INTRODUCTION TO
THEOLOGY

Outline for Prolegomena

Session 1: Introduction/What is Theology? (1)
Session 2: What Is Theology? (2)
Session 3: Epistemology (1)
Session 4: Epistemology (2)
Session 5: Traditions of Theology
Session 6: Sources of Theology

Outline for Bibliology

Session 7: Old Testament Transmission and Canonization
Session 8: New Testament Transmission and Canonization
Session 9: Inspiration
Session 10: Inerrancy
SESSION 1 & 2: WHAT IS THEOLOGY?

Outline

I. What Is Theology?
II. Who Is a Theologian?
III. Categories of Theology

I. WHAT IS THEOLOGY?

Write a one or two sentence definition of theology:
II. WHO IS A THEOLOGIAN?

Who is a theologian? Anyone who has asked the ultimate questions of life:

- Why am I here?
- What is life?
- What happens after death?
- What is the difference between right and wrong?
- Why is there something instead of nothing?

The question is not, “Who is a theologian?” but “What kind of theologian am I going to be?” Are you going to be a good theologian or a bad theologian?” This is a more accurate question because, as one writer put it, “not all theologies are equal.”

-Source unknown
Five arenas in which we can do theology:

1. Folk Theology
2. Lay Theology
3. Ministerial Theology
4. Professional Theology
5. Academic Theology
I. Folk Theology

- Naïve
- Traditionalistic
- Dogmatic
- Uninformed and unreflective

What are some examples?

II. Lay Theology

- More reflective upon learned theological concepts
- Likely to formulate a doctrine of essentiality
- More critical of unfounded traditions
- More willing to use study tools

What are some examples?
III. Ministerial Theology

- Reflection is more sophisticated
- Educated in theological methodology
- Uses tools and resources at a more effective level
- Working knowledge of the languages
- Ability to openly critique personal theology against competing models
- Devotes more time to reflection

What are some examples?

IV. Professional Theology

- Didactically purposed toward lay and pastoral theologians
- Works with pastoral and lay theologians
- Conducts practical original research
- Critically evaluates common theological trends and folk theology
- Often accused of quenching the Spirit

What are some examples?
V. Academic Theology

- Overly speculative
- Overly critical
- Dialogue can come only with other theologians
- Ivory Tower theologians
- Unspiritual theology
- Follows the academic status quo

What are some examples?

“Theology is for everyone. Indeed, everyone needs to be a theologian. In reality, everyone is a theologian — of one sort or another. And therein lies the problem. There is nothing wrong with being an amateur theologian or a professional theologian, but there is everything wrong with being an ignorant or sloppy theologian.”

- Charles Ryrie
What Is Theology and Who Is a Theologian?

“Credo ut intelligam”

--Anselm of Canterbury
III. CATEGORIES OF THEOLOGY

A. Systematic

1. Prolegomena:
Literally means “first word.” Deals with the __________ of theology such as theological methodology, sources, and reasons for the study of theology.

2. Bibliology:
The study of the ________, __________, __________, and __________ of Scripture.

3. Theology Proper:
The study of God’s ________. Sometimes called ____________.

4. Christology:
The study of the _______ and _______ of Christ.

5. Pneumatology:
The study of the person and work of the ________ _________.

6. Anthropology:
The study of the nature of _________ both in its pre-fall and post-fall state.

7. Harmartiology:
The study of the nature, origin, and effects of _____ on all creation.

8. Angelology:
The study of the nature and works of _________ and _____________.

9. Soteriology:
The study of ___________.

10. Ecclesiology:
The study of the nature of the ___________.

11. Eschatology:

The study of the _______ _________.

B. Biblical

<table>
<thead>
<tr>
<th>Biblical</th>
<th>Systematic</th>
</tr>
</thead>
<tbody>
<tr>
<td>♦ Restricts its study to the <em>Scripture</em>.</td>
<td>♦ Seeks truth from <em>Scripture</em> and from <em>any source</em> outside the Bible.</td>
</tr>
<tr>
<td>♦ Examines the <em>parts</em> of Scripture.</td>
<td>♦ Examines the <em>whole</em> of Scripture.</td>
</tr>
<tr>
<td>♦ Compiles information on a doctrine from a <em>specific writer</em> (e.g., John or Paul) or a <em>particular era</em> (e.g., Abrahamic, Mosaic, prophetic).</td>
<td>♦ Compiles information on a doctrine by correlating <em>all the Scriptures</em>.</td>
</tr>
<tr>
<td>♦ Seeks to understand the <em>process</em> as well as the result — the <em>product</em>.</td>
<td>♦ Seeks to understand the result — the <em>product</em>.</td>
</tr>
</tbody>
</table>

**Relationship of Categories**

- **Scripture**
  - **Biblical**
  - **Historical**
  - **Philosophical**

**Systematic Theology**

- **Apologetic Theology**
- **Creedal/Dogmatic Theology**
Introduction to Theology, Fall 2003

- Historical interpretation
- Grammatical interpretation
- Literary interpretation
- Contextual interpretation

Exegetical Statement
“What did it mean then?”

Homiletical Statement
“How does it apply to us?”

Theological Statement
“What timeless truth is being taught?”

Extract timeless truth principles

Preach it!
C. Historical

D. Creedal/Dogmatic

E. Apologetic

F. Philosophical
SESSION 3 & 4: EPISTEMOLOGY

What is Epistemology?

“The branch of philosophy that is concerned with the theory of knowledge. It is an inquiry into the nature and source of knowledge, the bounds of knowledge, and the justification of claims to knowledge.”
—Feinberg

“The theory or science of the method or grounds of knowledge.”
—Webster

Today evangelical Christians stand at a greater distance from those with whom we communicate than we did just 20 years ago. At that time, even those who rejected Christianity were prepared to discuss whether the evidence for Christianity’s truth was adequate. Today, this is much less frequently the case. Before we can broach the question of whether the Christian gospel is true, we have to establish that such a thing as truth exists.

A CONVERSATION BETWEEN PROTAGORAS AND SOCRATES (4TH CENTURY B.C.)

Protagoras: Truth is relative. It is only a matter of opinion.
Socrates: You mean that truth is mere subjective opinion?
Protagoras: Exactly. What is true for you is true for you, and what is true for me is true for me. Truth is subjective.
Socrates: Do you really mean that? That my opinion is true by virtue of its being my opinion?
Protagoras: Indeed I do.
Socrates: My opinion is: Truth is absolute, not opinion, and that you, Mr. Protagoras, are absolutely in error. Since this is my

Socrates
Culver Pictures, Inc.
opinion, then you must grant that it is true according to your philosophy.

