

**AN INTRODUCTION TO THE BIBLE
IN OUTLINE:**

**IT'S NATURE, IDENTIFICATION, PRESERVATION,
TRANSLATION, ILLUMINATION & INTERPRETATION**

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PART 1: THE NATURE OF SCRIPTURE

INTRODUCTION: THE ORIGIN AND SCOPE OF THE BIBLE

A. ETYMOLOGY OF *BIBLE* (see ISBE – ‘Bible;’ Warfield, 1:149-65)

1. Origin - from the Greek

a. biblos, h (biblos) – *a book, a roll; a variant form of bublos - the Egyptian papyrus and the paper made from its fibrous coat* (Abbott-Smith, 81)

b. ta biblia (ta biblia) - the books

2. Development

a. Early church history – ta biblia referred to the Old Testament

b. Jerome (4th c.) – referred to the Scripture as the *Bibliotheca Divina* (the divine library)

c. circa 5th c. – usage of ta Biblia was extended to include the New Testament

d. Somehow the neuter plural passed into the western languages as a feminine singular, so that *the Books* became *the Book*:

- English & French: *Bible*

- German: *Bibel*

- Spanish: *biblia*

- Italian: *Bibbia*

e. First occurrences in English are in the 14th c. – Chaucer and Wycliff

B. THE BIBLE IS A COLLECTION OF BOOKS

1. Many Books

a. Old Testament – 39 books

b. New Testament – 27 books

c. Total – 66 books

2. Written in Several Languages

a. Hebrew – most of the Old Testament

b. Aramaic – Daniel 2:4-7:28; Ezra 4:8-6:18; 7:12-26; Jer. 10:11

c. Greek – New Testament

3. By Many Authors

a. Approximately 40 authors

b. From many occupations:

- Statesmen (Moses, Daniel)
- Kings (David, Solomon)
- Priests (Samuel, Ezra, Ezekiel)
- Farmer (Amos)
- Fishermen (Peter, John)
- Tax Collector (Matthew)
- Doctor (Luke)
- Religious Scholar (Paul)

c. From various levels of education:

- Highly Educated
 - (1) Moses (Acts 7:21-22)
 - (2) Isaiah (implied by his use of Hebrew)
 - (3) Daniel (Daniel 1:3-6)
 - (4) Paul (Acts 22:2; Phil. 3:5)
- Completely Uneducated
 - (1) Amos (Amos 7:14-15)
 - (2) Peter and John (Acts 4:13)

4. Over Many Centuries

a. Written over 15 centuries (1,500 years)

- Pentateuch – late 15th c. BC
- Revelation – AD 94-96

b. Progressive nature of written revelation

5. In Many Genre

- a. History
- b. Law
- c. Poetry
- d. Prophecy
- e. Gospels
- f. Epistles (letters)

6. Including Many Themes

- a. The Character of God
- b. The Messiah
- c. The Kingdom of God
- d. Rebellion of man
- e. The Plan of Redemption
- f. The Nation of Israel
- g. The Church
- h. Judgment of Sin

On first throwing open this wonderful volume we are struck immediately with the fact that it is not a book, but rather a congeries of books. No less than sixty-six separate books, one of which consists itself of one hundred and fifty separate compositions, immediately stare us in the face. These treatises come from the hands of at least thirty distinct writers, scattered over a period of some fifteen hundred years, and embrace specimens of nearly every kind of writing known among men. Histories, codes of law, ethical maxims, philosophical treatises, discourses, dramas, songs, hymns, epics, biographies, letters both official and personal, vaticinations, - every kind of composition known beneath heaven seems gathered here in one volume (Warfield, 1:436).

C. THE BIBLE IS ONE BOOK

1. One Common Theme – Christ
2. One Common Author – God
3. One Common Purpose – Redemption
4. One Continuous History

We may look, however, on a still greater wonder. Let us once penetrate beneath all this primal diversity and observe the internal character of the volume, and a most striking unity is found to pervade the whole; so that, in spite of having been thus made up of such diverse parts, it forms but one organic whole . . . The same doctrine is taught from beginning to end, running like a golden thread through the whole and stringing book after book upon itself like so many pearls . . . An unbroken historical continuity pervades the whole book. It is even astonishing how accurately the parts historically dovetail together, jag to jag, into one connected and consistent whole (Warfield, 1:437).

D. THE BIBLE IS DIVINE

But just see where this lands us. Unless we are prepared to allow to a man some fifteen hundred years of conscious existence and intellectual supervision of the work, we are shut up here to the admission of a superhuman origin for this book. It is difficult to see how this argument can be really escaped (Warfield, 1:437; see also Enns, 154-55).

I wonder whence the Scriptures should come, if not from God (Watson, 26).

Seven arguments which may evince the Bible to be the Word of God (Watson, 26-29; see also Chafer 1:22-36 where he gives 15 arguments and The Westminster Confession of Faith, Chapter I, Part V):

1. Its Antiquity - *The gray hairs of Scripture make it venerable.*
2. Its Miraculous Preservation in All Ages
3. The Matter Contained in It - *The mystery of Scripture is so abstruse and profound that no man or angel could have known it, had it not been divinely revealed.*
4. Its Predictions
5. The Impartiality of the Men Who Wrote It
6. Its Mighty Power and Efficacy upon the Souls and Consciences of Men
7. The Miracles by Which Scripture Is Confirmed

I. THE BIBLE'S TESTIMONY TO ITSELF

A. IMPORTANT REFERENCES

1. Deuteronomy 6:1-9
2. Joshua 1:6-9
3. Psalm 1, 19, 119
4. Isaiah 55
5. 2 Timothy 3:15-17
6. Hebrews 4:12
7. 2 Peter 1:16-21

B. DESCRIPTIVE NAMES

1. Old Testament Names

- a. *The Book of the Law* (Josh 1:8)
- b. *The Law of the Lord* (Ps. 1:2; 19:7; 119:1) – hr*wT (torah) – instruction
- c. *The Statutes of the Lord* (Ps. 119:12) – qj) (koke) – that which is engraved (in stone)
- d. *The Commandment(s) of the Lord* (Ps. 19:8) – hw*x+m! (mitsvah) – that which is commanded

- e. *The Judgments of the Lord* (Deut 4:1) – fp*v+m! (mishpat) – a verdict, judicial pronouncement
- f. *The Testimonies of the Lord* (Ps. 119:2) – hd*u@ (edah) – testimony, witness
- g. *The Word(s) of the Lord* (Ps. 12:6; Prov. 30:5; Is. 55:11)

2. New Testament Names

a. *Scripture(s)*

- Used in the English NT (KJV) 53x
- Translates grafh (graphe)
 - (1) Literally *a document, that which is written*
 - (2) grafh is always translated *Scripture(s)* in the NT
- Examples of Use
 - (1) General reference to the OT (John 5:39; Acts 17:2)
 - (2) Specific reference to an OT passage (Matt 21:42 / Ps. 118; Luke 4:21 / Is. 61)
 - (3) Includes Paul's Epistles (2 Pet 3:16)
- Significance of the term *Scripture*
 - (1) Designates written documents as opposed to oral tradition
 - (2) NT use of *Scripture* implies an accepted body of sacred writings (a canon)

b. *The Law, the Prophets and the Psalms* (Matt 5:17; Lk 24:44; Acts 24:14)

c. *Word (of God)* (1 Thess. 2:13; Heb. 4:12) – logos, o (logos) – a word, saying or statement

d. *Oracles (of God)* (Rom. 3:2; Heb. 5:12) – logion, to (logion) – a saying or an utterance

C. INTRODUCTIONS OF SCRIPTURE QUOTATIONS

1. *It is written* – gegraptai (perfect/passive/ind of grafw) – Rom. 1:17; 3:10
2. *David himself said by the Holy Spirit* (Mark 12:36 / Ps. 110:1)
3. *God commanded* (Matt. 15:4 / Ex. 20:12)
4. *As the Holy Spirit saith* (Heb. 3:7 / Ps 95:7-11)
5. See also: Acts 1:16; 28:25; Heb. 10:15

D. THE BIBLE'S SELF-DESCRIPTION (parallel to God's character)

1. God speaking (Is. 55:8-11; 2 Timothy 3:16)
2. Perfect (Ps. 19:7)
 - a. Consistent / Non-contradictory
 - b. Precise
 - c. Without error or corruption
3. True (Ps. 119:142; John 17:17)
4. Unchanging (Ps. 119:89)
5. Eternal (Ps. 119:89; Is. 40:8; 1 Pet. 1:25)
6. Authoritative (Deut. 4:1-2; John 10:35)
7. Living (Heb. 4:12; 1 Pet. 1:23)
8. Powerful (Is. 55:11)
 - a. Produces eternal life (Deut 8:3; Ps. 19:7; 1 Pet. 1:23)
 - b. Purifies the believer (Ps. 119:9; John 17:17; Eph. 5:26; 1 Thess 2:13; 2 Tim. 3:16-17)
 - c. Convicts the conscience (Heb. 4:12)
 - d. Produces spiritual growth (Ps. 1:1-3; 1 Pet. 2:2)
 - e. Produces wisdom and understanding (Ps. 119:130; Prov. 2:1-5)
9. Pure (Ps. 12:6; 19:8; 119:137-140; Prov. 30:5)
10. Desirable (Ps. 19:10)
11. Deep (Ps. 92:5)

E. THE BELIEVER'S RESPONSE TO SCRIPTURE (parallel to our response to God)

1. Meditate on it (Josh 1:8; Ps. 1:2)
2. Tremble at it (Is. 66:2)
3. Believe it (2 Thess. 2:12)

4. Obey it (Deut. 4:1; Josh 1:8; James 1:22)
5. Trust in it (Ps. 119:42)
6. Receive it (1 Thess 2:13)
7. Delight in it (Ps. 1:2; 119:92)
8. Preach it (2 Tim. 4:2)
9. Teach it to your children (Deut. 6:7)

II. THE BIBLE IS DIVINE REVELATION

A. DEFINITION OF DIVINE REVELATION

1. apokaluyis, h (*apokalupsis*) – *an uncovering, laying bare; metaphorically a revealing, revelation* (Abbott-Smith, 50)
2. Divine Revelation – God's self-disclosure to man

In its active sense [revelation] denotes the act of God by which He communicates to man the truth concerning Himself in relation to His creatures, and conveys to him the knowledge of His will: and in the passive sense it is a designation of the resulting product of this activity of God. It should be observed that in theology it never denotes a mere passive, perhaps unconscious, becoming manifest, but always a conscious, voluntary, and intentional deed of God, by which He reveals or communicates divine truth (Berkhof, *Introductory Volume*, 117).

B. THE NECESSITY OF DIVINE REVELATION

1. The scientific method cannot be applied to God – God cannot be observed or tested
2. The only way man can know God (or absolute truth) is if God reveals Himself

In the study of all other sciences man places himself above the object of his investigation and actively elicits from it his knowledge by whatever method may seem most appropriate, but in theology he does not stand above but rather under the object of his knowledge. In other words, man can know God only in so far as the latter actively makes Himself known . . . Without revelation man would never have been able to acquire any knowledge of God. And even after God has revealed Himself objectively, it is not human reason that discovers God, but it is God who discloses Himself to the eye of faith (Berkhof, *Systematic Theology*, 34).

Philosophy and science have not always been friendly toward the idea of God, the reason being that they are dedicated to the task of accounting for things and are impatient with anything that refuses to give an account of itself. The philosopher and the scientist will admit that there is much that they do not know; but that is quite another thing from admitting that there is something which they can never know, which indeed they have no technique for discovering. To admit that there is One who lies beyond us, who exists outside of all our categories, who will not be dismissed with a name, who will not appear before the bar of our reason, nor submit to our curious inquiries: this requires a great deal of humility, more than most of us possess, so we save face by thinking God down to our level, or at least down to where we can manage Him. Yet how He eludes us! For He is everywhere while He is nowhere, for 'where' has to do with matter and space, and God is independent of both. He is unaffected by time or motion, is wholly self-dependent and owes nothing to the worlds His hands have made (Tozer, 26-27).

3. Isaiah 55:8-11

- a. The analogy of heaven and earth (transcendence)
- b. The analogy of rain and snow watering the earth (dependence)

4. Thus saith the Lord

C. THE MEANS OF DIVINE REVELATION

1. Creation of the Universe

- a. Psalm 19:1-6; Romans 1:20
- b. God's attributes revealed through nature

Power	Wisdom
Goodness	Beauty
Order	

*This is my Father's world
The birds their carols raise
The morning light, the lily white
Declare their Maker's praise
This is my Father's world
He shines in all that's fair
In the rustling grass I hear Him pass
He speaks to me everywhere.*

Maltbie Babcock (1858-1901), *This Is My Father's World*

There is not an atom of the universe in which God's power and divinity are not revealed. Scripture urges us to behold heaven and earth, birds and ants, flowers and lilies, in order that we may see and recognize God in them (Bavinck, 63).

