. When they are on the money, then they become a check and balance for the person who has a propensity to float around in his interpretation because of subjective *Geschichte*. He sees the Scriptures as *Geschichte*, and that means he can just float around and go all the way to the edge. Where is the edge? It is determined to be where church history and tradition says it is. So one becomes limited to whatever is acceptable to the church and tradition. One can move freely within the limits, and the words do not have to mean what they mean. They actually mean what church and tradition has assigned them to mean.

Now that we have looked at revelation per se, our next step is hermeneutics. We need to know what Scriptures mean.

FEELING HERMENEUTIC

Chart H & R 5 is another German model, Feeling Hermeneutic. In this model you have God who actually does something in history like parting the Red Sea or whatever. You have the witness who sees that, and when he sees it, emotions are evoked in him. He is just completely awed by what he has seen, and he begins to write out of those emotions. Those words that are written are emotional words, and so then the Scripture is not an objective thing. Scripture here is an expression of sentiment. The Bible then is an expression of the writers' emotions.

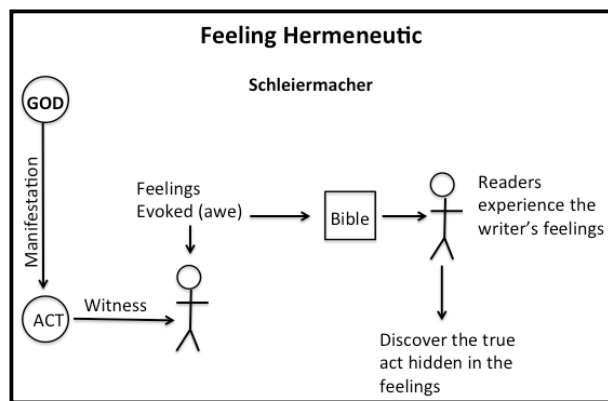


Chart R & H 5

The Bible becomes like poetry that is filled with emotional, sentimental expressions, and not literal, objective facts. We readers then look upon the Bible, and we say, "Oh, the witness is describing his emotions." And so we must discover what he actually saw by looking at his emotions, not at a description of what he saw. If we can re-experience those emotions that he had maybe we can find the real meaning in our emotions just like we do with poetry. We try to find what the poet meant.

This process is liberal. Where is the anchorage, where is the objective norm? We just float all around and come up with all kinds of feelings. Some people feel good about a passage, but some people do not. The revelation is not in the passage, the revelation is submerged and somewhere hidden behind the words, and you must come out of the feelings with that hidden revelation.

Schleiermacher was the father of liberalism. He was a German theologian in 1830, and he developed a hermeneutic that was based on feelings. Schleiermacher is liberal, but that is not where you are. I will tell you where you are. You are dancing with Neo-Orthodoxy and its personal revelation. You cannot escape it in this present day. You just happened to be born in that window of history where you are stuck, and you are fighting for your lives, and you have many enemies circling you, picking you off one at a time pulling you into this radical, crazy, baloney stuff that is going to send people to hell.

I want you to have an objective norm. That objective norm is the Scripture, and that Scripture has true inspiration that is both subjective and objective, and it is the words of God. It is the written Word of God, and it is divine, and it is human. Jesus is both God and Man. He is the incarnate Word of God. Scripture is the written Word of God. It is divine because it is inspired, and it is human because it is human vocabulary, human writing, human instrument. Just as Jesus is divine and human, the Bible is also divine and human.

In this Feeling Hermeneutic of Schleiermacher, you go to the feelings first, and out of the feelings come the hidden true acts. When you are reading the Bible and you are in the passage where Paul is talking about his own hardships, you will actually begin to feel the emotions that Paul had at that time. Now if I am in Schleiermacher and the Feeling Hermeneutic, then I look into my feelings to find out what God said, not in the words, but in my feelings. The revelation is the meaning found in those feelings. Where does revelation abide? in these feelings. Are you beginning to see how complex the doctrine of Revelation is?