**Protagoras:** You are quite correct, Socrates.

Epistemology: A historical survey—three periods:

1) Premodern (400-1600 A.D.)
2) Modern (1600-1900 A.D.)
3) Postmodern (1960-present)

1. Premodern

![Diagram of Premodern period]

2. Modern

![Diagram of Modern period]

3. Postmodern

![Diagram of Postmodern period]
MODERNIST OBJECTIONS TO CHRISTIANITY

❖ What about all the contradictions?
❖ God is just a crutch. Religion was invented by man.
❖ Jesus was just a man.
❖ The Bible we have today is not the same as when it was written two thousand years ago.
❖ I don’t believe in what I can’t see.
❖ Evolution has proven Christianity to be wrong.
❖ The Bible is a myth full of fairy tales.
❖ How did Noah get all of the animals on the Ark?
❖ There are no such thing as miracles.
❖ Do you really believe in the story of Adam and Eve?

POSTMODERNIST OBJECTIONS TO CHRISTIANITY

❖ If God exists why is there evil?
❖ The inquisition and the Crusades show that Christianity is oppressive.
❖ Christianity is a way to God but not the only way.
❖ Christianity is arrogant and exclusive.
❖ How do you know that your Bible is better than other religious writings?
❖ Why does God allow bad things to happen to good people?

“In postmodernism, there is no objective, universal truth; there is only the perspective of the group. . . . In postmodernism, all viewpoint, all lifestyles, all beliefs and behaviors are regarded as equally valid. . . . Tolerance has become so important that no exception is tolerated.”
Charles Colson, How Now Shall We Live?, 23
What about those who have never heard?

The church is full of hypocrites.

Why would God send anyone to Hell?

The God of the OT is cruel, partial, and unjust.

A. Modern View of Truth

Correspondence view of truth:

(1) Truth is an objective reality that exists whether someone believes it or not, (2) and that objective reality has no definite basis.

Example:

- True statements are those that ________ to __________ reality.
- False statements are those that do not ________ to __________ reality.

Law of non-contradiction applies

A ≠ -A at the same time and in the same relationship.

Key Motto: Man can know all truth.

B. Postmodern View of Truth
Example:

Law of non-contradiction does not apply

A = -A at the same time and in the same relationship.

No objective truth

Key Motto: Truth cannot be known.

Religious Spin on Postmodern Epistemology

<table>
<thead>
<tr>
<th>Universalism:</th>
<th>All will make it to Heaven.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pluralism:</td>
<td>Many ways to God, most of which are equally valid.</td>
</tr>
<tr>
<td>Syncretism:</td>
<td>Assimilation of differing beliefs and practices.</td>
</tr>
<tr>
<td>Inclusivism:</td>
<td>Salvation is only through Christ, but Christ may be revealed in other religions.</td>
</tr>
</tbody>
</table>
C. Christian View of Truth

What is the Christian view of truth?

Correspondence view of truth:

(1) Truth is an objective reality that exists whether someone believes it or not, (2) and that objective reality has God alone as its objective basis.

The law of non-contradiction is a foundational necessity to all truth.

God cannot even violate this principle since it is a logical impossibility.

Key Motto: “The secret things belong to the LORD our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law.” (Deut. 29:29)

PRINCIPLES

There are truths that ____________________________________________________________________.

These are truths that ____________________________________________________________________.

There are truths that ____________________________________________________________________.

They are binding ________________________________________________________________________.

They are binding ________________________________________________________________________.

They are binding ________________________________________________________________________.

They have ____________________________________________________________________________.
SESSION 5 & 6: TRADITIONS IN THEOLOGY

Three main traditions:

1) Roman Catholic
2) Eastern Orthodox
3) Protestant

Protestant View of Church History

Roman Catholic View of Church History
Sub-traditions:

1) Reformed
2) Arminian
3) Liberal
4) Charismatic
5) Fundamental
6) Evangelical
Brief History of the Protestant Movement

Reformed Tradition

Arminian Tradition

Liberal Tradition

Fundamentalist Tradition

Charismatic Tradition

Evangelical Tradition

Postmodernist

1500  1700  1900  2000
SESSION 6 & 7: SOURCES OF THEOLOGY

Five primary sources of theology:

1. General Revelation
2. Special Revelation
3. Tradition
4. Experience
5. Reason

1. General Revelation

Revelation about God given through the created order (Ps 19:1-6; Rom 1:18-20; 2:14-15).

Examples:
Benefits:

Deficiencies:

2. Special Revelation

Revelation given by God’s supernatural intervention in history through (1) miraculous events, (2) divine speech, and (3) visible manifestations.

Examples:

Benefits:

Deficiencies:

3. Tradition

Religious information that has been handed down to us from various avenues.

Examples:

“Tradition is the living faith of those now dead. Traditionalism is the dead faith of those now living.”

—Jaroslav Pelikan

Benefits:

Deficiencies:
4. Experience

Information that comes through personal experience and feelings.

Examples:

Benefits:

Deficiencies:

5. Reason

Information that comes through the human mind’s capacity for logical, rational, and analytic thought.

Examples:

Benefits:

Deficiencies:
EXCURSUS: DOES GOD STILL SPEAK TODAY?

Has special revelation ceased or does God still communicate to people through dreams, visions, or audible encounters?

Three positions:

1. **Cessationism**
   - 1. Charles Ryrie
   - 2. John Walvoord
   - 3. John MacArthur
   - 4. Charles Swindoll
   - 5. Most all of church history

2. **Continuationist**
   - 1. Wayne Grudem
   - 2. Jack Deere
   - 3. Craig Keener
   - 4. Jack Hayford

3. **Open-But-Cautious**
   - 1. D. A. Carson
   - 2. Robert Saucy
   - 3. Hank Hanegraff
KEY TERMS FOR PROLEGOMENA