2. Creation of Man

- a. Genesis 1:26-27 - *God created man in His image*
- b. God's attributes revealed through the creation of man

Personal	Creative
Moral	Sovereign
Emotional	Intelligent
Volitional	

3. Providential Care of the Universe

- a. Provision for man's temporal needs (Acts 14:15-17; Matthew 5:45)
- b. The judgment of kings, nations and cities (e.g. Gen. 19; Dan. 2:21; 4:33; Nahum 2:6)

4. Conscience of Man

- a. Rom. 2:14-15
- b. God's moral law written on the heart

5. Prophets & Apostles

- a. Examples (Exodus 40:1; 2 Samuel 23:1-2; Jeremiah 7:1; Jonah 1:1; Galatians 1:11-12)
- b. Dreams & Visions (Numbers 12:6-8; Revelation 1)
- c. Miracles of Confirmation (Exodus 14:31; Numbers 17; 2 Corinthians 12:12; Hebrews 2:3-4)

6. Directly

- a. To the people of Israel (Ex. 20:1, 18-19) – audible voice
- b. To Balaam (Numbers 22:31-35) – the Angel of the Lord
- c. To a Midianite soldier (Judges 7:13-14) – a dream (interpreted by another Midianite)
- d. To the parents of Samson (Judges 13) – the Angel of the Lord

- e. To Nebuchadnezzar (Daniel 2:1; 4:5) – dreams (interpreted by Daniel)
- f. To Cornelius (Acts 10:1-8) – a vision

7. Jesus Christ

- a. Hebrews 1:1-2 *[God hath] spoken unto us by His Son*

lalew (*laleo*) – to talk, speak, say

- b. John 1:18 *He [the Son] hath declared Him [the Father]*

exhgeomai (*exegeomai*) – to lead, show the way; metaphorically to unfold, narrate, declare (Abbott-Smith, 160)

- c. John 14:9 *He that hath seen me [the Son] hath seen the Father*

oraw (*horao*) – (1) to see with the eyes; (2) to perceive with the mind; (3) to be acquainted with by experience (BibleWorks software)

- d. Colossians 1:15 *Who [the Son] is the image of the invisible God . . .*

eikwn (*eikon*) – an image, likeness (cf. Matt. 22:20; Rom. 1:23)

- e. Hebrews 1:3 *Who [the Son] being . . . the express image of His [the Father's] person*

carakthr (*charakter*) – a tool for engraving; a stamp or impress (Abbott-Smith, 479)

8. Written Word

- a. 2 Timothy 3:16

- b. It is through the written Word that we can interpret the other forms of revelation

There could be no extended or accurate apprehension of that revelation which nature affords apart from the divine interpretation of it which the Bible provides. There could be no providence apart from preservation, nor preservation apart from providence and these, in turn, can be seen in their true light only as they are set forth on the pages of God's Word. Miracles are a revelation of God to those who witness them, but the record of them in the Bible extends the value of their testimony to all in all generations who read the divine chronicles of them. What God has said to men directly could easily be forgotten or perverted, but the substance and purity of those face-to-face messages have been preserved

in the divine record of them. Similarly, the value of the incarnation revelation, while existing quite apart from any written annals, has become a message of infinite riches extending to all the knowledge of God and the way into, and assurance of, eternal life. The life and death of Christ are indisputable facts of history, but the divine blessing is assured to all those who believe the record God has given concerning His Son (Chafer, 1:59-60).

D. DISTINCTIONS IN THE IDEA OF DIVINE REVELATION (see Warfield, 1:3-33; Berkhof, *Introductory Volume*, 116-143; Shedd, 1:61-84)

1. Natural Revelation v. Supernatural Revelation

*In a certain sense it may be said that, according to Scripture, all revelation of God is supernatural, since it comes from God and reveals God, who possesses a life distinct from that of nature . . . [The distinction between natural and supernatural revelation] served to discriminate between two different **modes** of revelation (Berkhof, *Introductory Volume*, 126).*

- a. **Natural Revelation** – communicated through the media of natural phenomena
- b. **Supernatural Revelation** – communicated through divine intervention in the natural course of events; it is supernatural not only in origin, but in mode.

*The mode of revelation is natural when it is communicated through nature, that is, through the visible creation with its ordinary laws and powers. It is supernatural when it is communicated to man in a higher, supernatural manner, as when God speaks to him, either directly, or through supernaturally endowed messengers (Berkhof, *Systematic Theology*, 36)*

2. General Revelation v. Special Revelation

*The distinction between general and special revelation runs to a certain degree parallel to the preceding one, though it is not entirely the same. It contemplates the **extent** and **purpose** of the revelation rather than its **origin** and **mode** (Berkhof, *Introductory Volume*, 128).*

a. **General Revelation**

Extent: To all men (Psalm 19:1-6)

Audience: Addressed to man as man

Purpose: Condemnation (Romans 1:20)

General revelation is God's communication of Himself to all persons at all times and in all places (Erickson, 153).

General revelation rests on the basis of creation, is addressed to all intelligent creatures as such, and is therefore accessible to all men; though as a result of sin they are no more able to read and interpret it aright (Berkhof, Introductory Volume, 128).

b. Special Revelation

Extent: To certain persons

Audience: Addressed to man as sinner

Purpose: Salvation (1 Pet. 1:23)

By special revelation we mean God's manifestations of Himself to particular persons at definite times and places, enabling those persons to enter into a redemptive relationship with Him (Erickson, 175).

Special revelation . . . rests on the basis of re-creation, is addressed to men as sinners with a view to their redemption, and can be properly understood only by the spiritual man (Berkhof, Introductory Volume, 128).

- c. General revelation is sufficient for condemnation (Rom. 1:18-25), but special revelation is necessary for salvation (2 Tim. 3:14-15; James 1:18).

E. HAS REVELATION CEASED?

1. General Revelation? God is still speaking to mankind through creation, conscience, and providence
2. Special Revelation? God is still speaking to sinners through Jesus Christ and the written Word
3. Through Prophets and Apostles?
 - a. Definition of a prophet (Exodus 4:14-17; Deut 18:18; 1 Samuel 3)
 - b. Definition of an Apostle (Acts 1:21-22; 1 Cor. 9:1; Acts 4:36; Gal. 1:19)
 - c. Ephesians 2:20
 - d. Hebrews 1:1-2; 2:3-4 (cf. Jude 3 . . . *the faith which was once delivered unto the saints*)

- e. 1 Corinthians 13:8-12
- f. There are no more apostles or prophets

4. Directly?

- a. This was very rare even in Biblical times
- b. Joel 2:28-32
 - Referring to the Day of the Lord (cf. context beginning in 2:18)
 - Still future (Is. 24:23; 13:9-11; Matt 24:27-30; Rev. 6:12-14, 17)
 - Acts 2:16-21 - the coming of the Spirit and salvation for Gentiles
- c. What is the Word of God ?
 - i.e. How does God communicate to us?
 - cf. John 17:17; Eph. 5:26; 1 Thess. 2:13; 2 Tim. 4:2; Heb. 4:12; 1 Peter 1:23, 25

III. THE BIBLE IS INSPIRED

A. DEFINITION OF INSPIRATION

Fundamentally, to say that Scripture is inspired is to say that Scripture is the product of God, it is God speaking, it is God's Word. Although this definition needs much clarification based on the Biblical evidence, especially in light of the attacks upon the doctrine of inspiration in the past 150 years, it does get at the heart of what we mean by the statement: *Scripture is inspired.*

You are so to deal with the Scriptures that you bear in mind that God Himself is saying this (Luther, quoted by Preus in *Inerrancy*, edited by Geisler, 377).

It is given by divine inspiration; that is, the Scripture is not the contrivance of man's brain, but is divine in its origin . . . The holy Scripture is to be highly revered and esteemed, because we are sure it came from heaven (Watson, 26).

Inspiration is that extraordinary, supernatural influence exerted by the Holy Ghost on the writers of our Sacred Books, by which their words were rendered also the words of God, and therefore perfectly infallible (Warfield, 1:396).

By inspiration of the Scripture we mean that supernatural influence of the Holy Spirit upon the Scripture writers which rendered their writings an accurate record of the revelation or which resulted in what they wrote actually being the Word of God (Erickson, 199).

B. BIBLICAL EVIDENCE REGARDING INSPIRATION

1. 2 Timothy 3:16 (see Knight, 444-450)

KJV – *All scripture is given by inspiration of God . . .*

NASB – *All Scripture is inspired by God . . .*

Greek – *pasa graph geopneustos . . .*

a. **Context**

- ❑ Paul's purpose in writing to Timothy (1:6-8)
- ❑ Dealing with those who opposed Timothy's ministry (2:14-26)
- ❑ The coming apostasy (3:1-13)
- ❑ Paul's charge to Timothy in the face of opposition (3:14-4:5)

b. **The Object of Inspiration**

- ❑ The object of inspiration is the Scripture, not the writers of Scripture
- ❑ *Scripture* (*graph*) – singular; in the NT used only of Holy Scripture
- ❑ *Scripture* is parallel with *holy scriptures* (*iera grammata*) of v. 15 – used by Greek speaking Jews to designate the OT (Knight, 443)
- ❑ *All* (or *every*) includes the NT (cf. 1:13-14; 2:2, 7; 3:10, 14; see Knight, 448)

c. **The Effect of Inspiration**

- ❑ Scripture is profitable (*wfelimos*) - useful (cf. 1 Tim. 4:8; Titus 3:8)

(1) Creed – *doctrine and reproof*

(2) Conduct – *correction and instruction in righteousness*

- ❑ Scripture is sufficient for sanctification (3:17)
- ❑ Scripture is authoritative (4:2)

d. **The Nature of Inspiration**

- ❑ $\theta\epsilon\omicron\pi\nu\epsilon\upsilon\sigma\tau\omicron\varsigma$ (*theopneustos*) – literally God-breathed ($\theta\epsilon\omicron$: God + $\pi\nu\epsilon\upsilon$: breathe)
- ❑ *It indicates that scripture's source is the breath of God, i.e. that scripture itself is a result of that action (Knight, 446)*
- ❑ cf. Psalm 33:4-9; Word of the Lord = the breath of His mouth = means of creation (v. 6)
- ❑ The fact that it is in fact *God's breath* is what renders it living, powerful, perfect, true, etc

2. 2 Peter 1:21

KJV – *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

NASB – *For no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.*

ESV – *For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.*

a. **Context**

- ❑ Peter's purpose in writing 2 Peter (1:8-11; cf. 3:14, 17-18)
- ❑ The sure foundation of Scripture (1:16-21)
- ❑ The threat of false teachers (2:1ff)

b. **The Word of God is not the product of men**

- ❑ It did not originate in man's mind
- ❑ Therefore it is not subject to arbitrary interpretation (1:20)

c. **The Word of God came through men**

- ❑ Men were the instruments of God

- Holy men of God (cf. to false prophets – 2:1)
- They were active, not passive instruments
- Moved by (feromenoi) the Holy Spirit
 - (1) ferw – to bear, carry
 - (2) Acts 27:15-17
- cf. Luke 1:70

d. The Word of God is the product of the Holy Spirit

3. The Prophets

- a. *Thus saith the Lord* (415x in OT; e.g. – Is. 30:15; Jer. 2:5; Ez. 2:4)
- b. *The word of the Lord* (245x in OT; e.g. – Gen. 15:1; 2 Sam. 7:4; Jer. 1:4)
- c. *The Lord said* (203x in OT; e.g. – Gen. 6:7; Ex. 3:7; Ps. 110:1)
- d. 2 Samuel 23:2

4. Jesus

a. Jesus believed the OT Scriptures were . . .

- True (Matt 5:18; 11:10; 21:13; 22:41-45; 26:31; Mark 7:6; 12:10; Luke 4:21; John 6:45; 7:38; 10:35; 13:18; 17:12, 17)
- Binding and Authoritative (Matt. 4:4, 7, 10; 22:29, 37-40)
- Historically accurate (Matt. 11:23; 12:39-42; 23:35; Luke 17:26-29; John 5:45-47)
- God’s Word (Matt 4:4; John 17:17)

b. Jesus claimed to be speaking God’s Word (the same level as Scripture)

- *Verily, verily I say unto you . . .* (25x in John; cf. to the prophets)
- Matt 7:28-29
- John 8:26, 31, 38, 40, 42-47

5. The Apostles

- a. The Apostles's view of the OT (Acts 1:16; Rom. 3:2; 2 Tim. 3:15-17)
- b. The Apostles's view of their own writings
 - They were to be read and circulated (Col. 4:16; 1 Thess. 5:27)
 - They were authoritative (2 Thess 2:15; 3:14; 2 Tim. 1:13-14; 2:2)
 - They were Scripture (1 Cor. 2:13; 14:37; 2 Pet. 3:15-16)

C. THE ELEMENTS OF THE DOCTRINE OF INSPIRATION

1. The Holy Spirit Superintended the Writers (2 Peter 1:21)

2. The Human Authors Wrote According to Their Individual Styles and Personalities

- a. Vocabulary
- b. Writing style
- c. Training and experiences
- d. The sovereignty of God in their preparation (cf. Jer. 1:5; Gal. 1:15-16)

The Bible is not of man as to its source, nor does man contribute any feature of infallibility or authority to it. It is, however, through man as the medium or instrument. This medium or instrument is a living, voluntary, and intelligent factor in its production (Chafer, 1:74).

The sacred writers were not machines. Their self-consciousness was not suspended; nor were their intellectual powers superseded. Holy men spake as they were moved by the Holy Ghost. It was men, not machines; not unconscious instruments, but living, thinking, willing minds, whom the Spirit used as his organs. Moreover, as inspiration did not involve the suspension or suppression of the human faculties, so neither did it interfere with the free exercise of the distinctive mental characteristics of the individual. If a Hebrew was inspired, he spake Hebrew; if a Greek, he spake Greek; if an educated man, he spoke as a man of culture; if uneducated, he spoke as such a man is wont to speak. If his mind was logical, he reasoned, as Paul did; if emotional and contemplative, he wrote as John wrote. All this is involved in the fact that God uses his instruments according to their nature (Hodge, 1:157).

3. The Result of the Dual, Divine-Human Authorship Is Infallible

- a. Titus 1:2 *God, that cannot lie*
- b. John 17:17 *Thy Word is truth*
- c. John 10:35 *The Scripture cannot be broken*

4. Inspiration Is Verbal (extends to the words)

- a. **The very words are inspired** (cf. Jer. 1:9; Ezek. 2:7; John 6:63; 1 Cor. 2:10-13)

By verbal inspiration is meant that, in the original writings, the Spirit guided in the choice of the words used. However, the human authorship was respected to the extent that the writers' characteristics are preserved and their style and vocabulary are employed, but without the intrusion of error (Chafer, 1:71).