We are in a desperate situation. Philosophy is a good course that you need to take that deals with Existentialism, and what the world is doing with this discipline of interpretation. Not just the church but the world.

Right now in conservative Southern Baptist churches, you have those who are becoming self sufficient, right in their own eyes, and they do not see the Bible as God's inspired, objective Word that is normative to the Christian life. You also have the conservative who sees the Bible as that objective norm to Christian life. Both of those people reside within Southern Baptist life. For a large part, the majority, the sleeping giant, the laity, the people in your congregations, do not know the difference.

They can easily lapse into *Heilsgeschichte*. You church leaders become the history and tradition telling them what to believe. That is *Heilsgeschichte*. Once you see the difference, and you see the desperation of our world, our church, the sleeping giant, people going to hell, you become responsible. You have to get those people educated. How are you going to do it? I do not know. It is hard for me to get you educated, and you are the exceptional, inquisitive group. I have the best. What do you have to work with? You have to get out there and get it done somehow.

We pander to our feelings. If we can just get our feelings right, if we can just feel like we are saved, if we can just feel like there is hope, then all is okay because we tend to think that the true thing is embedded in the feelings. If you do not feel like you are saved, then guess what? You are not saved if you use Schleiermacher's model. That puts a lot of us in trouble, does it not? Marx said, "Christianity is the opiate of the people," much like a drug-induced euphoria. If it feels good, then it has to be right.

I think that the main problem right now is this Existential generation for which truth is subjective. There are people in the clergy now that say that there is no such thing as an absolute truth. And why are we not? We are not because the Bible commands holiness and describes it as something that is too painful for us to acknowledge. So, we move away from the objective meaning of Scripture and interpret it to mean something more acceptable to our delicate feelings. We interpret the Scriptures subjectively. Basically, in

that situation in which you have an insecure congregation plus a strong leader to give them the feelings that they want to have, then the church can be led into wrong doctrine.

THEORIES OF INSPIRATION

List and describe the theories of inspiration.

1. Verbal: God gave the Words themselves. There are two types of verbal inspiration:
 - a. Dictation theory: There is no human input. The human provided only a mechanical part of the writing.
 - b. Accommodation: The human writer brought the vocabulary and the personality into the writings.

The one I hold to is accommodation. When God gave the interpretation of what He did to the writer, He used the writer's own words to express what He Himself wanted to say. You can see a difference between John's writings and Paul's writings because the writers were two different persons. You can see their personality and vocabulary within the writings, the selection of words, and their style.

2. Plenary: Plenary means full; it is full inspiration. The whole is inspired, but not its parts.

This gives us what is called practical or functional inerrancy. You will see this described in theology books like this: "The Scriptures serve to give you complete instruction that is adequate for salvation and life." That adequacy is provided with words that were not given by God. Thus there can be errors in the words, but the whole serves to give adequate guidance for salvation and life.

3. Dynamic.

Dynamic comes from the Greek word *dunamis*, which means power. Dynamic inspiration is where God invested in the Bible His power for salvation. It became a chosen vehicle to give salvation. The power of God was put into this vehicle so that when you receive the vehicle you receive salvation. The power is in the vehicle. He could have chosen another vehicle under this model. The theory of dynamic inspiration means that He could have picked the *Magna Carta* or the Constitution in which to put His power of salvation.

Under this model of inspiration, the Bible is a man-written instrument. It has the errors in it because men are error prone, but the power of God to salvation is vested in it. That is dynamic inspiration.

Class, revelation is when God manifests Himself, and He inspires somebody subjectively to record that revelation, and He chooses the words that are the objective revelation. Thus those words become the English word history or the German *Historie* plus *Geschichte*. It is the Word of God, and then when you read it, since it is the Word of God, you cannot understand it with your puny minds, you must be elevated, and God does that, too. He lifts you up, and He gives you objective understanding. Then He meets you in that understanding and says, "Now this is what I want you to do." Whatever it is He calls you to do must conform with that objective understanding of the Scriptures. Revelation is all from God, by God, and unto God.