1. **Prolegomena**: Literally means “to say beforehand.” Deals with the foundational issues of theology such as theological methodology, sources, and reasons for the study of theology.
2. **Bibliology**: The study of the nature, transmission, canonization, and purpose of Scripture.
3. **Theology Proper**: The study of God’s nature, sometimes called “Trinitarianism.”
4. **Christology**: The study of the person and work of Christ.
5. **Pneumatology**: The study of the nature and work of the Holy Spirit.
6. **Anthropology**: The study of the nature of humanity both in its pre-fall and post-fall state.
7. **Angelology**: The study of the nature and works of demons and angels.
8. **Soteriology**: The study of salvation.
9. **Ecclesiology**: The study of the nature of the Church.
10. **Harmartiology**: The study of sin.
11. **Eschatology**: The study of the last things.
12. **Evangelical**: A transdenominational term used to describe those within Christianity who believe that salvation is found in faith alone through Christ alone, and a commitment to Scripture as the inspired and infallible rule of life.
13. **Doctrinal**: A theological formation that summarizes belief about a particular theological discipline.
14. **Dogma**: A statement of belief which carries with it the authority of a particular religious institution.
15. **Systematic Theology**: A system of studying theology which draws from all sources of revelation in order to come to systematic conclusions about what has been revealed about the various theological disciplines.
16. **Biblical Theology**: A system of studying theology that uses the Bible as its only source. Biblical theology can be done by looking at particular books, testaments, theology of a particular author, or the entire Bible as a whole.
17. **Special Revelation**: Revelation that is supernaturally in nature. Special Revelation cannot be acquired apart from God’s intervention in the natural.
18. **General Revelation**: Revelation that is natural and displayed by creation. It is available to all people of all times in all places.
19. **Cessationism**: The teaching that the supernatural spiritual gifts ceased with the death of the Apostles. Therefore, revelation is no longer directly communicated in ways such as prophecy, the voice of God, dreams, or visions.
20. **Epistemology**: The study of the nature, existence, and acquisition of truth.
21. **Postmodernism**: A movement in modern society that devalues truth believing all truth is relative.
22. **Universalism**: The belief that all will make it to Heaven.
23. **Pluralism**: The belief that there are many ways to God, most of which are equally valid.
24. **Syncretism**: The assimilation of differing beliefs and practices.
25. **Inclusivism**: The belief that salvation is only through Christ, but Christ may be revealed in other religions.
26. **Correspondence view of truth**: The belief that truth corresponds to objective reality.
27. **Pragmatism**: The belief that truth is relative to its usefulness.
28. **Relativism**: The belief that truth is relative, dependent upon the situation or culture.
29. **Subjectivism**: The belief that truth is subjective, dependent upon the individual.
30. **Credo ut intelligum**: Lat. “Faith seeking understanding.” This phrase was coined by St. Anselm and describes the Christian’s endeavor to understand what he or she already believes. It is a good concise definition of what Christian theology truly is.
BIBLIOLOGY

Matt 5:18
For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Bibliology Outline:

Session 7: Old Testament Transmission and Canonization
Session 8: New Testament Transmission and Canonization
Session 9: Inspiration
Session 10: Inerrancy
SESSION 7: OLD TESTAMENT TRANSMISSION AND CANONIZATION

VITALS: BIBLE
Books: 66
Languages: 3
Authors: 40+
Where written: 3 continents

INITIAL QUESTIONS

1. How do we know that the Bible is the same as when it was written?

2. Could there be errors in the Bible?

3. How do we know that the books that we have in the Bible are the right ones?
   What about the Apocrypha of the Catholic Bible?

4. I use the NIV, but there are so many different translations. Which translation is the best?

The Bible Testifies of Itself:

1 Pet. 1:25
“But the word of the Lord abides forever. And this is the word which was preached to you.”

Isa. 40:8
“The grass withers, the flower fades, but the word of our God stands forever.”

Ps. 119:152
“Of old I have known from Thy testimonies, that Thou hast founded them forever.”

Ps. 119:89
“Forever, O LORD, Thy word is settled in heaven.”

Ps 119:160
“The sum of Thy word is truth, and every one of Thy righteous ordinances is everlasting.”

John 10:35
“If he called them gods, to whom the word of God came (and the Scripture cannot be broken) . . .”

TRANSMISSION OF THE O.T.

<table>
<thead>
<tr>
<th>Vitals: OT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Books: 39</td>
</tr>
<tr>
<td>When written: 1400-400 B.C.</td>
</tr>
<tr>
<td>Language: Hebrew (with some Aramaic)</td>
</tr>
</tbody>
</table>

Basic Facts About Transmission

1. We do not have any autographa (original).

2. All transmissions of the Bible were handwritten until the invention of the printing press in the 1450s by Johann Gutenberg.
3. The most readily available materials to write on were stone, papyri, and leather.

4. Manuscripts were subject to wear and tear and it is therefore unlikely that any would survive.

5. We do not have many manuscripts of the O.T. that date before 900 A.D.

6. Transmission of the text was an extremely difficult task.

Materials used for transcription:

*Papyrus* (Gk. Biblia, the inner bark of papyrus)
- Most common writing material of the ancient world
- Could be preserved well in dry climates
- New Testament was probably written on papyrus

*Vellum*
- Fine quality of leather prepared for writing on both sides
- Most of the earliest codices (ancient books) were on this material
- Vellum could easily be written upon again

*Stone*—
- Used in the Old Testament at various times (e.g. the Ten Commandments).
- Preserved text extremely well.
Manuscripts: Determining their value

Two primary factors add value to extant manuscripts:
1. How close do our copies come to the original?
2. How many copies do we have?

O.T. Manuscripts

Four different types of extant manuscripts of the Old Testament:

1. **Ben Asser Family** (9th & 10th century): a Masoretic family of scribes who preserved the text of the Hebrew Scriptures.
   a. Cairo Codex made in 950 A.D.
   b. Leningrad Codex written in 916 A.D. (text behind BHS).
   c. Alppo manuscript (Codex A)-written before 940 A.D.

2. **Septuagint**: Greek translation of the Old Testament made around 300 B.C.

3. **Targums**: Aramic paraphrases of the Old Testament after 200 A.D.

4. **Dead Sea Scrolls**: Found in 1948. Contained copies or portions of every book in the Old Testament except Esther. **There is a full copy of Isaiah dating back to 135-200 B.C.**
COPYIST ERRORS?

Many times there were errors made by the scribes who copied both the Old and the New Testaments. The different readings among the manuscripts are called variants.

These errors are worked out through a process called “textual criticism.”

Textual criticism is looked down upon by some fundamentalists believing that it amounts to tampering with the text.

Textual criticism is necessary to discover original readings.

Ninety-nine percent of the variants make no theological difference.

Of the one percent that do, none affect any major doctrine.