- b. **Not merely the thoughts** (as if thoughts could be distinguished from words)

According to the Bible, an idea and its word are the same thing essentially. They are human thought in two different modes or forms . . . An idea is an internal word; and a word is an external idea. To speak, is to think externally; and to think, is to speak internally Accordingly, the Scriptures denominate thinking internal speaking. 'The fool hath said in his heart, there is no God' (Ps. 14:1). 'Begin not to say within yourselves . . . ' (Luke 3:8). 'Afterwards he said within himself' (Luke 18:4). In these instances, thinking is mental speaking, and consequently speaking is vocal thinking (Shedd, 1:90).

The thoughts are in the words. The two are inseparable. If the words, priest, sacrifice, ransom, expiation, propitiation, purification by blood, and the like, have no divine authority, then the doctrine which they embody has no such authority (Hodge, 1:164).

- c. **Christ and His Apostles argue from the very words of Scripture** (Hodge, 1:164).
(e.g. Matt. 22:31-32; 41-45; John 10:34-36; Gal. 3:16)

5. Inspiration Is Plenary (complete)

- a. All the words of Scripture are inspired (2 Tim. 3:16)
- b. All the books of Scripture are equally inspired
- c. cf. Matt. 5:18; Luke 24:44

By plenary inspiration is meant that the accuracy which verbal inspiration secures, is extended to every portion of the Bible so that it is in all its parts both infallible as to truth and final as to divine authority (Chafer, 1:71).

6. Inspiration Applies to the Original Manuscripts

- a. As opposed to any particular manuscript copy (e.g. codex Vaticanus)
- b. As opposed to any particular critical text (e.g. Textus Receptus)
- c. As opposed to any particular translation (e.g. KJV)

D. THE HISTORIC POSITION OF THE CHURCH IN REGARD TO INSPIRATION

The church has always believed her Scriptures to be the book of God, of which God was in such a sense the author that every one of its affirmations of whatever kind is to be esteemed as the utterance of God, of infallible truth and authority (Warfield, 1:58; see fuller statement on p. 173).

How shall we account for the immediate adoption of so developed a doctrine of inspiration in the very infancy of the church, and for the tenacious hold which the church has kept upon it through so many ages? The account is simple enough, and capable of inclusion in a single sentence: this is the doctrine of inspiration which was held by the writers of the New Testament and by Jesus as reported in the Gospels. It is this simple fact that has commended it to the church of all ages as the true doctrine; and in it we may surely recognize an even more impressive fact than that of the existence of a stable, abiding church-doctrine standing over against the many theories of the day, - the fact, namely, that this church-doctrine of inspiration was the Bible doctrine before it was the church-doctrine, and is the church-doctrine only because it is the Bible doctrine (Warfield, 1:60).

The Westminster Confession of Faith (1647) Chapter I, *Of the Holy Scripture*:

- Part I. . . . *therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.*
- Part II. *Under the name of holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament . . . All which are given by inspiration of God, to be the rule of faith and life.*
- Part IV. *The authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the Author thereof; and therefore it is to be received, because it is the Word of God.*
- Part V. . . . *our full persuasion and assurance of the infallible truth, and divine authority thereof . . .*
- Part VIII. *The Old Testament in Hebrew . . . and the New Testament in Greek . . . being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical; so as in all controversies of religion the Church is finally to appeal unto them . . .*

E. THE IMPLICATIONS OF INSPIRATION

1. Scripture Is Infallible

a. **Definition of Infallible** - *incapable of erring (American Heritage Dictionary)*

b. **The Foundational Nature of the Infallibility of Scripture**

Scripture as the Word of God has many attributes. But no one of these is more precious to the believer than infallibility. This attribute assures him of its stability and it imparts to him that certitude by which alone he can be steadfast in the faith once for all delivered to the saints (Murray, 1:9).

The question of authority is central for any theology. Since Protestant theology has located authority in the Bible, the nature of biblical authority has been a fundamental concern. The Reformation passed to its heirs the belief that ultimate authority rests not in reason or a pope, but in an inspired Scripture. Thus within conservative Protestantism the question of inerrancy has been much debated (P. Feinberg “Inerrancy and Infallibility of the Bible” at www.mb-soft.com).

c. **Relationship between Infallibility and Inerrancy**

- ❑ *Infallibility and inerrancy are synonyms*
- ❑ *Infallibility and inerrancy are often used interchangeably by theologians (cf. Lindsell, 19; Enns, 166-67; Thiessen, 63; Hodge, 1:163)*
- ❑ *A theological distinction between these two words has arisen because many modern theologians have retained the use of *infallibility* while denying that the Bible is free from error.*

*Those who speak of **inerrancy** usually mean freedom from any kind of error – scientific, historical, chronological, etc. . . . **infallibility** expresses the thought of unfailing certainty . . . it expresses the faith that the Scriptures are unfailingly and certainly true as regards those matters of doctrine and life that are necessary for mankind’s salvation . . . (ISBE, *infallibility*).*

*More recently ‘infallible’ has been championed by those who hold to what B.B. Warfield called limited inspiration but what today is better called limited inerrancy. They limit the Bible’s inerrancy to matters of faith and practice, particularly soteriological issues. Stephen T. Davis reflects this tendency when he gives a stipulative definition for infallibility: *the Bible makes no false or misleading statements about matters of faith an practice* (Feinberg).*

d. **The Strict Definition of Infallibility / Inerrancy of Scripture**

- *All [the books of the Bible] alike are infallible in what they teach. And . . . inspiration extends to all the contents of these several books. It is not confined to moral and religious truths, but extends to the statements of facts, whether scientific, historical, or geographical. It is not confined to those facts the importance of which is obvious, or which are involved in matters of doctrine. It extends to everything which any sacred writer asserts to be true (Hodge, 1:163).*
- *By this word [inerrancy] we mean that the Scriptures possess the quality of freedom from error. They are exempt from the liability to mistake, incapable of error. In all their teachings they are in perfect accord with the truth (E.J. Young, quoted in Enns, 167).*
- *By this [inerrancy] we mean that it is without error in the original manuscripts. It is inerrant in all that it affirms, whether in historical, scientific, moral, or doctrinal matters. Inerrancy extends to all of Scripture and is not limited to certain teachings of Scripture (Thiessen, 63).*
- *Inerrancy is the view that when all the facts become known, they will demonstrate that the Bible in its original autographs and correctly interpreted is entirely true and never false in all it affirms, whether that relates to doctrine or ethics or to the social, physical, or life sciences (Feinberg).*

e. **The Explanation of Infallibility / Inerrancy** (see Enns, 167ff; Feinberg)

- Inerrancy allows for variety in details in explaining the same event

The Synoptic Gospels (c.f. Matt. 19:16-22; Mark 10:17-22; Luke 18:18-23)

- Inerrancy does not demand verbatim quotations from the Old Testament (see Thiessen, 70-71)
cf. Rom. 10:6-8; Deut. 30:12-14

If a New Testament writer makes a free quotation from the Old Testament, since he was writing under the inspiration of the Spirit, that free quotation becomes part of the inspired, inerrant text. The Holy Spirit, the author of both Old and New Testaments, certainly has the right to quote Himself as He wishes and to use quotations with meanings we as uninspired interpreters might never have seen (Ryrie, 93).

- Inerrancy allows for approximations

(1) John 6:19

(2) cf. 1 Cor. 10:8; Numbers 25:9 – notice *one day* in 1 Cor.

(3) cf. Acts 7:6; Gen. 15:13; Ex. 12:40 (see *MacArthur Study Bible* note at Acts 7:6)

□ Inerrancy allows for language of appearances

(1) Isaiah 11:12 . . . *and gather the dispersed of Judah from the **four corners of the earth**.* (This is not teaching that the earth is flat)

(2) Ps. 50:1 . . . *from the **rising of the sun** unto the **going down** thereof.* (This is not teaching that the sun revolves around the earth)

But just as scientists still speak of the rising and the setting of the sun, the four corners of the earth, etc., so the Bible often uses the language of appearance (Thiessen, 69).

□ Inerrancy allows for departure from standard forms of grammar

(1) Paul's anacoluthons

Chiefly in Paul's letters there occurs the anacoluthon whereby the original sentence construction is forgotten after an insertion (Rom. 2:17; 16:27; Gal 2:4ff) . . . Paul also tends to make a participle coordinate with a finite verb (2 Cor. 5:12; 6:3; 7:5) (Turner, 343).

(2) In some cases a problem in English grammar is not a problem in Greek grammar (cf. Enns, 168).

□ Inerrancy demands the absence of error or contradiction

□ Inerrancy is not presently demonstrable

Human knowledge is limited in two ways. First, because of our finitude and sinfulness, human beings misinterpret the data that exist . . . Second, we do not possess all the data that bear on the Bible. Some of that data may be lost forever, or they may be awaiting discovery by archaeologists . . . The defender of inerrancy argues only that there will be no conflict in the end (Feinberg).

□ Inerrancy applies equally to all parts of the Bible

- Inerrancy applies only to the autographs (see Greg Bahnsen, “The Inerrancy of the Autographa” in *Inerrancy*, edited by Geisler, 151-193)

(1) Inerrancy of the autographs is important for theological reasons

Restricting inerrancy to the autographa enables us to consistently confess the truthfulness of God – and that is quite important indeed! Inability to do so would be quite theologically damaging. Only with an inerrant autograph can we avoid attributing error to the God of truth. An error in the original would be attributable to God Himself, because He, in the pages of Scripture, takes responsibility for the very words of the biblical authors. Errors in copies, however, are the sole responsibility of the scribes involved, in which case God’s veracity is not impugned (Bahnsen, 179).

(2) The distinction between allowing for error in transmission and allowing for error in the originals is important

If the original manuscripts of Scripture were errant, then we could not possibly know the extent of error in them. The range of possible faults is virtually unbounded . . . On the other hand, errors in transmission are, in principle, correctable by textual criticism (Bahnsen, 183).

(3) Claiming inerrancy only in the autographs is not merely a catch-all response to critics. In other words, corruption of the text is a legitimate response to a problem in the text (i.e. supposed error or contradiction) only if the textual evidence (i.e. manuscript evidence) suggests corruption of the text.

f. The Proof of Infallibility / Inerrancy (see Feinberg, “The Meaning of Inerrancy” in *Inerrancy*, edited by Geisler, 276-287; Hodge, 1:163-164)

The contention of Evangelicals [in regard to inerrancy] is usually based on the internal claims of the writers that what they had written came from God. It is also founded on an a priori premise: God cannot lie. His Word, therefore contains no admixture of error. Evangelicals have generally affirmed that this perspective represents the historic position of the church (Woodbridge, 20).

Thus, on the question of warrant for the proposition that Scripture is infallible, what are we to say? The only ground is the witness of Scripture to itself, to its own origin, character, and authority (Murray, 1:10).

□ Biblical Argument

- (1) **Infallibility is a natural implication of inspiration**, namely that the Scriptures are God-breathed.

[Infallibility / inerrancy] follows as a necessary consequence from the proposition that the sacred writers were the organs of God. If what they assert, God asserts, which, as has been shown, is the Scriptural idea of inspiration, their assertions must be free from error (Hodge, 1:163).

- (2) **The criteria for distinguishing true and false prophets suggests inerrancy**

- a. Deut. 13:1-5; 18:20-22
- b. A prophet must speak truth, regardless of the signs or wonders he may perform
- c. The accuracy of the prophet must be 100%

The prophet is accredited by the total, absolute truthfulness of his words (Feinberg, 283).

- d. The parallel between the prophet and Scripture – both being instruments through which God spoke/speaks – implies the same standard of truthfulness.

- (3) **The Bible teaches its own authority** (Matt. 5:17-20; John 10:34-35)

This authority [which Jesus taught] can only be justified by or grounded in inerrancy. Something that contains errors cannot be absolutely authoritative (Feinberg, “Inerrancy and Infallibility of the Bible”).

- (4) **Scripture uses Scripture in a way that implies inerrancy**

- a. Entire argument based on a single word (John 10:34; Matt. 22:)
- b. Entire argument based on the tense of a verb (Matt. 22:32)
- c. Entire argument based on singular v. plural noun (Ga. 3:16)

- (5) **The character of God demands inerrancy** (Num. 23:19; Titus 1:2; Heb. 6:18)

□ Historical Argument

(1) **Quotations** (see Lindsell, 41-70; Woodbridge 31-67)

Augustine (354-430):

I have learned to yield this respect and honor only to the canonical books of Scripture: of these alone do I most firmly believe that the authors were completely free from error (quoted in Woodbridge, 37).

Luther (1483-1546):

It is impossible that Scripture should contradict itself; it only appears so to senseless and obstinate hypocrites (quoted in Woodbridge, 53).

But everyone, indeed, knows that at times they [the fathers] have erred as men will; therefore I am ready to trust them only when they prove their opinions from Scripture, which has never erred (quoted in Woodbridge, 53).

(2) **Efforts at harmonization** – the extent to which men like Calvin went in their efforts to harmonize Scriptures, implies a high view of the veracity of Scripture and a commitment to inerrancy.

(3) **Use of the word *inerrancy***

- a. Absence of the word *inerrancy* in the historic creeds and confessions does not imply a lack of commitment to the doctrine of inerrancy.

The dogma of biblical inerrancy never was an acute issue in the church until the nineteenth and twentieth centuries (Lindsell, 41).

- b. In church history inspiration, infallibility, and inerrancy were considered inseparable.

The importance of the doctrine of inspiration to inerrancy cannot be overstated. As a matter of fact, until the last century one was thought to be identical with the other. To deny inerrancy was to deny inspiration (Feinberg, 277).

