LESSON 4

The Biblical Revelation

The Christian interpretation of the nature of God and the nature of man, discussed in the preceding lessons, is heavily indebted to the Scriptures. Most of the content of those lessons was based upon and was an interpretation of biblical material. The Bible provides, however, a foundation in more direct ways for an emphasis on everyday Christian living. In contrast to the subjective or inner motivation that evolves from the Christian's experience in and with the resurrected Christ, the Bible serves as an objective source of motivation for the Christian life. It also contains concepts and principles that can provide guidelines for the child of God in times of decision.

Its Nature

The Bible, a book of many books, "a library of Hebrew literature," a religious anthology, is in a unique sense a divine-human book. Its twofold nature can be summed up by saying that the Bible is the record of the revelation from God, of God, through men, to men.

This dual nature of the Bible is clearly evident in the process of its writings. The initiative for or the origin of the revelation which gave birth to the Bible was from God. God has sought through the centuries to reveal Himself to all men. He has done this through nature, history, and providence. This is called general revelation in contrast to the special revelation recorded in the Scriptures. Self-disclosure is even necessary, to some degree, for one to have a knowledge of the inner life and character of a human person. This becomes infinitely more true of any knowledge that we may be able to comprehend of the divine Person. He must initiate the process and constantly work in and through the process if we are to comprehend the revelation.

The revelation that produced the Bible was initiated by God and it was mediated to and through men. Hence, in a sense, the Bible is the product of man's understanding and interpretation of God's revelation and manifestation of Himself. There would be no Bible without the revelation of God and no Bible without the response of men to that revelation. In other words, to use an idea of Emil Brunner, revelation is a transitive event. A transitive verb has a subject but also an object. God is the subject of the revelation; man is the object or recipient.

The twofold nature of the Bible is recognized in the Bible itself. Jesus said, "David himself, inspired by the Holy Spirit, declared..." (Mark 12:36). Peter similarly said: "The Holy Spirit spoke beforehand by the mouth of David..." (Acts 1:16). The Holy Spirit did the speaking, but He used the mouth of David. There are frequent references to the Mosaic authorship

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Everyday Christian living is emphasized in the _____.

(Bible)

Revelation through nature is called _____ _____. *The Scripture is* _____ *revelation.*

(Compare your answers to the text.)

Are the following statements true or false?

1. God is too holy to reveal Himself to men. _____

2. The Bible was given to men through men. _____

(1.false; 2.true)

Peter stated in Acts 1:16 that the Holy Spirit used the _____ *of* _____.

of portions of the Old Testament.[1]

The relation of the divine to the human in the writing of the Bible is rather clearly stated in 2 Peter 1:21: "No prophecy ever came by the impulse of man ("from the will of men," TEV), but men moved ("carried along," TEV) by the Holy Spirit spoke from God." Men did the speaking, but they spoke "from God" and we might add primarily "for" or "concerning" God. Since finite men were the instruments to whom and through whom God spoke, the revelation, which might be considered a constant, varied with the individuals who received it. It was inevitably coloured some by their personalities.

We should not forget, however, that through all the human processes of the Bible there is a divine process. In that divine process man comes face to face with God. It is this confrontation that changes the "historic word" into the "living Word." This is true of us as we come face to face with God in the revelation or self-disclosure that we find recorded in the Scriptures. It then becomes for us *The Word of God*. It becomes a living, dynamic reality in our lives. The word has the capacity to become the living Word because it was originally living word when God revealed Himself to His spokesmen.

The Bible is not only the divine-human book in its authorship but also in its content. We not only find in the Bible a record of God's revelation concerning His nature and character. We also find revealed God's attitude towards, relation to, and will for man. Furthermore, the Scriptures not only record the movement of God among men, they also portray the life struggles, the faults and failures, as well as the successes of real men and women. This is another factor that helps to explain the continuing popularity of the Bible. Men and women through the centuries have seen so much of themselves in the characters of the Bible. Or, on the other hand, they have seen in the lives of some of God's saints qualities that have challenged them and lifted them to higher levels of living.

Another very evident characteristic of the Bible is its unity in the midst of its diversity. This fact stems from its divine-human nature. Its unity is derived primarily from its divine nature while its diversity stems from its human nature.