Types of Errors

<table>
<thead>
<tr>
<th>Unintentional</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mistaken Letter</td>
</tr>
<tr>
<td>Similar-looking letters were sometimes interchanged: θ O, θ O.</td>
</tr>
<tr>
<td>2. Homophony</td>
</tr>
<tr>
<td>Substitution of similar-sounding words. Rom 5:1 έχομεν “We have.” Or έχωμεν “Let us have.”</td>
</tr>
<tr>
<td>3. Dittography</td>
</tr>
<tr>
<td>A letter or word that was written twice rather than once.</td>
</tr>
<tr>
<td>4. Fusion</td>
</tr>
<tr>
<td>Incorrect division of words. GODISNOWHERE.</td>
</tr>
<tr>
<td>5. Homoioteleuton</td>
</tr>
<tr>
<td>An omission caused by two words that have similar endings.</td>
</tr>
<tr>
<td>6. Metathesis</td>
</tr>
<tr>
<td>Reversal of order of two words. Christ Jesus, Jesus Christ.</td>
</tr>
</tbody>
</table>

| Intentional Changes           |
| Changes in grammar or spelling |
| Updating in languages          |
| Harmonization                  |
| Often the scribe felt at liberty to change apparent discrepancies. (Lk 23:38 and Jn 19:20. |
| Theological changes and/or additions |
| In Luke 2:41 ΟΙ γονεῖς αὐτοῦ “His parents” was changed in some Latin manuscripts to “Joseph and Mary” probably to safeguard the doctrine of the virgin birth by clarifying that Joseph was not Jesus’ biological father. |

Comma Johannine
### 1 John 5:7-8

<table>
<thead>
<tr>
<th><strong>KJV (TR)</strong></th>
<th><strong>NAS (UBS)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.</td>
<td>7 For there are three that testify: 8 the Spirit and the water and the blood; and these three are in agreement.</td>
</tr>
</tbody>
</table>

### Liturgical Additions

| Matthew 6:13 | 'And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen. |

### Transmission before 300 B.C.

- Very little is known about the transmission of the O.T. at this time.
- We have no manuscripts from this period.
- Prior to 1350 B.C. Paleo-Hebrew was used rather than Square Script (see below).
Transmission: 300 B.C. to 500 A.D.

Ninety-five Percent Agreement

**Palestine**
- Samaritan Pentateuch
- Proto-Masoretic Text
- Qumran Text

**Babylon**
- Proto-Masoretic Text

**Egypt**
- Septuagint (LXX)

Transmission: 500 A.D. to 1100 A.D.

Masoretes: Group of scribes who carried on the meticulous transmission process of the standardized text from 500 A.D. to 1100 A.D.
Various Rules that the Masorites Followed:

1. Only parchments from clean animals could be used.

2. Each column of the scroll was to have no fewer than forty-eight and no more than sixty lines whose breadth must consist of thirty letters.

3. The ink was to be black, prepared according to a specific recipe.

4. No word or letter was to be written from memory.

5. There was to be a space of a hair between each consonant and the space of a consonant between each word.

6. The scribe must wash himself entirely and be in full Jewish dress before beginning to copy the scroll.

7. He could not write the name YHWH with a newly dipped brush, nor take notice of anyone, even a king, while writing the sacred name.

CANON OF THE O.T.

Canon—Lit. “rule” or “measuring rod.”
Refers to the accepted books of the Old and New Testaments.
### Fables and Facts About Canonicity

<table>
<thead>
<tr>
<th>Common Misconceptions Concerning the Canon</th>
<th>Facts Concerning the Canon</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Age determines canonicity.</td>
<td>1. Canonicity is</td>
</tr>
<tr>
<td>2. Language determines canonicity.</td>
<td>determined by God.</td>
</tr>
<tr>
<td>3. Agreement with the Torah determines canonicity.</td>
<td>2. Canonicity is recognized by men of God.</td>
</tr>
<tr>
<td>4. Religious value determines canonicity.</td>
<td>3. Inspiration determines canonicity: If it is inspired, it belongs in the canon.</td>
</tr>
<tr>
<td>5. The religious community determines canonicity.</td>
<td></td>
</tr>
<tr>
<td>6. If a prophet or Apostle wrote it, it is canonical.</td>
<td></td>
</tr>
</tbody>
</table>

**Summary:** The canon does not declare the individual books to be inspired, it simply recognizes the ones that are.

---

1 Adapted from Norman Geisler *A General Introduction to the Bible* (Chicago: Moody, 1986), 208-211.
Note: Up until the first century A.D. there does not seem to be any formal recognition of the Old Testament “canon.” The people of the time simply knew by tradition which books were inspired and which were not.

Four tests for O.T. Canonicity

1. Does the New Testament attest to its authority?

Luke 24:44

“Now He said to them, ‘These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’”

Matt 7:12

“Therefore, however you want people to treat you, so treat them, for this is the Law and the Prophets.”
Introduction to Theology, Fall 2003

2. Do extrabiblical Jewish writers affirm them?

Josephus—
“How firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it is become natural to all Jews immediately, and from their very birth, to esteem these books to contain Divine doctrines, and to persist in them, and, if occasion be willingly to die for them. For it is no new thing for our captives, many of them in number, and frequently in time, to be seen to endure racks and deaths of all kinds upon the theatres, that they may not be obliged to say one word against our laws and the records that contain them.”

Babylonian Talmud—
“After the latter Prophets Haggai, Zachariah, and Malachi, the Holy Spirit departed from Israel.”

Philo also attests to a closed threefold division of the O.T. Scriptures.

Council of Jamnia (A.D. 90)—
After the Temple was destroyed in A.D. 70 the Sanhedrin was allowed by Rome to reconvene for purely spiritual reasons. At this council the present O.T. books were reconfirmed officially.

3. Is the book consistent with other revelation?

4. Was it written by a prophet or someone of divine authority?
O.T. APPENDIX: THE APOCRYPHA

Categories within the Apocrypha

<table>
<thead>
<tr>
<th>Historical</th>
<th>Religious</th>
<th>Wisdom</th>
<th>Apocalyptic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Esdras</td>
<td>Tobit</td>
<td>Sirach</td>
<td>2 Esdras</td>
</tr>
<tr>
<td>1 Maccabees</td>
<td>Judith</td>
<td>Wisdom of Solomon</td>
<td></td>
</tr>
<tr>
<td>2 Maccabees</td>
<td>Susanna</td>
<td>Baruch</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Additions to Esther</td>
<td>Prayer of Manasseh</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Bel and the Dragon</td>
<td>Epistle of Jeremiah</td>
<td>Prayer of Azariah</td>
</tr>
</tbody>
</table>

Roman Catholics contend that the Apocrypha (lit. "hidden writings"), written 300 B.C.—100 B.C., should be included in the O.T.