(4) **The only infallible rule of faith and life** (*The Westminster Confession of Faith*, Chapter I)

The purpose of this statement was not to limit the infallibility of Scripture to matters of faith and life in contradistinction to matters of history and geography; but rather to limit authority in matters religious to the Scriptures as opposed to other potential authorities (e.g. the church).

g. **Examples of Denials of Inerrancy**

□ Authorship & Dating

- (1) Authorship of the Pentateuch, Isaiah, and 2 Peter
- (2) Dating of the book of Daniel

□ Historicity & Chronology

- (1) Jonah and the fish
- (2) Adam and Eve
- (3) Dating of the Exodus
- (4) Darius the Mede (Daniel 5:31)

□ Supposed Contradictions (see Gleason Archer, “Alleged Errors and Discrepancies,” in *Inerrancy*, 57-82)

- (1) The supposed two contradictory accounts of creation in Genesis 1 and 2
- (2) Genealogies of Christ in Matthew and Luke
- (3) The number of angels at Jesus’s tomb
- (4) Matthew’s quotation from Jeremiah (Matt. 27:9)

h. **Distinction between *Errors* and *Difficulties***

□ Errors – proven contradictions, outright mistakes

□ Difficulties – unresolved problems

□ Examples of resolved difficulties

- (1) Writing in the time of Moses
- (2) Hittites in the book of Genesis

i. **The Slippery Slope of Errancy**

- Once inerrancy is denied, it is impossible to maintain the authority of Scripture
- The dilemma: history and doctrine are inseparable in Scripture

How to distinguish the infallible ‘central saving message’ from the errant ‘difficult surrounding material.’ This is a critical problem because Christianity is grounded in human history. Salvation truths are planted in the soil of the Bible’s historical discourse about things that happened (Woodbridge, 154).

2. Scripture Is Authoritative

- a. It has the authority of God Himself
- b. It is to be believed completely
- c. It is to be obeyed unquestioningly
- d. It is the final judge regarding truth

3. Scripture Is Sufficient

- a. Sufficient for salvation (2 Tim. 3:15; 1 Pet. 1:23)
- b. Sufficient for sanctification (John 8:31-36; Eph. 5:26-27; 2 Pet. 1:3-11)

4. Scripture Is Perspicuous

- a. **Definition of perspicuous** – clearly expressed or presented; easy to understand; lucid
(*Am. Heritage Dictionary*)

- b. **Perspicuity of Scripture does not mean:**

- All Scripture is easily understood
- All Scripture is equally perspicuous
- In depth study of the Scripture is not required in order to understand it
- Scripture can be properly understood without the aid of the Holy Spirit

- c. **Perspicuity of Scripture does mean:**

- Scripture is not esoteric (containing hidden, mysterious meaning)
- Scripture is intelligible to the ordinary person
- The things necessary for salvation are plain
- Interpreters of Scripture must use ordinary means

*Because the Holy Spirit used ordinary men to communicate His message through the normal means of grammar and syntax, biblical interpreters must seek to understand that message via the same means (MacArthur, 'Perspicuity of Scripture, the Emergent Approach' in *The Masters Seminary Journal*, vol. 17, no. 2, p. 157)*

The Bible is a plain book. It is intelligible by the people. And they have the right, and are bound to read and interpret it for themselves; so that their faith may rest on the testimony of the Scriptures, and not on that of the church . . . It is not denied that the Scriptures contain many things hard to be understood; that they require diligent study; that all men need the guidance of the Holy Spirit in order to right knowledge and true faith. But it is maintained that in all things necessary to salvation they are sufficiently plain to be understood even by the unlearned (Hodge, 1:183-184).

All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for Salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in due use of ordinary means, may attain to a sufficient understanding of them (Second London Confession of Faith, 1689).

d. The import of the doctrine

- ❑ *Christ has [not] appointed any officer, or class of officers, in his Church to whose interpretation of the Scriptures the people are bound to submit as of final authority (Hodge, 1:184).*
- ❑ Every man must search the Scriptures for himself
- ❑ *The doctrine of biblical perspicuity is critical to the life and mission of the church. If believers cannot know with any degree of assurance that they are accurately understanding God's Word, they have no hope of rightly applying divine instruction in their everyday lives. A Bible that is ambiguous can produce only doctrine that is equally indefensible, since no sure argument can be made from any given text. But this is not how the Scripture describes itself. All men are responsible to submit to Scripture. And all believers are commanded to know, defend, and apply sound doctrine. Biblical clarity provides the foundation for such a mandate (MacArthur, 'Perspicuity of Scripture,' 58).*

e. The proof of the doctrine

- ❑ The purpose of Scripture – to lead individuals to salvation
- ❑ Scriptures are everywhere addressed to the people (e.g. Deut. 6:1-9; John 20:31; Col. 1:2).
- ❑ The people are commanded to judge the teaching of prophets, Apostles and angels based on the Scriptures (Deut. 13:1-3; Isaiah 8:20; Acts 17:11; Gal. 1:8-9).

The doctrine of biblical clarity, the perspicuity of Scripture, pervades the pages of God's Word. Scripture describes itself as that which gives light (Ps. 119:105; 2 Pet. 1:19), is profitable (2 Tim. 3:16-17), explains salvation (2 Tim. 3:15), addresses common people (Deut 6:4; Mark 12:37; 1 Cor 1:2; Eph. 1:1), can be understood by children (Deut. 6:6-7; Eph. 6:4; 2 Tim. 3:14-15), and should be used to test the validity of religious ideas (Acts 17:11; cf. 2 Cor. 10:5; 1 Thess. 5:21-22). It is the truth (John 17:17) which sets men free (John 8:31-32) (MacArthur, 'Perspicuity of Scripture,' 154).

f. Man is the one who obscures the clear teaching of Scripture

In a day when it is common for people to tell us how hard it is to interpret Scripture rightly, we would do well to remember that not once in the Gospels do we ever hear Jesus saying anything like this: 'I see how your problem arose – the Scriptures are not very clear on that subject.' Instead, whether he is speaking to scholars or untrained common people, his responses always assume that the blame for misunderstanding any teaching of Scripture is not to be placed on the Scriptures themselves, but on those who misunderstand or fail to accept what is written. Again and again he answers questions with statements like, 'Have you not read . . .' (Matt. 12:3, 5; 19:14; 22:31), 'Have you never read in the Scriptures . . .' (Matt. 21:42), or even, 'You are wrong because you know neither the Scriptures nor the power of God' (Matt. 22:29; cf. Matt. 9:13; 12:7; 15:3; 21:13; John 3:10; et. al.) (Grudem, 106).

Denying Scripture's clarity is a convenient escape from the responsibility to obey God's very clear commands and a provision for guilt-free sin (MacArthur, 'Perspicuity of Scripture,' 158).

And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God (John 3:19-21).

PART 2: THE IDENTIFICATION, PRESERVATION & TRANSLATION OF SCRIPTURE

I. IDENTIFICATION & PRESERVATION OF SCRIPTURE

A. PRESERVATION

1. The Eternality and Immutability of God's Word

- a. **Psalm 119:89** *Forever, O Lord, thy word is settled in heaven.*
- b. **Psalm 119:152** *Concerning thy testimonies, I have known of old that thou hast founded them forever.*
- c. **1 Pet. 1:23-25** *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides forever . . . But the word of the Lord endures forever . . .*

2. God's Character Guarantees the Preservation of Scripture

The preservation of the Scriptures, like the divine care over the writing of them and over the formation of them into the canon, is neither accidental, incidental, nor fortuitous. It is the fulfillment of the divine promise. What God in faithfulness has wrought, will be continued until His purpose is accomplished (Chafer, 1:124).

3. Examples of Preservation in Scripture

- a. The Law (Ex. 32:15-19; 34:1)
- b. Jehoiakim and the scroll (Jer 36)

B. THE CANON (see Bruce, *The Canon of Scripture*; Geisler and Nix, 201-317; Hodge, 1:152-153; Warfield, 1:451-456).

1. Definition of Canon

- a. From the Greek word *kanwn* – reed → straight rod or staff → measuring rod / ruler
- b. Figuratively used of a list or catalog of the books regarded by the church as authoritative and divine – i.e. *the canon of Scripture*
- c. *The first writer known to have used [canon] thus [in reference to the limits of Scripture] is Athanasius [c. 296-373], bishop of Alexandria (Bruce, 77).*

2. Determination of the Canon

a. Canonicity is **determined** by God

Canonicity is determined by God. A book is not inspired because men made it canonical; it is canonical because God inspired it (Geisler and Nix, 221).

b. Canonicity is **recognized** by men of God

The Church no more gave us the New Testament canon than Sir Isaac Newton gave us the force of gravity. God gave us gravity, by His work of creation, and similarly He gave us the New Testament canon, by inspiring the individual books that make it up (Packer, quoted in Geisler and Nix, 211).

3. Identification of the Canon

a. **The Question:** *Which books are inspired?*

□ Authorship

Was the book written and/or authorized by an authenticated prophet or apostle?
(cf. Deut. 18:20-22; Jer. 23:9-32; 2 Cor. 12:11-12; Heb. 2:3-4)

□ Content

(1) Is the content of the book consistent with previously given revelation?
(cf. Deut. 13:1-4; Is. 8:20; Acts 17:11; Gal. 1:8)

(2) Is the content true, living, life-giving, powerful, unique; in short, does it leave the impression of being inspired? (Ps. 19:7-9; Is. 55:10-11; Heb. 4:12)

□ Recognition

(1) Has the book been generally received by God's people as inspired?

(2) This is more of a confirmation than a test

b. **Old Testament**

□ Which books did Christ and the Apostles recognize as Scripture?

□ Which books were part of the "law and the prophets" (i.e. recognized by the Jews of Christ's day)?

All, therefore, that is necessary to determine for Christians the canon of the Old Testament, is to ascertain what books were included in the Scriptures recognized by the Jews of that period. This is a point about which there is no reasonable doubt. The Jewish canon of the Old Testament included all the books and no others, which Protestants now recognize as constituting the Old Testament Scriptures. On this ground Protestants reject the so-called apocryphal books. They were not written in Hebrew and were not included in the canon of the Jews. They were, therefore, not recognized by Christ as the Word of God. This reason is of itself sufficient. It is however confirmed by considerations drawn from the character of the books themselves. They abound in errors, and in statements contrary to those found in the undoubtedly canonical books (Hodge, 1:153).

Our Lord and his apostles might differ from the religious leaders of Israel about the meaning of the Scriptures; there is no suggestion that they differed about the limits of the scriptures. 'The scriptures' on whose meaning they differed were not an amorphous collection: when they spoke of 'the scriptures' they knew which writings they had in mind and could distinguish them from other writings which were not included in 'the scriptures' (Bruce, 28-29).

c. New Testament

- Which books did the Apostles authorize as Scripture?

Let it, however, be clearly understood that it was not exactly apostolic authorship which in the estimation of the earliest churches, constituted a book a portion of the 'canon.' Apostolic authorship was, indeed, early confounded with canonicity. It was doubt as to the apostolic authorship of Hebrews, in the West, and of James and Jude, apparently, which underlay the slowness of the inclusion of these books in the 'canon' of certain churches.' But from the beginning it was not so. The principle of canonicity was not apostolic authorship, but imposition by the apostles as 'law' . . . The early churches, in short, received, as we receive, into their New Testament all the books historically evinced to them as given by the apostles to the churches as their code of law; and we must not mistake the historical evidences of the slow circulation and authentication of these books over the widely-extended church, for evidence of slowness of 'canonization' of books by the authority or the taste of the church itself (Warfield, 1:455-456).

The principle on which the canon of the New Testament is determined is equally simple. Those books, and those only which can be proved to have been written by the Apostles, or to have received their sanction, are to be recognized as of divine authority. The reason of this rule is obvious. The Apostles were the duly authenticated messengers of Christ, of whom He said, 'He that heareth you, heareth me' (Hodge, 1:153).

That the New Testament consists of the twenty-seven books which have been recognized as belonging to it since the fourth century is not a value judgment; it is a statement of fact. Individuals or communities may consider that it is too restricted or too comprehensive; but their opinion does not affect the identity of the canon. The canon is not going to be diminished or increased because of what they think or say: it is a literary, historical and theological datum (Bruce, 250).