Diversity in content, in emphasis, in general approach and style, and even in moral tone is rather obvious. This was more or less inevitable since God had to use finite, sinful men as the recipients of or channels for His self-disclosure. They were limited in their capacity to interpret that revelation and to some degree even to receive it. This limitation was inevitable unless God was to use those men as inanimate objects completely under His dominance and control. The latter could not be true if men were to continue to be men and if God was to continue to be the kind of God we find revealed in the Scriptures. It is also to be remembered that some of the diversity stems from the fact that the people in general were unprepared to accept the full revelation of God. This is the background for the statement of Jesus

(mouth, David)

According to 2 Peter 2:21, men did the speaking, but they spoke _____ _____.

(from, God)

Through all the human processes of the Bible, there is a _____ _____.

(divine, process)

Name three dimensions of content included in the Bible.

_____

_____

_____

_____

(Compare your answers with the text.)

_____

Men were limited in their capacity to interpret that revelation and to some degree even to _____ *it.*

(receive)

[1] For a few examples see Matt. 22:24; Mark 7:10; 12:19; Luke 20:28; Acts 3:22; Rom. 10:5, 19; and for similar references to Isaiah see Matt. 15:7; Mark 7:6; John 1:23; and Rom. 9:29.

that Moses permitted them to divorce their wives because of their "hardness of heart." In other words, the limitation was not on the part of Moses but on the part of the people.

The diversity found in the Bible means that the unity that we find there is not a static unity, but to use a recurring expression of H. H. Rowley, it is "a dynamic unity" or a "unity of growth."[2] The developmental nature of this unity is clear within the Old Testament. It is particularly recognizable when one moves from the Old Testament into the New Testament.

The "unity of growth" or the "dynamic unity" so evident in the Bible stems from the central dynamic event that the Bible records and on which it reflects. That event was the life, the death, and the resurrection of Christ. The Old Testament looks forward to that event; the Gospels, in the main, record it, while the remainder of the New Testament reflects it. That event threads all the parts of the Bible, Old Testament and New Testament, on one string. It gives a unity to the Bible that in some ways is its most striking feature.

Another way of saying the same thing is to say that what makes the two Testaments a real unity is the fact that the New Testament proclaims present what the Old Testament points to as future. The former is a confirmation and crowning of the latter. It was Jesus Himself who said, "You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me" (John 5:39). The Scriptures bear witness. They point beyond themselves. Any passage is best understood when we consider where it points rather than what it specifically says. The revelation may be given "in many and various ways" (Heb. 1:1), but it always points to the same Person and to the same purpose, which is the redemption of man. It is this, a divine Person with a consistent purpose, that explains the unity of the Bible.

As an evidence and expression of this basic unity grounded in the divine Person, there are some unifying concepts or motifs that are more or less prevalent in both Testaments. One of those, mentioned previously, is the kinship appeal or the expectation that the children of God will be like Him. Another important concept or motif is the Covenant, prevalent in both Testaments. God is revealed in the Scriptures as the initiator of the Covenant. He establishes the conditions of the Covenant, and His people accept those conditions. When we move into the New Testament, the Church becomes the covenant community. There is also a sense in which the individual Christian has entered into covenant with God and also with the people of God.

Its Climax

The revelation of God recorded in the Bible, a divine-human book, is climaxed in Christ, a divine-human Person. We find in Him the climax of the self-disclosure of God. God's final and perfect word concerning His own nature and character is found in Christ: in His life, His death, His resurrection. Notice the

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Match the statements in Column A with the correct answer from Column B.

A	B
1. *Records it*	a. *Old Testament*
2. *Reflects it*	b. *Christ*
3. *Looks forward*	c. *Gospels*
4. *Unity*	d. *Remainder of New Testament*
	e. *Crowning*

(Compare your answers with the text.)

Any passage is best understood when we consider where it _____.

(points)

Name two motifs that show the Bible's unity.

1. _____
2. _____

(Compare your answers with the text.)

Are the following statements true or false?