Arguments for their inclusion:
1. These works were included in the LXX from which the N.T. writers often quoted.
2. Several apocryphal works were found among the Dead Sea Scrolls.
3. Early Christians reflect some knowledge of the Apocrypha.
4. Certain early Church fathers used them authoritatively.
   a. Clement of Alexandria (Tobit, Sirach, Wisdom)
   b. Origen (Epistle of Jeremiah)
   c. Irenaeus (Wisdom)
5. Council of Trent officially included them in 1546.

Arguments for their exclusion:
1. It is disputed whether or not these books were included in the LXX. Even if they were, this does not necessarily prove that the Alexandrian community believed them to be inspired. And even if they did, this does not prove that they were.
2. Many works were found among the Dead Sea Scrolls which are not canonical.
3. Knowledge of a work does not make it authoritative. I know of the Apocrypha, but I do not include it in the canon.
4. The earliest Christians showed no evidence of its acceptance. It was only when the Christian community began to break ties with the Jews that its inclusion became questioned.
5. N.T. never quotes from the Apocrypha.
6. The Palestinian Jews (those who lived in Israel) never accepted it.
7. There are significant theological and historical inaccuracies in the Apocrypha (works-based salvation, Tobit 12:9; cruelty, Sirach 22:3; 42:14, 2; doctrine of purgatory, 2 Maccabees 12:41-45).
8. The Apocrypha itself attests to the absence of prophets in its own time (1 Maccabees 9:27).
9. Many Church fathers, including Jerome, spoke against its inclusion.
10. Many are pseudepigrapha (writings that are falsely attributed to an author). Esdras (Greek name for Ezra) was attributed to Erza who lived about 450 B.C. The book dates to 90 B.C.
11. It did not officially become canonized until the Council of Trent.
SESSION 8: NEW TESTAMENT TRANSMISSION AND CANONIZATION

Vitals: N.T.
Number of Books: 27
When written: 45-95AD
Language: Greek

TRANSMISSION OF THE N.T.

Materials:
1. Papyrus
2. Vellum
3. Codex

"When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments."
-Paul (2 Tim. 4:13)

Three types of evidence:

1. Original Greek—5,400

<table>
<thead>
<tr>
<th>Name</th>
<th>Contents</th>
<th>When Written</th>
<th>When Discovered</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Ryland Papyri</td>
<td>John 18:31-33, 37-38</td>
<td>125 A.D.</td>
<td>1920s</td>
</tr>
<tr>
<td>Chester Betty</td>
<td>All four Gospels &amp; Acts (P45), Almost all Paul’s epistles and Heb. (P46), Rev. (P32)</td>
<td>200s</td>
<td>1930s</td>
</tr>
<tr>
<td>Bodmer Papyri</td>
<td>John (P66), 1 &amp; 2 Pet. and Jude (P72), Luke &amp; John (P75)</td>
<td>175-200 A.D.</td>
<td>1950s &amp; 60s</td>
</tr>
</tbody>
</table>
Codex Sinaiticus | Entire N.T. | 350 A.D. | 1800s
---|---|---|---
Codex Vaticanus | Almost entire N.T. (Heb. 9:15-Rev. excluded along with some of the Pastoral Epistles) | 350 A.D. | 1800s
Codex Alexandrius | Entire N.T. | Fifth-century | 1757
Codex Washingtonianus | All four Gospels | Fourth-century | 1906

2. Early Church Fathers

- Commentaries, diaries, books and letters.
- Chrysostom, Clement of Rome, Martyr, Tertillian, Iranaeus, Ignatius.
- John Burgeon, a Biblical scholar, cataloged over 86,000 quotations before AD 325.
- Reconstruction could be accomplished within ten years of its completion using these manuscripts.

3. Translations

- 15,000 copies.
- Syriac, Old and New Latin, Sahidic, Bohairic, Middle Egyptian, Armenian, Gothic, Georgian, Ethiopic, and Nubian versions.

25,000 handwritten copies of the N.T.
### Comparison between the Bible and Other Reliable Ancient Manuscripts

<table>
<thead>
<tr>
<th>Author of Work</th>
<th>When Written</th>
<th>Earliest Copy</th>
<th>Time Span</th>
<th>No. of Copies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caeser (Gallic Wars)</td>
<td>100-44 B.C.</td>
<td>900 A.D.</td>
<td>1,000 yrs.</td>
<td>10</td>
</tr>
<tr>
<td>Livy (History of Rome)</td>
<td>59 B.C.-A.D. 17</td>
<td>N/A</td>
<td>N/A</td>
<td>20</td>
</tr>
<tr>
<td>Plato (Tetraloies)</td>
<td>400 B.C.</td>
<td>900 A.D.</td>
<td>1,300 yrs.</td>
<td>7</td>
</tr>
<tr>
<td>Pliny the Younger (History)</td>
<td>61-113 A.D.</td>
<td>850 A.D.</td>
<td>750 yrs.</td>
<td>7</td>
</tr>
<tr>
<td>Thucydides (History)</td>
<td>460-400 B.C.</td>
<td>900 A.D.</td>
<td>1,300 yrs.</td>
<td>8</td>
</tr>
<tr>
<td>Herodotus (History)</td>
<td>480-425 B.C.</td>
<td>900 A.D.</td>
<td>1,300 yrs.</td>
<td>8</td>
</tr>
<tr>
<td>Sophocius (History)</td>
<td>469-406 B.C.</td>
<td>100 A.D.</td>
<td>600 yrs.</td>
<td>193</td>
</tr>
<tr>
<td>Aristotle</td>
<td>384-322 B.C.</td>
<td>1,100 A.D.</td>
<td>1,400 yrs.</td>
<td>193</td>
</tr>
<tr>
<td>Homer (Iliad)</td>
<td>900 B.C.</td>
<td>400 B.C.</td>
<td>1,500 yrs.</td>
<td>643</td>
</tr>
<tr>
<td>New Testament</td>
<td>50-90 A.D.</td>
<td>125 A.D.</td>
<td>25 yrs.</td>
<td>&gt;24,000</td>
</tr>
</tbody>
</table>

**KEY:** Having established the accurate transmission of the N.T., the O.T.’s accurate transmission and canonization can be reestablished by the testimony of the N.T.

### CANON OF THE NEW TESTAMENT

#### 40-100 A.D.

1. Certain N.T. authors/books attest to the acceptance of the authority of the words of the Apostles and of Christ:
Heb. 1:1-2:  
God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

2 Thess. 2:15:  
So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us.

1 Cor. 14:37:  
If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment.

Gal. 1:8-9:  
But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!