4. Historical Process of Canonization (Geisler and Nix, 235 ff)

- a. Inspiration by God
- b. Recognition by men of God
- c. Collection and preservation by the people of God

5. Categorization of Books

- a. **Homologoumena** (*same word, agreement*) – books accepted by all as canonical
- b. **Antilegomena** (*spoken against*) – books disputed by some
- c. **Apocrypha** (*hidden*) – books accepted by some into the canon of the Old Testament
- d. **Pseudepigrapha** (*false writings*) – Jewish writings rejected by all
- e. **Writings of the Apostolic Fathers** – post-apostolic writings, generally orthodox in teaching, but not received as canonical
- f. **Apocryphal New Testament** – Generally fanciful and heretical books that were rejected

6. The Old Testament Canon

a. **OT Homologoumena**

- ❑ *Books which once they were accepted into the canon were not subsequently questioned or disputed. They were recognized not only by early generations but by succeeding generations as well* (Geisler and Nix, 257).
- ❑ Comprised of 34 of the 39 books of the Protestant OT. All the OT except those books which make up the Antilegomena (see below).

b. **OT Antilegomena** (see Geisler and Nix, 258-262 for a discussion of these books)

- ❑ *Several books that were initially, and ultimately, considered canonical, were for one reason or another, at one time or another, disputed by some of the rabbis* (Geisler and Nix, 258).
- ❑ Song of Solomon – seemed sensual to some
- ❑ Ecclesiastes – seemed skeptical to some
- ❑ Esther – seemed unspiritual to some (absence of the name of God)

- Ezekiel – seemed anti-Mosaical to some
- Proverbs – seemed contradictory to some (e.g. Prov. 26:4-5)

c. **Apocrypha** (apokryfos, *hidden*) (see Boettner, 80-87; Geisler, “Apocrypha, Old and New Testaments” in *Baker Encyclopedia of Christian Apologetics*)

- A collection of writings that were included in the Septuagint (LXX – Greek version of the OT) and the Vulgate (Latin version) but are not part of the Jewish or Protestant canon.
- Written between 2nd century BC and 1st century AD (OT canon closed with Malachi in the 5th c. BC; cf. Malachi 3:1-3; 4:5-6; Matthew 3:1-12)

- List (15 books):

1 & 2 Esdras	Ecclesiasticus	Bel and the Dragon (Daniel 14)
Tobit	Baruch	Prayer of Manasseh
Judith	The Letter of Jeremiah	1 & 2 Maccabees
Additions to Esther	Prayer of Azariah (addition to Daniel 3)	
Wisdom of Solomon	Susanna (Daniel 13)	

- 12 of 15 included in the Roman Catholic Bible (all except 1 & 2 Esdras and Prayer of Manasseh)
- These are sometimes called **Deuterocanonical** books
- Reasons advanced in favor of the inclusion of the Apocrypha (Geisler and Nix, 266-267)
 - (1) The NT quotes mostly from the Greek OT (Septuagint), which apparently included the Apocrypha
 - (2) Some of the early church Fathers accepted the Apocrypha as Scripture (Irenaeus, Tertullian, and Clement of Alexandria)
 - (3) Augustine and the councils he influenced, Hippo (393) and Carthage (397), accepted them (these were regional councils)
 - (4) The Eastern Orthodox church accepts them
 - (5) The RCC declared them to be canonical at the Council of Trent (1546)

□ Reasons for Rejecting the Apocrypha (see Geisler and Nix, 267-274)

- (1) The Palestinian Jews rejected the Apocrypha
- (2) Christ and the Apostles rejected the Apocrypha

There is no record that Christ or any of the apostles ever quoted from the Apocryphal books or that they made any reference to them, although they undoubtedly knew of them. There are in the New Testament about 260 direct quotations from and about 370 allusions to passages in the Old Testament; yet among all of those there is not a single reference either by Christ or any of the apostles to the Apocryphal writings. They quote from every major book of the Old Testament and from all but four of the smaller ones (Boettner, 81).

*The Christian Church took over the OT Scriptures in the Septuagint version, but there is no evidence that the Apocrypha, which formed part of the Septuagint, was regarded as part of the Scripture . . . By the time of Jesus there seems to have been general agreement on the contents of the OT canon, despite the fact there was later discussion on a few of the books (Guthrie, "Canon of Scripture" in *New International Dictionary of the Christian Church*).*

- (3) None of them claim inspiration and some explicitly disclaim it (Boettner, 84).
- (4) The books contain numerous historical, chronological and geographical errors (see Boettner, 84-85 for examples).
- (5) Athanasius, Cyril of Jerusalem, Origen, and Jerome rejected them.
- (6) Although Augustine recognized the Apocrypha as canonical it should be noted that:
 - He admitted that the Jews rejected them
 - His acceptance of them seems to be connected with his belief in the inspiration of the Septuagint
- (7) Josephus, Philo and the Jewish elders at Jamnia (1st c. AD) rejected the Apocrypha
- (8) The Proclamation at the Council of Trent was a polemical action against Protestantism

The real reason for the addition of the Apocryphal books to the Bible by the Roman Church, as we have said, is to be found in connection with events at the time of the Reformation. The Reformers vigorously attacked doctrines which they regarded as unscriptural. The doctrine of purgatory in particular was in need of defense, and the Roman Scholars thought they found support in 2 Maccabees 12:40-45 (Boettner, 83).

The Council of Trent (1545-63) was the first official proclamation of the Roman Catholic church on the Apocrypha, and it came a millennium and a half after the books were written, in an obvious polemical action against Protestantism. Furthermore, the addition of books that support salvation by works and prayers for the dead at that time – only twenty-nine years after Luther posted his Ninety-five Theses – is highly suspect (Geisler and Nix, 269).

d. Pseudepigrapha (yeudepigrafa, false writings)

- ❑ *A name given to a large body of Jewish writings that are not included in either the canon of the OT or in what Protestants refer to as the Apocrypha (Gasque, “Pseudepigrapha” in ZPEB).*
- ❑ *Written between 2nd c. BC and 1st c. AD*
- ❑ *Writings attributed to someone who did not write them*
- ❑ *Examples (not complete):*

The Testament of Abraham
The Life of Adam and Eve
1&2 Enoch

The Assumption of Moses
The Psalms of Solomon
The Martyrdom and Ascension of Isaiah

- ❑ *Along with the Apocrypha, DSS [Dead Sea Scrolls], Josephus, and Philo, the extracanonical writings of the Pseudepigrapha are primary sources for understanding intertestamental Judaism and the theological milieu of early Christianity (Gasque).*

e. The Development of the OT Canon

- ❑ *It would seem that each book was generally received as the authentic Word of God by the people of God immediately upon completion.*
- ❑ *Once God gave a book its authority, men of God assented to that authority by their recognition of it as a prophetic utterance. There is every reason to believe that this recognition followed immediately upon the publication of the message . . . Moses’ writings were received in his day (Ex. 24:3; Josh 1:8). Joshua’s book was added to the canon immediately (Josh 24:26). Daniel, a contemporary of Jeremiah, had received the latter’s book along with the books (Dan. 9:2) (Geisler and Nix, 235-236).*
- ❑ *Jewish elders at Jamnia (AD 70-100) - discussed the canonicity of Esther, Proverbs, Ecclesiastes, Song of Solomon, and Ezekiel*
- ❑ *Within the Christian community the question centered on whether to recognize the Palestinian canon or the Alexandrian canon, which included the Apocrypha.*

7. The New Testament Canon

a. **NT Homologoumena**

- *Books that have been universally acclaimed as canonical from their beginning. They have appeared in virtually every ancient version and orthodox canon list, as well as having been widely quoted as Scripture* (Geisler and Nix, 297).
- Comprised of 20 of the 27 books of the NT. All of the books from Matthew to Philemon, plus 1 Peter and 1 John.

b. **NT Antilegomena** (see Geisler and Nix, 298-301 for a discussion of these books)

- *[These] books possessed neither uniform nor universal recognition in the early church. They were books that became the subject of canonical controversy* (Geisler and Nix, 298).
- Hebrews – questioned by some because of its anonymity. In the East, where it was believed to be Pauline, it was received immediately. The West did not fully receive it until the time of Jerome and Augustine (4th c.).
- James – questioned because of its supposed conflict with Paul’s doctrine of justification by faith.
- 2 Peter – questioned regarding its authenticity, due to dissimilarity of style with 1 Peter. 2 Peter was probably the most controversial of the Antilegomena.
- 2 and 3 John – questioned regarding their authenticity. The author identified himself as an elder rather than an apostle.
- Jude – questioned regarding its authenticity. Jude supposedly made references to the Pseudepigraphical *Book of Enoch* and the *Assumption of Moses*.
- Revelation – questioned regarding its authenticity. The debate centered around millennialism.

c. **Writings of the Apostolic Fathers** (see Michaels, “Apostolic Fathers” in ISBE; Woolley, “Apostolic Fathers” in ZPEB)

- Post-apostolic writers who were generally orthodox
- Some of these were circulated along with the Scriptures and some were locally received as Scripture. *Shepherd of Hermas* was the most widely circulated book in this category.
- Generally, they were not received by the church as canonical

- List:

1 & 2 Clement	Polycarp
Barnabas	Martyrdom of Polycarp
Didache	Papias
Letters of Ignatius	Shepherd of Hermas

d. Apocryphal New Testament

- *The collective title given to a number of documents, ranging in date from the early Christian centuries to the Middle Ages and even into modern times, all similar in form to the NT books (gospels, epistles, Acts, apocalypses) but never finally received into the canon of Scripture (Wilson, “Apocryphal New Testament” in ZPEB).*
- Examples (not complete):

Acts of Peter	3 Corinthians
Acts of Andrew	Infancy Gospel of Thomas
Acts of Thomas	Gospel of the Hebrews
Apocalypse of Peter	Gospel of Thomas

- Their inclusion in the canon has never been seriously considered by the church.
- They generally reflect the ascetic, docetic, and Gnostic tendencies and heresies of early Christianity
- *Broadly speaking, the NT Apoc. may be divided into two groups: those which are intended to propagate a particular kind of teaching, usually heretical; and those which are intended to make good the deficiencies, as they appeared to a later age, in the canonical reports of the activity of Jesus and His apostles (Wilson).*

e. The Development of the NT Canon

- Evidence in the NT of the development of a canon even in Apostolic times
 - (1) **Reading** – Certain letters were to be read to the churches (1 Thess 5:27; Rev. 1:3).
 - (2) **Circulation** – Authoritative writings were to be circulated among churches (Col. 4:16; Rev. 1:11).
 - (3) **Collection** – At the time of the writing of 2 Peter, the letters of Paul were already being circulated, perhaps as a collection (2 Pet 3:15-16).
 - (4) **Quotation** – These writings were already being quoted as Scripture (1 Tim. 5:18; cf. Lk 10:7)

□ The Problem of the Collection and Recognition of the NT Canon

Although the church did not give official recognition to the canon prior to the late fourth century, it is misleading to say there was no recognition before then. As with the OT books, there is ample evidence available to confirm that the inspired books were received immediately as such, circulated, and even collected. The problem of the NT is somewhat different, however, in that the NT books were written during a half-century period by some eight or nine different writers, having destinations ranging from individuals (e.g. Philemon) to groups of churches (e.g. 1 Peter) located in centers extending from Jerusalem to Rome. The problems of transportation and translation would tend to obscure the authority and authenticity of books even though they had already gained recognition by the original recipients (Geisler and Nix, 282).

□ The Stimuli of the Collection and Recognition of the NT Canon

- (1) High regard for the writings of the Apostles
- (2) The need to know which writings were authoritative and were to be read in church
- (3) Heretical canons (e.g. Marcion's canon around A.D. 140)
- (4) The need for translations as the Gospel spread

□ Nature of the Evidence Regarding Collection and Recognition of the NT Canon

- (1) Citations of the church fathers
- (2) Direct statements of the church fathers
- (3) Official lists, confessions, creeds and councils

□ Beginning of the 2nd Century - Generally immediate acceptance of the 4 Gospels, Acts, and the Pauline epistles

The gospel collection was authoritative because it preserved the words of Jesus, than whom the church knew no higher authority. The Pauline collection was authoritative because it preserved the teaching of one whose authority as the apostle of Jesus Christ to the Gentiles was acknowledged . . . as second only to the Lord's. The bringing together of these two collections into something approximating the New Testament as we know it was facilitated by another document which linked the one to the other. This document was the Acts of the Apostles, which had been severed from its natural companion, the Gospel of Luke, when that gospel was incorporated in the fourfold collection (Bruce, 132-133).

□ Close of the 2nd Century

By the close of the 2nd century there was general acceptance of all the NT books except James, 2 Peter, 2 and 3 John, Jude, Hebrews, and the Apocalypse, which were only partially accepted (Guthrie).

□ Close of the 4th Century – official agreement throughout Christendom

(1) **Athanasius** – 39th festal letter, announcing the date of Easter (AD 367)

Athanasius is the first writer known to us who listed exactly the twenty-seven books which traditionally make up the New Testament in catholic and orthodox Christianity, without making any distinction of status among them (Bruce, 209).