1. Christ was the climax of God's self-disclosure.

_____

[2] See H. H. Rowley, *The Unity of the Bible* (Carey Kingsgate Press, 1953), p. 7, and his *The Faith of Israel* (SCM Press, 1950), p. 14.

words "in Christ." The climax of the revelation is not "through Christ" but "in Christ." Jesus Himself said, "He who has seen me has seen the Father" (John 14:9, cf. 17:22). Again He said, "I and the Father are one" (John 10:30). In Him "the full nature of God chose to live" (Col. 1:19, Ph.). Also, in Him God gave "a full and complete expression of Himself" (Col. 2:9, Ph.). Or, as the writer of Hebrews says, Christ bore "the very stamp" or "the perfect representation" (Wm.) of God's nature. Christ is "God focused."

Christ is also the climax of God's revelation of His attitude towards and will for man. This revelation is most fully and clearly revealed in what Christ was, in the quality or kind of life He lived. It is also revealed through the things He taught. He Himself, in the comparisons that He made between the Law and the interpretation of the Law and the principles of His Kingdom, said, "You have heard that it was said...But I say to you..." (Matt. 5:21, 27, 33, 38, 43). What He said was final and authoritative. In response to the pressing question of the Pharisees concerning divorce He replied, "For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so, and I say to you..." (Matt. 19:8–9). Notice "from the beginning" and "I say to you." What He said was in harmony with God's original purpose, and we might add with God's ultimate plan or will. Notice as suggested previously that the imperfections of the Law regarding divorce were attributed to the people rather than to Moses. This suggests that even God is limited by the immaturity and spiritual insensitivity of those to whom He wants to speak. This is one reason why the Incarnation was necessary for the supreme or complete revelation of God.

The recognition of Christ as the final and full revelation of the Father tends to make Christianity in the strictest sense not a religion of a book but a religion of a Person. The book itself is reverenced primarily because of the Person whose life, ministry, death, and resurrection are recorded there. It is He who is the Way, the Truth, the Resurrection, the Bread of Life, and the Light of the World. Christ is God's final and full word to man. It is a word that not only reveals God to man but simultaneously it reveals man to himself. We see in Christ, the God-man, what God is like and what man, by the grace of God, should become.

The fact that the revelation of God is climaxed in Christ means that there is movement from promise to fulfilment, from the Old Testament to the New Testament. This means that the Old Testament should always be interpreted and particularly evaluated in the light of the fuller revelation in the New Testament. This is true although the basic concepts of both the Old Testament and the New Testament "are intrinsically and historically inseparable."[3]

The preceding does not mean that the Old Testament is not a legitimate part of the Christian Bible. It forms a unity with the New Testament, but it is a unity of growth or progress. The unity is dynamic, not static. This means, among other things, that the

2. Christ revealed God's true nature and character.

_____

3. The climax of revelation was "through Christ."

_____

4. Christ is "God focused." _____

5. God's attitude towards man cannot be seen in Christ.

_____

6. One must look beyond Christ to discover God's will for man. _____

7. What Jesus said was open to question and debate.

_____

(1.true; 2.true; 3.false; 4.true; 5.false; 6.false; 7.false)

Christianity is a religion of a _____, *not a* _____.

(Compare your answers with the text.)

[3] H. Wheeler Robinson, *Religious Ideas of the Old Testament* (9th impression; Gerald Duckworth and Co., 1952), p. 225.

ethical teachings of the Bible are not on a plain; they represent a part of a path. While the path does not always move smoothly, the over-all-movement is upward. Rowley likens the two Testaments to the germ (Old) and the fruit (New). He also compares the relation of the Testaments to the parts of a musical sonata. For example, he says that the New Testament is the final climactic movement but that the Old Testament belongs as a part of the sonata. As G. Ernest Wright suggests, although the Old Testament is incomplete, yet the New Testament no more than the Old Testament can stand alone. It is a completion and fulfilment of the Old.[4] Sometimes the movement is simply one of emphasis. For example, the emphasis in the New Testament is more on principle, less on law, more inner less outer, more positive less negative.

There is a sense in which the revelation of God continues to be progressive. At least that is true of our comprehension, understanding, and application of it to life situations.

The ethical teachings of the Bible represent a part of a _____.

(path)

The revelation of God continues to be _____.

(progressive)

Its Content

Broadly speaking, the Bible contains a twofold message: (1) how men can be saved, and (2) how saved men are to live. The latter involves more than one dimension of life. To use an expression of Bonhoeffer, when one becomes a child of God, he is plunged "into many different dimensions of life simultaneously." Life for him becomes "multi-dimensional and polyphonous."[5] These "many different dimensions," however, can be compressed in the main into two major emphases or dimensions. How saved men are to live (1) in relation to God (the vertical), and (2) in relation to their fellowmen (the horizontal). The horizontal dimension not only involves one's relation to his fellowmen as individuals; it also includes his relation to society and to the various groups and organizations to which he may belong or with which he may maintain some contact.