1 Thes. 2:13:  
For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.

2. Certain NT books attest to the acceptance of other NT books:

2 Pet. 3: 15-16:  
And regard the patience of our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.

1 Tim. 5:18:  
For the Scripture says, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING [Deut 25:4]," and "The laborer is worthy of his wages [Lk 10:7]."

Rev. 1:3:  
Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near.

100-300 A.D.

1. The writings of the early church fathers attest to the acceptance of many N.T. books:

[$\Rightarrow$ They quote them as Scripture.

[$\Rightarrow$ They draw a clear distinction between their writings and that of Scripture.]
Marcion (c. 140 A.D.), a Gnostic heretic, devised his own canon which excluded the entire O.T. and included only Luke (except chapter 1 and 2) and the Pauline epistles (excluding the pastoral epistles).

Origen (185-254 A.D.) writes commentaries on most of the books of the N.T. emphasizing their inspiration.

2. Muratorian Canon (170 A.D.) attests to all the books of the N.T. except Hebrews, James, and 1 & 2 Peter.

300-400 A.D.

1. Diocletian persecutions (c. 302-305) caused the Christians to be more attentive to establishing the definite canon.

2. Eusibius, a fourth-century church historian, speaks plainly about the condition of the canon in his day:

- Homologoumena: Universally agreed-upon books were the four Gospels, Acts, Letters of Paul (which included Hebrews), 1 Pet., 1 John, and Rev.

- Antilogomena: Books that were accepted by the majority (including Eusibius), but disputed by some: James, 2 Peter, 2 & 3 John, and Jude.

THE NEW TESTAMENT CANON DURING THE FIRST FOUR CENTURIES

<table>
<thead>
<tr>
<th>BOOK</th>
<th>INDIVIDUALS</th>
<th>CANONS</th>
<th>TRANSLATIONS</th>
<th>COUNCILS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matt.</td>
<td>X X X X</td>
<td>X X X X</td>
<td>O X X X X</td>
<td>O O O O</td>
</tr>
<tr>
<td>Mark</td>
<td>X X X</td>
<td>O X X X</td>
<td>X X X</td>
<td>O O O O O</td>
</tr>
<tr>
<td>Luke</td>
<td>X X X</td>
<td>X X X</td>
<td>X X X X</td>
<td>O O O O O</td>
</tr>
<tr>
<td>John</td>
<td>X X</td>
<td>X O</td>
<td>O X X X</td>
<td>O O O O O</td>
</tr>
<tr>
<td>Acts</td>
<td>X X</td>
<td>X X</td>
<td>O X X X</td>
<td>O O O O O</td>
</tr>
<tr>
<td>Rom.</td>
<td>X X X</td>
<td>O X X X</td>
<td>O X X X</td>
<td>O O O O</td>
</tr>
<tr>
<td>I Cor.</td>
<td>O X X</td>
<td>X X</td>
<td>X X</td>
<td>O O O O O</td>
</tr>
<tr>
<td>II Cor.</td>
<td>X X</td>
<td>X X</td>
<td>O X X X</td>
<td>O O O O</td>
</tr>
<tr>
<td>Gal.</td>
<td>X X</td>
<td>X X</td>
<td>X X</td>
<td>O O O O</td>
</tr>
<tr>
<td>Eph.</td>
<td>X X X X</td>
<td>O X X X</td>
<td>O X X X</td>
<td>O O O O</td>
</tr>
<tr>
<td>Phil.</td>
<td>X X</td>
<td>X</td>
<td>O X X</td>
<td>O O O O</td>
</tr>
<tr>
<td>Col.</td>
<td>X X</td>
<td>X</td>
<td>O X X X</td>
<td>O O O O</td>
</tr>
<tr>
<td>I Thess.</td>
<td>X X X</td>
<td>X X X</td>
<td>X X X</td>
<td>O O O O</td>
</tr>
<tr>
<td>II Thess.</td>
<td>X X</td>
<td>X</td>
<td>X X X</td>
<td>O O O O</td>
</tr>
<tr>
<td>I Tim.</td>
<td>X X X</td>
<td>X X</td>
<td>O X X X</td>
<td>O O O O</td>
</tr>
<tr>
<td>II Tim.</td>
<td>X X</td>
<td>X X</td>
<td>X X</td>
<td>O O O O</td>
</tr>
<tr>
<td>Titus</td>
<td>X X</td>
<td>X X</td>
<td>X</td>
<td>O O O O</td>
</tr>
<tr>
<td>Philemon</td>
<td>X</td>
<td></td>
<td>O O O O</td>
<td>O O O O</td>
</tr>
<tr>
<td>Heb.</td>
<td>X X</td>
<td>X X</td>
<td>O X</td>
<td>? O O O O</td>
</tr>
<tr>
<td>James</td>
<td>X X</td>
<td></td>
<td>O ? O O</td>
<td>O O O O</td>
</tr>
<tr>
<td>I Peter</td>
<td>X X</td>
<td>O X</td>
<td>O X</td>
<td>O O O O</td>
</tr>
<tr>
<td>II Peter</td>
<td>X X</td>
<td></td>
<td>O X</td>
<td>? O O O</td>
</tr>
<tr>
<td>I John</td>
<td>X X</td>
<td>O X</td>
<td>O X</td>
<td>O O O O</td>
</tr>
<tr>
<td>II John</td>
<td>X X</td>
<td></td>
<td>O ? O</td>
<td>? O O O</td>
</tr>
<tr>
<td>III John</td>
<td></td>
<td></td>
<td>O O</td>
<td>O O O O</td>
</tr>
<tr>
<td>Jude</td>
<td>X</td>
<td>O X</td>
<td>O ? O</td>
<td>O O O O</td>
</tr>
<tr>
<td>Rev.</td>
<td>X</td>
<td>O O</td>
<td>X O X</td>
<td>O O O O</td>
</tr>
</tbody>
</table>

2 Taken from Geisler and Nix, *A General Introduction to the Bible* (Libronix, 2001), 293.
3. Athanasius, a fourth-century bishop of Alexandria, sent out a cyclical letter affirming the 27 books of the N.T. (367). This is the first formal attestation to our current canon.

4. Council of Hippo (393) and Council of Carthage (397) both affirmed our current N.T. canon. They forbade any from claiming any other writing as Scripture.