(2) **Jerome and Augustine** (see Bruce, 231) - influential in the reception in the west of Hebrews, James, 2 Peter, 2 and 3 John, Jude, and Revelation

(3) **Councils of Hippo (393) & Carthage (397)**

a. First known pronouncement by the church on the canon

The Council of Hippo was probably the first church council to lay down the limits of the canon of scripture: its enactments are not extant, but its statement on the canon was repeated as Canon 47 of the Third Council of Carthage (Bruce, 233).

b. The exact 27 books of the New Testament

c. These were regional church councils

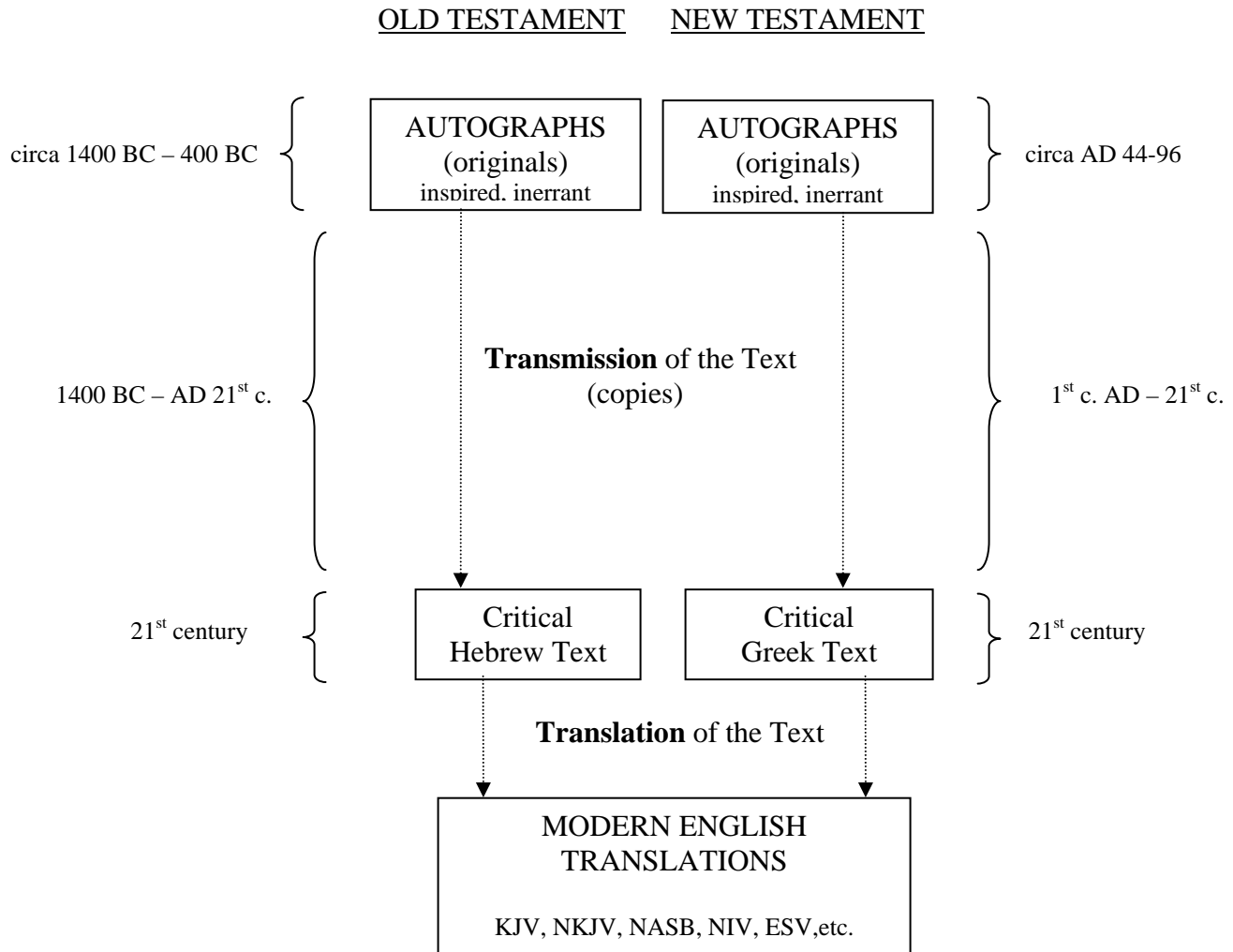
□ Reformation (16th century)

Erasmus, Luther, and Calvin, among others, discussed the authenticity of certain of the books. Luther is most notable for creating what was almost a deuterocanon. He placed Hebrews, James, Jude, and the Apocalypse at the end of his Bible to signify that they were of less value than the rest. But the Reformers were subjective and largely uncritical in their comments (Guthrie).

Luther on the book of Revelation: *A revelation should be revealing* (Bruce, 244).

II. TRANSMISSION AND TRANSLATION OF THE TEXT

A. OVERVIEW OF THE PROCESS



B. BASIC DEFINITIONS (see Geisler and Nix, “Glossary”)

1. Autographs – the original manuscripts of Scripture (e.g. the very letter Paul wrote to the Colossians)
2. Transmission – The process by which the biblical manuscripts have been copied and recopied down through the ages; it deals with the history of the text from the autographs to the present printed Hebrew and Greek Testaments.
3. Manuscript – A handwritten literary composition (as opposed to printed)
4. Variant (variant reading) – A difference in readings from one manuscript to another.

5. Textual Criticism (lower criticism) - The scholarly discipline dealing with the authenticity of the text. It seeks to discover the original words of the autographs. The result of the work of textual criticism is a critical text.
6. Critical Text – An edited text of the Bible (in the original languages) that attempts, by critical comparison and evaluation of all of the manuscript evidence, to approximate most closely what was in the autographs.
7. Translation – The rendering of a literary composition from one language to another

C. OVERVIEW OF TEXTUAL CRITICISM – RESTORING THE ORIGINAL TEXT

1. The Purity of the Text (see Geisler and Nix, 467-68, 473-75)
 - a. The vast majority of variants are inconsequential (e.g. spelling) and/or easily corrected by the manuscript evidence.
 - b. No basic doctrine of the Christian faith is affected by the variants.
 - c. Mathematically speaking, the NT text has been estimated to be 98.33% to 99.9% pure (Geisler and Nix, 474).
2. Definitions of Terms Relating to Manuscripts
 - a. **Papyrus** – A kind of ancient paper made from the Papyrus plant, found in the marshes of Egypt
 - b. **Vellum and Parchment** – writing material made of animal skins. These largely replaced papyrus by about the 4th c. AD. Paper, invented in China and introduced in the West through the Arabs, began to replace parchment and vellum around the 12th c. (J.H. Greenlee, “Manuscript” in ZPEB)
 - c. **Scrolls** – papyrus, leather, or parchment sheets joined together in long rolls, up to 35 ft. in length. They would be rolled from left to right between two wooden rollers. Scrolls were replaced by the codex around the 2nd or 3rd c. AD (F.B. Huey, Jr., “Scroll” in ZPEB).
 - d. **Codex** – A manuscript in book form, with sheets bound together
 - e. **Uncials** – NT manuscripts written in a formal printed style, similar to capital letters. Generally used from the 3rd to the 9th centuries AD (Geisler and Nix, 386).
 - f. **Minuscules** – NT manuscripts written in smaller letters in a cursive style, gradually replaced uncials. These manuscripts are dated from the 9th to the 15th century (Giesler and Nix, 386).
 - g. **Lectionaries** – Early church service books containing selected Scripture readings.

3. Types of Scribal Errors (Geisler and Nix, 370, 468-473)

a. **Unintentional Changes**

- ❑ Wrong division of words (early manuscripts had no spaces between words)
- ❑ Omissions of letters, words or lines
 - (1) **Haplography** – writing a word, letter, or syllable only once when it should have been written more than once
 - (2) **Homoeoteleuton** – omission of an intervening passage because the scribe’s eye skipped from one line to a similar ending on another line
- ❑ Repetitions (dittography)
- ❑ Transposition (metathesis) – reversal of position of two letters or words
- ❑ Miscellaneous
 - (1) Spelling errors
 - (2) Accidental omissions
 - (3) Incorporation of marginal notes into the text

b. **Intentional Changes**

- ❑ Grammatical changes – verb forms, smoothing out of rough grammar, gender agreement
- ❑ Harmonizational changes – the text is made to agree with parallel texts or related texts
- ❑ Historical and factual changes – scribes ‘corrected’ what they thought to be factual errors
- ❑ Conflational changes – combining variants into a new reading
- ❑ Doctrinal changes – attempts to make the text more “orthodox”

4. General Rules of Textual Criticism (Geisler and Nix, 370, 475-79)

- a. The older reading is to be preferred
- b. The more difficult reading is to be preferred
- c. The shorter reading is to be preferred
- d. The reading that best explains the other variants is to be preferred

- e. The reading with the widest geographical support is to be preferred
- f. The reading that is most like the author's usual style is to be preferred
- g. The reading that does not reflect a doctrinal bias is to be preferred

D. TEXTUAL CRITICISM – THE OLD TESTAMENT TEXT

1. The Masoretic Text (MT)

a. **The Masoretes**

- ❑ Jewish scribes between AD 500 to 950 who copied the Hebrew text
- ❑ They added vowel pointings and pronunciation marks on the basis of the *Masora* (tradition) which was handed down to them.
- ❑ The most famous Masoretes were in Tiberias in the late 9th and 10th centuries AD
 - a. Moses ben Asher (with his son Aaron)
 - b. Moses ben Naphtali

b. **Extant Masoretic Manuscripts** (Geisler and Nix, 358-60)

- ❑ Aleppo Codex – complete Hebrew Bible – circa 10th c. AD
- ❑ Codex Leningradensis – complete Hebrew Bible – circa 1000 AD

2. The Samaritan Pentateuch (SP)

- a. The Samaritan religion as a separate system of worship dates from the 5th c. BC (Geisler and Nix, 498)
- b. *Their adherence to the Torah, as well as their isolation from the Jews, has resulted in another textual tradition for the law* (Geisler and Nix, 499).
- c. First discovered in 1616 by Pietro della Valle, though apparently known to some of the early church Fathers.

3. Targums

- a. Translations of the Old Testament into Aramaic
- b. Started as oral paraphrases and interpretations from the last centuries BC (cf. Neh. 8:1-8)
- c. Written down during and after the 2nd century AD
- d. *The targums are not of any great value for fixing the text, since they so often use paraphrase instead of direct translation. However, they are of great interest for showing certain aspects of Jewish interpretation in the centuries immediately after the time of Christ (MacRae, "Targum" in ZPEB).*

4. The Septuagint (LXX)

- a. Greek translation of the Old Testament
- b. Allegedly done by 70 (or 72) scribes in Alexandria, Egypt around 250-150 BC
- c. Aquila's version (circa A.D. 130)
- d. Theodotion's revision (circa A.D. 180-190)
- e. Symmachus's revision (circa A.D. 170)
- f. Origen's Hexapla (circa A.D. 240-50)

5. The Dead Sea Scrolls (DDS)

- a. Discovered in 1947
- b. Scrolls found in 11 caves, excavated between 1949 and 1956
- c. The scrolls apparently belonged to the ascetic religious community at Qumran (possibly Essenes)
- d. They date from the 3rd century BC to the 1st century AD
- e. They include manuscripts from almost every OT book

Before 1947, the Hebrew text was based on three partial and one complete manuscript dating from about A.D. 1000. Now, thousands of fragments are available, as well as complete books, containing large sections of the Old Testament from one millennium before the time of the Masoretic manuscripts . . . The scrolls give an overwhelming confirmation of the fidelity of the Masoretic Text (Geisler and Nix, 366).

E. TEXTUAL CRITICISM – THE NEW TESTAMENT TEXT

1. Primary Evidence

a. **Summary** - 5,366 partial and complete Greek manuscripts (Geisler and Nix, 385-87)

- 88 papyri
- 519 uncials (274 codices; 245 lectionaries)
- 4,759 minuscules (2,795 codices; 1,964 lectionaries)

b. **Text Families** (see Metzger, 213ff; also www.earlham.edu/~seidti/iam/text_crit.html)

□ Explanation

- (1) Scholars have grouped the manuscript evidence into families. These so-called families are grouped together on the basis of similar textual variants.
- (2) A family is the name given to a group of manuscripts that apparently have a common ancestor.
- (3) Generally families are identified with a geographical region.

□ Alexandrian

- (1) Originated in Egypt and considered by most scholars to be the oldest (and therefore the most accurate)
- (2) Vaticanus (B), Sinaiticus (a), P66 and P75 are the most important witnesses
- (3) *Though most scholars have abandoned Hort's optimistic view that codex Vaticanus (B) contains the original text almost unchanged except for slips of the pen, they are still inclined to regard the Alexandrian text as on the whole the best ancient recension and the one most nearly approximating the original (Metzger, 216).*

□ Western

- (1) Associated with North Africa
- (2) Used by Marcion, Irenaeus, Tertullian, and Cyprian
- (3) Codex Bezae (D) and the Old Latin mss are the most important witnesses
- (4) Generally not homogeneous

□ Caesarean

- (1) A mixture of Western and Alexandrian readings
- (2) Associated with a text used by Origen in Caesarea, but it probably originated in Egypt (see Metzger, 215)
- (3) *The Caesarean text appears to be the most mixed and the least homogeneous of any of the groups which can be classified as distinct text-types* (Metzger, 215)

□ Byzantine

- (1) Associated with Antioch in Syria, where Lucian produced it in the early 4th century
- (2) Uncial witnesses to the Byzantine text in the Gospels: A E F G H K P S V W
- (3) Most minuscules are of the Byzantine text-type
- (4) Generally made up of longer readings (i.e. what scholars tend to view as additions to the original text)
- (5) Considered by most scholars today to be inferior to the Alexandrian text-type
- (6) Associated with the Majority Text. Virtually all the mss. evidence from the 8th century onward is of the Byzantine text-type (roughly 95% of the total mss. evidence).
- (7) The basis of the work of Erasmus, the Textus Receptus and the King James Version

c. **Papyri**

□ John Rylands Fragment (P52)

- (1) circa A.D. 117-138 (earliest known copy of any portion of the NT)
- (2) Contains portions of five verses from the Gospel of John
- (3) Belongs to the John Rylands Library at Manchester, England

□ Chester Beatty Papyri (P45, P46, P47)

- (1) circa A.D. 250
- (2) 3 codices containing most of the NT
- (3) Housed in the Beatty Museum near Dublin

□ Bodmer Papyri (P66, P72, P74, P75)

- (1) circa 2nd century
- (2) Contains, among other things, John (P66), 1&2 Peter & Jude (P72), Acts and the General Epistles (P74), and Luke and John (P75)
- (3) Housed at the Library of World Literature near Geneva

d. **Uncials** (see Geisler and Nix, 391 ff; Metzger, 42 ff for more complete lists)

□ Codex Vaticanus (B)

- (1) circa A.D. 325 – 350
- (2) Contains both Testaments and the Apocrypha. The pages containing the Pastoral Epistles, Philemon, the Catholic Epistles and the last third of Heb. have been lost.
- (3) Represents the Alexandrian text-type
- (4) Housed at the Vatican Library, Vatican City

□ Codex Sinaiticus (a)

- (1) circa 340
- (2) Only known complete copy of the Greek NT in uncial script (Metzger, 42)
- (3) Alexandrian text-type with some Western readings
- (4) Generally considered the most important witness to the text (Geisler and Nix, 392)
- (5) Found in the monastery of St. Catherine at Mt. Sinai by Tischendorf in 1859
- (6) Housed in the British Library

□ Codex Alexandrinus (A)

- (1) circa 450
- (2) Contains the OT and most of the NT. Most of Matthew, parts of John and 2 Corinthians are missing (Metzger, 46).
- (3) The Gospels are the oldest example of the Byzantine text-type. The rest of the NT belongs to the Alexandrian text-type.