While the Bible clearly reveals that right relations to God and man belong together, it is also clear that right relations to God are most basic. This is another evidence that God and not man is central in the biblical perspective. When stated together, right relations to God are stated first followed by right relations to one's fellowman. The latter is in a sense a derivative of the former, but it is an inevitable derivative. It is so natural and inevitable that if one is not right in his relations to his fellowman that fact is a valid reason to conclude that he is not right with God.

Right relations to _____ *are most* _____.

(God, basic)

Is the following statement true or false?

If one is not right in his relations to his fellowman, we can conclude that he is not right with God. _____

The fact that right relations to God are basic but that right relations to one's fellowman naturally follows is illustrated over and over again in the Scriptures. For example, the first of the Ten Commandments relate to man's relation to God; later ones refer to his relation to his fellowman. When Jesus was asked, "Which is the great commandment in the law" His answer was, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." He then said, "This is the

[4] G. Ernest Wright, *The Old Testament against Its Environment* (Henry Regnery, 1950), pp. 111–12.

[5] Bonhoeffer, *Letters and Papers from Prison*, p. 103.

great and first commandment," and possibly after a pause for emphasis, He added, "And a second is like it, you shall love your neighbour as yourself" (Matt. 22:36–39; see Deut. 6:5 and Lev. 19:18). Like the first, it is a commandment of love but possibly it is also like it in importance. The two belong together. They are the fulfilment of the Law and the Prophets (Matt. 22:40, Rom. 13:8–10, Gal. 5:14). Furthermore, the love of our fellowman is the proof of our love for God (1 John 3:14–15; 4:7–8, 16, 17, 20–21).

The relation of faith and works is additional evidence of the close interrelatedness of right relations to God and to man. It is abundantly clear that salvation comes by faith alone apart from works, but the purpose of that salvation is good works or a life of goodness (Eph. 2:8–10; cf. Matt. 5:14–16, John 15:16). The proof of the faith that saves is the quality of life that is lived (Matt. 7:15–23, Rom. 6:1–4, 1 John 2:3–6, James 2:14–26). Jesus also plainly stated that one cannot have the forgiveness of God unless he forgives those who have sinned against him (Matt. 6:12–15; 18:21–35). Only the forgiving heart can be forgiven.

This two-dimensional emphasis, right relation to God and man, is more or less evident throughout the Bible. It is implied if not specifically stated in the great "therefore" passages in the Old Testament as well as in the New Testament. In the former, "therefore" usually represents a transition from a description of the sins of the people to the judgement of God. In the New Testament "therefore" frequently introduces exhortations to Christian living based on the mercies or grace of God (e.g., Rom. 12:1; Eph. 4:1). The latter is what makes Christian morality "therefore morality." Goodness, whatever the Christian may have or practise, is based on or is a result of the grace of God.

The word "therefore" usually ties together what in reality is inseparable or indivisible. In many and possibly in most cases, if the "therefore" were omitted, one half of the statement would be an irrelevant statement about God while the other half would be an impossible expectation or demand of man. This is particularly true of the "therefore" passages in the New Testament.

Since right relations to God and man are so closely interrelated, it is natural that the reverse would also be true: a man cannot be wrong in relation to God or man without being wrong with the other. This is stated with unusual clarity concerning one's being wrong with his fellowman. Such a man cannot be right with God. For example, sin against one's fellowman is really and finally sin against God. This may be the explanation for David's statement to Nathan, "I have sinned against the Lord" (2 Sam. 12:13). He later cried out:

> Against thee, thee only, have I sinned,
> and done that which is evil in thy sight (Ps. 51:4).

Does this mean that David had not sinned against Uriah and his family? Certainly not. Sin is bidirectional. It is sin against

(true)

The close interrelatedness of right relations to God and man can be seen in the relation of _____ *and* _____.

(faith, works)

"Therefore" frequently introduces exhortations to Christian living in the _____ _____.

(New, Testament)

Sin against one's fellowman is really and finally sin _____.