<table>
<thead>
<tr>
<th>Suggested Criteria Used by the Church in the Canonization Process</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Was it written by an apostle, or at least someone of recognized authority (“under the apostolic umbrella”)?</td>
</tr>
<tr>
<td>2. Did it agree with the canon of truth? Did it contradict known Scripture?</td>
</tr>
<tr>
<td>3. Did the church accept it?</td>
</tr>
<tr>
<td>4. Does it have a self-authenticating nature?</td>
</tr>
</tbody>
</table>
APPENDIX: TRANSLATION THEORIES

1. Formal Equivalence (word for word)
2. Dynamic Equivalence (thought for thought)
3. Paraphrase

<table>
<thead>
<tr>
<th>ASV</th>
<th>NASB</th>
<th>KJV</th>
<th>NKJV</th>
<th>RSV</th>
<th>ESV</th>
<th>NET</th>
<th>NIV</th>
<th>NLT</th>
<th>GNB</th>
<th>LB</th>
<th>PMT</th>
<th>Message</th>
</tr>
</thead>
</table>

- ASV: American Standard Version
- NASB: New American Standard
- KJV: King James Version
- NKJV: New King James Version
- RSV: Revised Standard Version
- ESV: English Standard Version
- NET: New English Translation
- NIV: New International Version
- NLT: New Living Translation
- GNB: Good News Bible
- LB: Living Bible
- PMT: Phillips Modern Translation
- Message: Eugene Peterson Bible
SESSION 9 & 10:
INSPIRATION AND INERRANCY OF
SCRIPTURE

INSPIRATION

American Heritage Dictionary:

- Stimulation of the mind or emotions to a high level of feeling or activity.
- An agency, such as a person or work of art, that moves the intellect or emotions or prompts action or invention.
- Something, such as a sudden creative act or idea, that is inspired.
- The quality of inspiring or exalting: a painting full of inspiration.
- Divine guidance or influence exerted directly on the mind and soul of humankind.
- The act of drawing in, especially the inhalation of air into the lungs.

2 Tim. 3:16-17

“All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.”

“Sine qua non of evangelical theology”

“The watershed issue of contemporary evangelism”
2 Pet. 1:20-21

“But know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.”

<table>
<thead>
<tr>
<th>Wrong Interpretation</th>
<th>Right Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Refers to the interpretation of the revelation to the readers so that they might read the Scriptures correctly.</td>
<td>Refers to the interpretation of the revelation to the author so that he might write the Scriptures correctly.</td>
</tr>
</tbody>
</table>

φερόμενοι (pheromenoi)

1. Lit: “to carry,” “to bear,” “to guide,” or “to drive along.”

2. Used of a ship being carried by the wind (Acts 27:17).

The Theology Program, Fall 2003

THEORIES OF INSPIRATION

1. Intuition /Natural: Certain people were extremely gifted through their natural God-given abilities to write Scripture. (Man)

2. Illumination/Mystical: The Holy Spirit moved within certain individuals to write above their natural capacity. (Man)

3. Mechanical/Dictation: God simply used the hand of man to passively write His words. (God)

4. Partial: Some of Scripture is inspired, not all. Namely, that which is profitable for doctrine, matters of “faith and practice.” Matters of history and science are not included because they are irrelevant to God’s purpose. (50% Man, 50% God)

5. Degree: All Scripture is inspired, but some are more inspired than others. (90 % God, 10% Man). The “days of creation” narrative was written in accommodating language, a sort of “baby-talk” (Alister McGrath, Christian Theology, 211).

6. Verbal, Plenary: All Scripture is inspired by God who utilized the human element within man to accomplish this without error. (100% Man, 100% God)
### Theories of Revelation and Inspiration

<table>
<thead>
<tr>
<th>View</th>
<th>Name</th>
<th>Proponents</th>
<th>Revelation</th>
<th>Errors in Originals?</th>
<th>Errors in Copies?</th>
<th>Means of Inspiration</th>
<th>Degree of Authority of Bible</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mechanical Dictation</td>
<td>Hyper-Fundamentalism</td>
<td>Muslims, Spiritists, Some Hyper-Fundamentalists</td>
<td>In Words (Individually)</td>
<td>None</td>
<td>None</td>
<td>By Dictation</td>
<td>Infallible and Inerrant</td>
</tr>
<tr>
<td>Verbal Plenary Inspiration</td>
<td>Fundamentalism Evangelicalism</td>
<td>B.B. Warfield, F. Schaeffer, ICBI</td>
<td>In Words (Holistically)*</td>
<td>None</td>
<td>Few</td>
<td>Supernatural Process</td>
<td>Infallible and Inerrant</td>
</tr>
<tr>
<td>Conceptual Inspiration</td>
<td>Neo-Evangelicalism</td>
<td>A.H. Strong, D. Beegle, J. Rogers, C.S. Lewis</td>
<td>In Concepts (Not Words)</td>
<td>None theoretically (or morally)</td>
<td>Few</td>
<td>Revealed Ideas Writer’s Own Words</td>
<td>Infallible Not Inerrant</td>
</tr>
<tr>
<td>Personal Revelation</td>
<td>Neo-Orthodoxy</td>
<td>Karl Barth, Emil Brunner, John Baillie</td>
<td>In Acts, Events (Not Words)</td>
<td>Some (In both areas)</td>
<td>Many</td>
<td>Revealed Acts Writer’s Record</td>
<td>Usually Reliable Not Inerrant</td>
</tr>
<tr>
<td>Illuminationism (Illumination/Mystical)</td>
<td>Liberalism</td>
<td>Harold DeWolf, Harry E. Fosdick</td>
<td>By Illumination (No Revelation)</td>
<td>Many (In both areas)</td>
<td>Many</td>
<td>Divine Actualization of Natural Powers</td>
<td>Often Reliable Not Inerrant</td>
</tr>
<tr>
<td>Intuitionalism (Intuition/Natural)</td>
<td>Process Theology</td>
<td>Shubert Ogden</td>
<td>By Intuition (No Revelation)</td>
<td>Many (In both areas)</td>
<td>Largely</td>
<td>Purely Natural Powers</td>
<td>Sometimes Reliable Not Inerrant</td>
</tr>
</tbody>
</table>

* In words as parts of a whole sentence or proposition

**Where Does Inspiration Lie?**

1. Mind of God?
2. Message of God?
3. Mind of the Author?
4. Written Words?
5. Message?
6. Message Proclaimed?
7. Message Received?