- (4) Housed in the British Library

□ Codex Ephraemi Rescriptus (C)

(1) circa 345

(2) Housed in Bibliotheque Nationale, Paris

□ Codex Bezae (D)

(1) circa 450-550

(2) Housed in Cambridge University Library

2. Secondary Evidence

a. **Quotations of the church Fathers**

The extant writings of the Fathers of the 2nd and 3rd centuries alone contain more than 36,000 citations of verses of the New Testament. In fact, if there were no biblical manuscripts available today, the entire New Testament could be reconstructed from the writings of the church Fathers of the first three centuries with the exception of eleven verses (Geisler and Nix, 466).

b. **Ancient Versions** (see Metzger, 67 ff)

□ *The earliest versions of the New Testament were prepared by missionaries to assist in the propagation of the Christian faith among peoples whose native tongue was Syriac, Latin or Coptic . . . In some cases . . . the testimony of these versions is ambiguous. As for other questions, however, such as whether or not a given phrase or sentence was present in the Greek exemplar from which the translation was made, the evidence of the versions is clear and valuable (Metzger, 67-68).*

□ Syriac Versions (e.g. the Old Syriac, the Peshitta)

□ Latin Versions (e.g. the Old Latin, the Vulgate)

□ Coptic Versions (ancient Egyptian)

(1) Sahidic – dialect of Upper Egypt (southern Egypt)

(2) Bohairic – dialect of Lower Egypt (northern Egypt)

□ The Gothic Version

□ The Armenian Version

□ The Georgian Version

□ The Ethiopic Version

3. Interpretation of the Data

Approximately 95 percent of the existing mss. of the NT are from the 8th and later centuries, and very few of these differ appreciably from the Byzantine text. This means that the witnesses from the pre-Byzantine text of the NT consist of a relatively small percentage of the mss., mostly from the period earlier than the 8th century (J. Harold Greenlee, quoted by Geisler and Nix, 448; see chart on p. 387).

- ❑ Are the older minority (Alexandrian) copies more accurate?
- ❑ Are the younger majority (Byzantine) copies more accurate?

4. Historical Development

a. **Erasmus** (1466-1536)

- ❑ First published Greek New Testament (1516)
- ❑ 5 editions; the last in 1535
- ❑ Relied on a handful of very late mss. of the Byzantine text-type

b. **Robert Estienne (Stephanus)**

- ❑ Published 4 editions of the Greek NT between 1546 and 1551
- ❑ Based on Erasmus's 4th and 5th editions
- ❑ Became the basis of the King James Version (1611)

c. **Theodore Beza** (1519-1605)

- ❑ Successor to John Calvin at Geneva
- ❑ Published 10 editions of the Greek NT
- ❑ In general agreement with text of Stephanus

d. **Textus Receptus** (Received Text or TR)

- ❑ The Greek text underlying the KJV
- ❑ Generally the text of Stephanus
- ❑ First called the Textus Receptus in 1633 in the Elzevir Brothers's 2nd edition

e. **Movement away from the TR**

- ❑ Karl Lachmann (1793-1851)
- ❑ L.F.K. Tischendorf (1815-1874)
- ❑ Samuel Tregelles (1813-1875)
- ❑ Henry Alford (1810-1871)

f. **Wescott & Hort**

- ❑ B.F. Wescott (1825-1901)
- ❑ F.J.A. Hort (1828-1892)
- ❑ *The New Testament in the Original Greek* (1881-82)
- ❑ Their critical text became the foundation for the English Revised Version

g. **Defense of the TR**

- ❑ John W. Burgon (1813-1888)
- ❑ F.H.A. Scrivener (1813-1891)

5. Current Schools of Thought (critical text v. preserved text)

CRITICAL TEXT			PRESERVED TEXT	
Westcott-Hort Text	Eclectic Text	Majority Text	Textus Receptus	KJV
Favors Alexandrian family of mss	Examines each variant individually	Favors Majority text	TR is preserved text	KJV is preserved text

F. TRANSLATION INTO ENGLISH

1. Early English Translations (see Geisler and Nix, 547-568; F.F. Bruce, “Bible (English Versions)” in *The New International Dictionary of the Christian Church*)

- a. **John Wycliffe** (c. 1320-1384) – “The Morning Star of the Reformation”
 - ❑ First complete English Bible
 - ❑ New Testament translation (1380)
 - ❑ Old Testament translation (1388) – completed after his death by Nicholas of Hereford
 - ❑ Translated from the Latin Vulgate
 - ❑ Revision of Wycliffe’s translation by John Purvey in 1395
 - ❑ 1428 – body was exhumed and burnt and the ashes thrown into the Swift River
- b. **William Tyndale** (c. 1492-1536)
 - ❑ First printed edition of any part of the English Bible
 - ❑ New Testament (1526); Pentateuch (1530); Jonah (1531)
 - ❑ Translated from the Hebrew and Greek
 - ❑ Burned at the stake Oct. 6, 1536: *Lord, open the King of England’s eyes.*
 - ❑ Provided the basis for the successive revisions including the KJV
- c. **Mile Coverdale** (1488-1569)
 - ❑ First complete printed English Bible (1535) – reprinted in 1537, 1550, and 1553
 - ❑ Tyndale’s assistant and proofreader at Antwerp
 - ❑ Not translated directly from Hebrew and Greek
 - ❑ A revision of Tyndale’s version in light of German and Latin versions
- d. **John Rogers** (c. 1500-1555)
 - ❑ Assistant of William Tyndale
 - ❑ First Protestant martyr in the reign of Queen Mary (“Bloody Mary”)
 - ❑ Matthew’s Bible – published under pen name: Thomas Matthew (1537)
 - ❑ Combination of Tyndale’s and Coverdale’s work with influence from French translations
- e. **The Great Bible** (1539)
 - ❑ Under the direction of Coverdale, with the approval of Cranmer and Cromwell
 - ❑ Called the Great Bible because of its size
 - ❑ Authorized for use in the churches
 - ❑ A revision of the Matthew’s Bible (John Rogers), which was a revision of Tyndale
- f. **The Geneva Bible** (1560)
 - ❑ Produced by Protestant exiles in Geneva during the reign of Mary I

- ❑ First English Bible translated throughout from the original languages
 - ❑ The Bible of the Puritans and of Shakespeare
 - ❑ Went through at least 140 editions prior to 1644
 - ❑ First time the whole English Bible was divided into verses
 - ❑ Introduced italicized words into the text where English idiom required additional words
- g. **The Bishop's Bible** (1568)
- ❑ Revision of the Great Bible
 - ❑ Called the Bishop's Bible because most of the translators were bishops
 - ❑ The church leaders of England who found the Geneva Bible unacceptable were compelled to provide an alternative
 - ❑ Generally found in churches from 1568 to 1611, but did not replace the Geneva Bible in homes
- h. **The King James Version** (1611)
- ❑ Superseded both the Geneva and Bishop's Bibles
 - ❑ The result of the Hampton Court Conference convened by James I in 1604 in response to the Millenary Petition presented to him by the Puritan party of the English church
 - ❑ John Reynolds, president of Corpus Christi College, Oxford suggested a new translation
 - ❑ The work of 47 translators
 - ❑ Formally a revision of the Bishop's Bible, the translators actually consulted all the previous English translations, versions in other languages, and the original languages
 - ❑ The absence of theological marginal notes made it acceptable to all parties
 - ❑ Reasons for its long lasting success (see Geisler and Nix, 567)
 - (1) The qualifications and piety of the translators
 - (2) The universal sense that it was a national effort, supported by the King
 - (3) The accumulated effort of nearly a century of work beginning with Tyndale
 - (4) The literary atmosphere of the period
 - (5) The religious climate of the day

2. Modern English Translations

- a. **English Revised Version** (ERV or RV) - 1885
- ❑ NT (1881); OT (1885)
 - ❑ NT based on the Wescott-Hort text (published 5 days before the RV New Testament)
- b. **American Standard Version** (ASV) – 1901
- ❑ Based on the ERV
- c. **Revised Standard Version** (RSV) – 1952
- ❑ Based on the ASV
 - ❑ Isaiah 7:14 – *young woman* instead of *virgin*
- d. **New Testament in Modern English** – 1958
- ❑ J.B. Phillips
 - ❑ Paraphrase
- e. **The Amplified Bible** – 1965

- f. **New American Standard Bible** (NASB) – 1967 (see: www.lockman.gospelcom.net/nasb/)
 - ❑ In the line of the ASV
 - ❑ 52 Evangelical scholars
- g. **New English Bible** (NEB) – 1970
- h. **The Living Bible** – 1971
 - ❑ Kenneth Taylor
 - ❑ Paraphrase based on the ASV
- i. **New International Version** – 1978 (see: www.ibs.org)
 - ❑ Completely original version
 - ❑ More than 100 scholars from six English-speaking countries, as well as editors and English stylists, worked on the NIV. The scholars represented more than 20 denominations.
- j. **New King James Version** (NKJV) – 1982
 - ❑ New Testament based on the Textus Receptus
- k. **The Message** – 1993
 - ❑ Eugene Peterson
- l. **New American Standard Bible Update** – 1995
- m. **Contemporary English Version** (CEV) - 1995
- n. **English Standard Version** (ESV) - 2001
 - ❑ In the line of the RSV
- o. **Today's New International Version** (TNIV) - 2005
 - ❑ Target audience: 18-34 year olds
 - ❑ Gender neutral (e.g. *sons of God* becomes *children of God*)

3. Roman Catholic Translations

- a. **Rheims-Douay Version** (1589, 1610)
 - ❑ Translated from the Latin Vulgate
- b. 1943 – Pope Pius XII published the papal encyclical *Divino Afflante Spiritu*, in which he indicated that translations of the Bible could be based on the original Hebrew and Greek texts as opposed to the Latin Vulgate
- c. **Jerusalem Bible** (1966)
- d. **The New Jerusalem Bible** (1985)

4. Comparing Modern English Translations

a. **Not all translations are created equal**

b. **Fidelity to the Text** – some translations are simply inaccurate, even dishonest. In the following comparisons the differences are not the result of textual criticism or translation theory, but a simple lack of integrity.

□ *The Message*:

(1) **John 14:28**

KJV: *Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.*

TM: *You've heard me tell you, 'I am going away, and I'm coming back.' If you loved me, you would be glad that I'm on my way to the Father because the Father is the goal and purpose of my life.*

(2) **1 Corinthians 6:17-18**

KJV: *But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.*

TM: *Since we want to become spiritually one with the Master, we must not pursue the kind of sex that avoids commitment and intimacy, leaving us more lonely than ever – the kind of sex that can never become one. There is a sense in which sexual sins are different from all others. In sexual sin we violate the sacredness of our own bodies, these bodies that were made for God-given and God-modeled love, for becoming one with another.*

(3) **Romans 8:35-36**

KJV: *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

TM: *Do you think anyone is going to drive a wedge between us and Christ's love for us? There is no way! Not trouble, not hard times, not hatred, not hunger, not homelessness, not bullying threats, not backstabbing, not even the worst sins listed in Scripture.*

(4) **cf. also Colossians 2:10; 3:18; 1 Corinthians 6:9-10; 2 Corinthians 5:20**

□ *Today's New International Version (TNIV)* (see www.genderneutralbibles.com)

(1) **Psalm 8:4**

NIV: What is man that you are mindful of him, the son of man that you care for him?

TNIV: What are mere mortals that you are mindful of them, human beings that you care for them?

(2) **Psalm 34:20**

NIV: He protects all his bones, not one of them will be broken.

TNIV: He protects all their bones, not one of them will be broken.

(3) **1 Corinthians 15:21**

NIV: For since death came through a man, the resurrection of the dead comes also through a man.

TNIV: For since death came through a human being, the resurrection of the dead comes also through a human being.

c. **Textual Basis** (primarily a NT issue)

The differences between existing translations reflect differences of opinion regarding what was in the original text and what was added later. Those decisions are made through the process of textual criticism, using the manuscripts that have survived and are catalogued for use by textual scholars (Geisler and Nix, 386).

- Alexandrian Text
- Eclectic / critical text
- Majority Text
- Textus Receptus

- Examples

(1) **1 John 5:7**

KJV: *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and three are one.*

NASB: Omits (divides v. 8 into two verses)

The KJV follows the Textus Receptus. The newer versions leave this verse out since there is almost no textual evidence, even within the Majority Text, for its inclusion,.

(2) **Colossians 3:16**

KJV: Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts **to the Lord.**

ESV: Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts **to God.**

The KJV follows the Majority Text (*Lord*) while the ESV follows the reading that is supported by the most important uncial texts, including Sinaiticus, Vaticanus, and Alexandrinus (*God*).

d. **Theory of Translation** (see White, 23-26)

- Formal Equivalency – seeks as literal (word-for-word) a translation as possible
- Dynamic Equivalency – seeks to translate the meaning, even if this involves sacrificing a word-for-word translation; translates thoughts rather than words

The Contemporary English Version differs from other translations in that it is not a word-for-word and sequence-by-sequence rendering which reproduces the syntax of the original texts . . . instead, it is an IDEA-BY-IDEA TRANSLATION, arranging the Bible's text in ways understandable to today's reader of English (American Bible Society Record, June-July 1991, pp. 3-6 ; see www.wayoflife.org/fbns/dyn-equiv-influence-error.html).