(against God)

God and man but against man in God. At least man is in God in the sense that he has been created in the image of God, which gives him value in the sight of God. Any sin against man is really against God and ultimately against not only the command of God but also against the nature of God. Here is the real and final basis for the close relation of morality and religion or right relation to God and man in the Bible.

The twofold emphasis on right relation to God and man is at least implied in the statement that the boy Jesus increased "in favour with God and man" (Luke 2:52). The instruction from the Apostles concerning the qualifications for the seven suggested that they were to "men of good repute, full of the Holy Spirit and wisdom" (Acts 6:3). Paul suggested that bishops were to be "well thought of by outsiders" (1 Tim. 3:7), while Peter suggested that Christians should "maintain good conduct among the Gentiles" (1 Pet. 2:12).

The cross symbolizes the two-dimentional relations of the Christian life. The upright bar represents the vertical, man reaching up to God. The cross rests on the good earth, which is identified as God's creation. The transverse beam symbolizes man reaching out to other men and to the society of men.

Any sin against man is really sin against _____.

(God)

The Cross symbolizes the two-dimensional relations of the _____.

(Christian life)

Its Relevance

The relevance of the Bible stems basically from the Person revealed there. He is the eternal "I AM," the same yesterday, today, and forevermore. His self-disclosure or self-manifestation which gave birth to the Bible is abidingly relevant to men since men were created for fellowship with Him.

The redemptive message of the Bible, which is God's good news to men, is also continuously relevant. Men of the contemporary age and of every age need its message of salvation. Also, the great promises of the Scriptures are just as relevant and meaningful today as in generations past. Some of the better known of these are: "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27, KJV); "The Lord is my shepherd; I shall not want" (Ps. 23:1, KJV); "Come to me, all who labour and are heavy-laden, and I will give you rest" (Matt. 11:28); "And we know that in everything God works for good with those who love him, who are called according to his purpose" (Rom. 8:28).

What about the moral or ethical teachings of the Bible? Are these relevant for us in our day? Our primary interest in this study is in the day-by-day responsibilities and relationships of the Christian life. Can the contemporary Christian find in the Bible material that will be relevant and helpful to him in his daily decisions? We believe he can and will if he has the proper perspective concerning the Christian life and concerning the Bible.

Regarding the Bible, let us suggest that the Bible is not a rule book to which one can turn for a chapter and verse answer for every question or a solution for every problem. While the basic needs of men remain relatively the same from age to age, their specific problems vary a great deal. This means, among other things, that the Bible contains the answers to man's basic needs but it does not contain specific answers for many of his prob-

List four areas in which the Bible continues to be relevant.

1. _____
2. _____
3. _____
4. _____

(Compare your answers with the text.)

Is the following statement true or false?

The Bible is a rule book to which one can turn for a chapter and verse answer for every question and a solution for every problem. _____

lems. Really, some of his problems were unknown in biblical times.

There are also portions of the Bible that were so thoroughly historically conditioned that they do not apply to our day. They were written to meet the needs of a particular group of people faced with particular problems at a particular point in time. An example is the ceremonial laws of the Old Testament. We do not consider them applicable to or relevant for us in our day except in indirect and tangential ways. The same is true of some things found in the New Testament, particularly in the Pauline epistles. The latter were written, in the main, to particular groups with some distinctive problems. If Paul was to meet their needs, he had to direct his remarks and instructions pointedly and specifically to those needs. One such need or problem that Paul discussed in more than one epistle was the eating of meat offered to idols. (Rom. 14 and 1 Cor. 8; cf. Acts 15:29).

A careful examination, however, of some of the so-called irrelevant portions of the Bible will reveal principles that are abidingly relevant. The latter is seen with particular clarity concerning the eating of meat offered to idols. There are evident at least two principles that apply just as much today as then. They are as follows: (1) Right for a child of God is not decided exclusively by what he considers right but also by what others consider right for him. (2) An activity that may be right within itself can become positively wrong or sinful because of its effect on others.

The preceding correctly implies that the most relevant portions of the Bible are its principles or ideals. And contrary to the view of many, the most constantly relevant portions are its ideals of perfection. These ideals, which Reinhold Niebuhr once labelled "impossible possibilities," will challenge us to the end of life's journey, standing in constant judgement upon our very imperfect approximation of the ideals. They are above and beyond history, eternally transcendent but also, and for that reason, eternally relevant. These ideals of perfection create the dynamic tension at the heart of our Christian faith, which, in turn, is the secret to its creativity.