---

3 Adapted from Geisler, Norman *A General Introduction to the Bible* (Chicago: Moody, 1996), 190.
Draw the Chart represented on the PowerPoint slide
Examples of the Human Element within Scripture

1. Emotion: Psalms, Romans 9
2. Grammatical Differences: Hebrews and John
3. Grammatical "Errors": Romans 5
4. Phenomenological Language: Joshua 10:13

DEFINITION OF INSPIRATION:
The supernatural act in which God guided the writers of Scripture, giving them His words all the while utilizing the human element within man to produce the Scriptures without error.

Inspiration is . . .

✓ Verbal: Extends to the very words of Scripture, not just teachings.

✓ Plenary: Extends to everything in the Bible, not just parts that speak on matters of faith and practice.
DEFENSE OF INERRANCY

Deductive Defense:

Premise #1: God is truthful and therefore beyond error (2 Sam. 7:28; Titus 1:2; Heb 6:18).

Premise #2: God is the Author of Scripture (2 Tim. 3:16; 2 Pet. 1:20-21).

Conclusion: Scripture is truthful and therefore beyond error.

Objection #1 (deductive)

“To err is human”

Premise #1: Human beings err.

Premise #2: The Bible is a human book.

Conclusion: The Bible errs.

Response

Premise #1: Human beings err.

Premise #2: Christ is a human being.

Definition of Inerrancy:
The doctrinal teaching that the Scripture in the autographa is true in all that it teaches.
Conclusion: Christ errs (?)

The fallacy of this argument lies in premise that to err is human.

Human beings must err

OR

Human being can err.

Error is not a foregone necessity of humanity.

Objection #2 (inductive)

The Bible contains errors.

Therefore, the Bible errs.

<table>
<thead>
<tr>
<th>ALLEGED ERROR #1</th>
<th>2 Samuel 10:18</th>
<th>1 Chronicles 19:18</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>But the Arameans fled before Israel, and David killed 700 charioteers of the</td>
<td>The Arameans fled before Israel, and</td>
</tr>
<tr>
<td></td>
<td>Arameans and 40,000 horsemen and struck down Shobach the commander of their</td>
<td>David killed of the Arameans 7,000</td>
</tr>
<tr>
<td></td>
<td>army, and he died there.</td>
<td>charioteers and 40,000 foot soldiers,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>and put to death Shophach the commander</td>
</tr>
<tr>
<td></td>
<td></td>
<td>of the army.</td>
</tr>
</tbody>
</table>

SOLUTION

Possible Error in Transcription
### ALLEGED ERROR #2

<table>
<thead>
<tr>
<th>Matthew 28:2</th>
<th>John 20:12</th>
</tr>
</thead>
<tbody>
<tr>
<td>And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it.</td>
<td>And she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying.</td>
</tr>
</tbody>
</table>

**SOLUTION**  
*Faulty Assumption*  
If there were two angels, there was also one. No contradiction is present. There is no rule that the Gospel writer cannot differ in what they choose to include.

### ALLEGED ERROR #3
(Matt 26:34, 74-75; Mark 14:30, 72)

<table>
<thead>
<tr>
<th>Matthew 26:34</th>
<th>Mark 14:30</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jesus said to him, “Truly I say to you that this very night, before a rooster crows, you will deny Me three times.”</td>
<td>And Jesus said to him, “Truly I say to you, that this very night, before a rooster crows twice, you yourself will deny Me three times.”</td>
</tr>
</tbody>
</table>

**SOLUTION**  
*Faulty Assumption*  
One writer can be more detailed than another.

---

**Facts about inerrancy:**
1. The Bible does speak in accommodating language (e.g. “The sun went down”).
2. The Bible does use round numbers (7,000 killed, instead of 6,899).
3. The Bible does use free quotations (Old Testament in the New).
4. The Bible does summarize (Sermon on the Mount is longer in Mathew than in Luke).
5. Consideration must be made of the genre of the individual books (Proverbs 22:6).
Other Objections to Inerrancy:
1. It is useless to speak about inerrancy in the original manuscripts when we do not have the originals.
2. The term inerrancy is not found in the Bible.
3. Inerrancy overemphasizes the divine aspect of Scripture and negates the human.
KEY TERMS FOR INSPIRATION AND INERRANCY

1. **Autographa** (autographs): Refers to the original manuscripts of the various biblical writings that are no longer extant.
2. **Masorites**: Those who transcribed the Scriptures between 500 A.D. and 1100 A.D. Their text, the Masoretic Text, is the underlying text that is used today in BHS.
3. **Textual Criticism**: The science and art through which the various manuscripts of the Bible are examined with the purpose of getting back to the original text.
4. **Canonicity**: Canon literally means “rule” or “standard.” With reference to Scripture, the word canon refers to the collection of books belonging to the Bible which are accepted as the authoritative rule for faith and practice.
5. **Septuagent (LXX)**: The Greek translation of the Old Testament completed around 150 B.C.
6. **Textus Receptus**: The Greek text behind the King James Version of the Bible based upon inferior Greek manuscripts.
7. **Apocrypha**: Fifteen books believed to be part of the Bible by the Roman Catholics but not accepted as canonical by Protestants.
8. **Pseudepigrapha**: Lit. “False writing.” Refers to writings that are falsely attributed to another author in order to gain acceptance.
9. **KJV Only**: People who believe that the KJV of 1611 was translated by inspired translators and is therefore the only Bible that should be read.
10. **Eclectic Text**: Text behind most modern translations. Uses a variety of texttypes to come closer to the original.
11. **Dynamic Equivalency**: Method of translation which seeks to translate the Scripture thought-for-thought rather than word-for-word.
12. **Formal Equivalency**: Method of translation which seeks to translate the Scripture word-for-word rather than the thought-for-thought.
13. **Revelation**: The activity through which God reveals truth to man.
14. **Inspiration**: The act in which God moved within the writers of Scripture, giving them His words and using their personalities to produce the Bible.
15. **Illumination**: The act through which the Holy Spirit opens the mind and the heart of a person to understand revelation.
16. **Mechanical/Dictation View of Inspiration**: False view of inspiration teaching that God simply used the hand of man to passively write His words.
17. **Intuition/Natural View of Inspiration**: False view of inspiration teaching that certain people were extremely gifted through their natural God-given abilities to write Scripture.
18. **Verbal, Plenary View of Inspiration**: Evangelical view of inspiration teaching that all Scripture is inspired by God who utilized the human element within man to accomplish this without error.
19. **Inerrancy**: The doctrinal teaching that the Scripture in the autographs is true in all that it teaches.
20. **Phenomenological Language**: Language which is culturally conditioned according to the beliefs of the day.