(false)

There are portions of the Bible that were so thoroughly historically conditioned that they do _____ apply to our _____.

(not, day)

Some of the so-called irrelevant portions of the Bible reveal principles that are _____.

(abidingly relevant)

The most relevant portions of the Bible are its _____ or _____.

(principles, ideals)

Home Study Exercise

Basic activity (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

1. How does the author sum up the twofold nature of the Bible? _____

2. Define general revelation. _____

   Define special revelation. _____

3. In what way is the Bible a work of both God and man? _____

4. The author states: "Through all the human processes of the Bible there is a divine process." What happens to man in that divine process?

5. In what ways were men limited in receiving God's revelation?

6. What central dynamic event does the Old Testament look forward to, the Gospels record, and the remainder of the New Testament reflect upon?

7. What makes the two Testaments a real unity?

8. How do we best understand any passage of the Bible?

9. In keeping with the New Testament teaching of the Church as the covenant community, what happens to the individual Christian?

10. What is the climax of the revelation of God as recorded in the divine-human book, the Bible?

11. Name two things that the climax of His self-disclosure reveal about God?

12. For what reason is Christianity not a religion of a book but a religion of a Person?

13. In what areas does the revelation of God continue to be progressive?

14. What is a valid reason for us to conclude that an individual is not right with God?

15. Why is sin against man so serious?

16. Since the Cross symbolizes the two-dimensional relations of the Christian life, what does the upright bar represent?

What does the transverse beam represent? _____

17. What are four areas where the Bible continues to be relevant? _____

18. What are the most relevant portions of the Bible? _____

Supplementary activity (Levels 2 and 3). The following activities are based on the study guide text.

1. Explain how the "historic word" is changed into the "living Word."
2. Outline the author's argument for the unity of the Bible.
3. List and briefly explain two Scripture passages that reveal Christ as God's final word on His nature and character.
4. List and explain two Scripture passages that show Christ as the climax of God's revelation of His attitude towards man and His will for man.
5. Explain what the author means by the horizontal dimension of a Christian's life. Give examples to support your explanation.
6. What is the real and final basis for the close relations of morality and religion (right relations to God and man) in the Bible?

Advanced activity (Level 3). The following activities are based on the study guide text.

1. Why does the author say that the Bible was inevitably coloured by the personalities of the men who wrote it?
2. Write a sermon on "The Climax of Revelation." Be prepared to share your sermon with the seminar group. (Students who are not pastors or studying to be pastors may prepare a Bible lesson instead.)
3. Write an answer to this statement: "I like the New Testament, but I don't think I should study the Old Testament because it is past history."
4. Write a paper of at least one page on this subject: "The Relation of Faith and Works." Use Scripture references to support your position. The student should be prepared to share his paper with the seminar group.

Seminar Discussion

1. Discuss the twofold nature of the Bible. Emphasize general and special revelation, its authorship, and its content.
2. What are some of the problems created for those who accept the Old Testament as equally authoritative with the New Testament? Consider problems such as capital punishment, war, God's relation to war, relation to races, and legalism in general. Does the statement of Jesus, "You have heard that it was said to the men of old . . . but I say to you" (Matt. 5:21, 27, 31, 33, 38, 43) and what He said concerning divorce, "Moses allowed you . . . and I say to you" (Matt. 19:8, 9) help us to evaluate properly the Old Testament as an authoritative word from God? Must it always be evaluated in the light of the full revelation in Christ?
3. Jesus said that the Sabbath was made for man and not man for the Sabbath. Could the same be said for every basic moral law or expectation of God? In other words, are the laws and commands of God in harmony with our natures and provided for our good? Can you see the relation of your answer to this question to commandments such as "You shall not commit adultery"? Can you see the relation of all of the preceding to John's statement, "and his commandments are not burdensome" (1 John 5:3)?

4. Discuss this statement by the author: "A man cannot be wrong in relation to God or man without being wrong with the other."
5. Discuss "relevant" and "irrelevant" portions of Scripture.
6. Students should share sermons written for this lesson. The seminar leader should lead the students in a discussion of the content presented in the sermons.