- Formal equivalency and dynamic equivalency are on opposite ends of a continuum
 - (1) No translation is completely formal
 - (2) Extreme dynamic equivalency is paraphrase
 - (3) Dynamic equivalency is more interpretive and less objective

- (4) Formal equivalency tends to leave ambiguities in the text
- (5) The KJV; NKJV; NASB; ESV are formal equivalency translations

□ Examples

(1) **Colossians 3:14**

What is bound together, the attributes of v. 12 or the body of Christ? The KJV does not interpret the text, but simply translates the words (formal equivalency). The translators of the NASB and NIV make an interpretive decision and translate accordingly (dynamic equivalency).

KJV: *And above all these things put on charity, which is the bond of perfectness.*

NASB: *And beyond all these things put on love, which is the perfect bond of unity.*

NIV: *And over all these virtues put on love, which binds them all together in perfect unity.*

GREEK: evpi. pa/sin de. tou, toij th.n avga, phn(o[evstin su, ndesmoj th/j teleio, thtojÅ

(2) **Luke 9:44**

KJV (Form. Eq.): *Let these sayings sink down into your ears . . .*

NASB (Form. Eq.): *Let these words sink into your ears . . .*

NIV (Dyn. Eq.): *Listen carefully to what I am about to tell you . . .*

(3) **Revelation 22:21**

KJV: *The grace of our Lord Jesus Christ be with you all*

CEV: *I pray that the Lord Jesus will be kind to all of you*

(4) **Romans 3:10**

KJV: *none righteous*

CEV: *none acceptable to God*

(5) **Romans 3:24**

KJV: *being justified freely*

CEV: *he freely accepts us*

e. Style

- William Strunk and E.B. White, *The Elements of Style*, 3rd edition , p. 23:

To show what happens when strong writing is deprived of its vigor, George Orwell once took a passage from the Bible and drained it of its blood. On the left [top], is Orwell's translation; on the right [bottom], the verse from Ecclesiastes (King James Version).

ORWELL: *Objective consideration of contemporary phenomena compels the conclusion that success or failure in competitive activities exhibits no tendency to be commensurate with innate capacity, but that a considerable element of the unpredictable must inevitably be taken into account.*

KJV: *I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all.*

- Explanation - None of the newer versions have been able to match the KJV in regard to its elevated style. The result is that the power of the KJV is often diminished in the newer versions. In an effort to be more readable it loses the majestic feel of Scripture. It would be like making Shakespeare more readable. While it might be easier for the average reader to understand, it would lose its beauty and vigor in the process.
- Examples

(1) **Jude 3-4**

KJV: *Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. ⁴ For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*

NASB: *Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints. ⁴ For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.*

NIV: *Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints. ⁴ For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.*

(2) **Jude 15-16**

KJV: To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. ¹⁶ These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

NASB: To execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." ¹⁶ These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.

NIV: To judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him." ¹⁶ These men are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.

(3) 2 Timothy 4:1-5

KJV: I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; ² Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. ³ For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; ⁴ And they shall turn away their ears from the truth, and shall be turned unto fables. ⁵ But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

NASB: I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: ² preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. ³ For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; ⁴ and will turn away their ears from the truth, and will turn aside to myths. ⁵ But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

NIV: In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: ² Preach the Word; be prepared in season and out of season; correct, rebuke and encourage-- with great patience and careful instruction. ³ For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. ⁴ They will turn their ears away from the truth and turn aside to myths. ⁵ But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.

- see also Job 42:6; Psalm 2

- a. Cases of poor translation (even where the text is undisputed)
- b. Includes some archaic language

James 1:21 – superfluity of naughtiness

Acts 17:5 – certain lewd fellows of a baser sort

- c. Based on the Textus Receptus / Majority Text
- d. Translated by formal equivalency
- e. Elevated, crisp, succinct and majestic style
- f. *Fornication v. Immorality* (Fornication(s), fornicator(s): KJV: 44x; NASB: 8x; NIV: 0x)

PART 3: THE ILLUMINATION AND INTERPRETATION OF

SCRIPTURE

INTRODUCTION

A. THE NATURE OF GOD'S WORD

1. It is inspired by God
2. It is infallible and inerrant
3. It is authoritative
4. It is sufficient
5. It is perspicuous (understandable)

B. THE IDENTITY AND PRESERVATION OF GOD'S WORD

1. Canonicity (how the books have come down to us)
2. Transmission (how the text has come down to us)
3. Translation (how the text has been translated into English)

C. BUT HOW CAN WE KNOW FOR CERTAIN WHAT SCRIPTURE MEANS?

1. Isn't there a sea of varied and often contradictory interpretations of the Bible?
2. Isn't it arrogant to think that my interpretation is correct?
3. Isn't it true that no one has a perfect understanding of the Bible?

D. SOME PRELIMINARY THOUGHTS

1. Is God able to speak clearly to His children? (Did God stutter?)
2. Why is there such a proliferation of interpretations of Scripture?
 - a. Intentional deception (false teachers, doctrines of demons)
 - b. Ignorance (lack of study, laziness of study, incomplete study)
 - c. Unbiblical and worldly presuppositions and assumptions (like naturalism)
 - d. Illogical methods of study
 - e. Attempts to mix worldly views and ideas with God's Word
 - f. Pride (pride always brings spiritual blindness)
3. Isn't God, who is able to speak to His children, able to make them understand?
 - a. **By** the Holy Spirit (the divine aspect)
 - b. **Through** study of and meditation on His written Word (the human aspect)
 - c. Illumination (divine aspect)
 - d. Study and Interpretation (human aspect)

I. ILLUMINATION (the divine aspect)

A. GOD IS SOVEREIGN OVER THE SPIRITUAL EYES

1. Is. 29:10-15 – God rewards hypocrisy with blindness
2. Is. 6:8-10 (cf. Matt. 13:10-16) – God rewards unbelief with hardness of heart
3. Luke 24:13-35 – God is the One who enables someone to see Christ for who He is
4. Luke 24:44-45 – God is the One who enables someone to understand the Scriptures

B. THE INDWELLING HOLY SPIRIT GUIDES US INTO TRUTH

1. John 14:15-26; 15:1-7; 16:13-14

- a. The ministry of the Holy Spirit is promised to those who keep His commandments. (14:15-16, 21, 23)
- b. The Holy Spirit teaches and brings to remembrance Christ's word (14:26)
- c. 14:26 - inspiration or illumination?
- d. By giving His disciples His words (inspiration), has he not also given us His words?
- e. Notice the close correspondence of the Spirit, the truth, Christ's commandments, and the Word (cf. 14:17, 21, 23, 24, 26; 17:17).

2. 1 Corinthians 2:6-16

- a. Revelation (v. 9-11)
- b. Inspiration (v. 12-13)
- c. Illumination (v. 14-16)

3. 1 John 2:20-28

- a. The Holy Spirit teaches us all things (v. 20, 27)
- b. As He teaches us, we abide in Him (v. 27)
- c. The Word abiding in us = the Spirit abiding in us (v. 24)
- d. As we abide in Him, we have confidence and assurance (v. 28)
- e. To abide in the Word is to abide in the Spirit, is to abide in the truth
- f. Notice how closely this section parallels John 14:15-26 in vocabulary and thought

4. The Holy Spirit will . . .

- a. Abide with you (John 14:16; 1 Jn 2:27)
- b. Dwell in you (John 14:17)
- c. Teach you all things (John 14:26; 1 Jn 2:27)
- d. Bring to remembrance Christ's words (John 14:26)
- e. Guide you into all truth (John 16:13)
- f. Speak the things of Christ (John 16:13-14)
- g. Show you things to come (John 16:13)
- h. Glorify Christ (John 16:14)
- i. Show the things of Christ (John 16:14)
- j. Teach words (1 Cor. 2:13)

5. The Teaching Ministry of the Holy Spirit

a. **Who does He teach?**

- Those whom He abides (dwells) in (John 14:15-26; 1 Jn 2:27)
- Those who keep His commands (John 14:15-21)

b. **What does He teach?**

- The truth (John 14:17; 16:13; 1 Jn 2:27)
- The things of Christ (John 16:12-15)
- Things to come (John 16:13)
- The words of Christ (John 16:12, 14-15)
- Words (1 Cor. 2:13)

c. **How does He teach?**

- Through words
- Scripture

d. **How do we know we've been taught?**

- We keep Christ's commands (John 14:21-24; 15:10)
- We have confidence before God (1 John 2:28)
- We are righteous (1 John 2:29)

C. STATEMENT OF THE DOCTRINE OF ILLUMINATION

1. Definition of Illumination

The illuminating work of the Holy Spirit is seen in the fact that he enables us to understand (Grudem, 645).

Illumination can thus be defined as the ministry of the Holy Spirit whereby He enlightens those who are in a right relationship with Him to comprehend the written Word of God (Enns, 175).

2. Explanation of Illumination

- a. **Illumination is a ministry of the indwelling Holy Spirit** (1 Jn 2:27)
- b. **Illumination is not the revelation of new things**
- c. **Illumination is the enlightening of the mind in understanding the Word** (Psalm 119:18, 19, 26, 27, 33, 36, 64, 66, 68, 73)
- d. **Illumination is not merely the intellectual grasping of a text**; not merely understanding the correct interpretation. Although it includes correct interpretation, it goes far beyond that, enabling the Christian to see the text with the eye of faith (Eph. 1:17-19; Luke 24:31-32).
- e. **Illumination is not necessarily a conscious experience**. In other words, having a *sudden insight* into a text, does not thereby prove the correctness of that insight, nor does it prove that insight came from the Holy Spirit. Not having such an experience does not prove you have not experienced the illumination of the Spirit.
- f. **Illumination is not *insight* that is in opposition to or unrelated to a logical explanation of the text**. In other words, it is not *Illumination v. Reason*.
- g. **Illumination generally comes through the close examination of, study of, and meditation on the words of Scripture**.
- h. **Illumination does not eliminate or exclude the need for godly teachers and godly scholarship or the value of studying original languages and theology**.

D. THE INSEPARABILITY OF THE HOLY SPIRIT AND SCRIPTURE

1. John 15:4-7 (cf. 14:15-26)
2. 1 John 2:24-28 (cf. 1:1)
3. 1 Corinthians 2:13
4. The only way the Holy Spirit teaches us truth, and thereby sanctifies, comforts and leads us, is through the Scripture.

II. BIBLE STUDY (the human aspect)

A. CONDITIONS FOR PROFITABLE BIBLE STUDY (Torrey, 7-24)

1. You must be born again

One of the greatest follies today is to allow an unregenerate person to teach the Bible. It would be just as unreasonable to allow someone to teach art because he had an accurate technical knowledge of paints. An aesthetic sense is required to make a person a competent teacher of art. It requires spiritual sense to make a person a competent teacher of the Bible (Torrey, 8).

- 1 Corinthians 2:14-16

2. You must have a love for the Bible

- a. **Psalm 1:2** – *But his delight is in the law of the Lord . . .*

Jp#j@ (n.) – *delight, pleasure* (cf. 1 King 5:8; Ps. 107:30; Prov. 3:15; Is. 58:13-14)

- b. **Psalm 19:10** – *More to be desired are they [God’s judgments] than gold, yea than much fine gold: sweeter also than honey and the honeycomb.*

dm^j* (v.) – *to desire, take pleasure in* (cf. Gen. 2:9 – *pleasant*; 3:6 – *to be desired*; Ex. 20:17 – *covet*)

qw)tm* (adj.) – *sweet* (cf. Prov. 16:24; 24:13-14)

- c. **Psalm 119:14, 16, 20, 24, 35, 36, 40, 47, 48, 70, 72, et. al.**

- d. **Proverbs 2:9-11**

e. **Study of the word stimulates love for the Word**

3. You must be willing to work hard

a. **Proverbs 2:1-5**

- ❑ You must **learn** the Scripture
Receive my words
Hide my commandments

- ❑ You must **obey** the Scripture
Incline you ear
Apply your heart

- ❑ You must **ask** for wisdom
Cry after knowledge
Lift up your voice for understanding

- ❑ You must **search** in the Scripture
Seek as for silver
Search as for hid treasure

b. **2 Timothy 2:15**

c. **2 Peter 3:15-16**

Seeking for silver and searching for hidden treasure means hard work, and the one who wishes to get not only the silver but the gold as well out of the Bible must make up his mind to dig. It is not glancing at the Word but studying the Word, meditating upon the Word, and pondering the Word that brings the richest yields. The reason many people get so little out of their Bible reading is simply because they are not willing to think. Intellectual laziness lies at the bottom of a large percent of fruitless Bible reading. People are constantly crying for new methods of Bible study, but what many of them want is simply some method of Bible study where they can get the most without much work (Torrey, 11).

4. You must be submitted to God's will in your life

5. You must obey the teachings of Scripture as soon as you see them

- a. **James 1:22** - *But be ye doers of the word and not hearers only, deceiving your own selves.*
- b. **Matthew 13:12** – *For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.*

Truth obeyed leads to more truth. Truth disobeyed destroys the capacity for discovering truth (Torrey, 14).

Do not study the Bible for the mere gratification of intellectual curiosity but to find out how to live and how to please God. Whatever duty you find commanded in the Bible, do it at once. Whatever good you see in any Bible character, imitate it immediately. Whatever mistake you note in the actions of Bible men and women, scrutinize your own life to see if you are making the same mistake; and if you find you are, correct it immediately (Torrey, 14).

6. You must come to the word with a humble, childlike mind

- a. **Matthew 11:25** - *At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes.*
- b. **Isaiah 66:2** - . . . *but to this man will I look, even to him that is poor and of a contrite spirit, and trembles at my word.*

We all need to pray, ‘Oh, God, make me a little child. Empty me of my notions. Teach me your own mind. Make me ready like a little child to receive all that You have to say, no matter how contrary it is to what I have thought before.’ How the Bible opens up to one who approaches it in that way! How it closes up to the fool who thinks he knows everything and imagines he can give points to Peter, Paul, and even to God Himself! (Torrey, 18).

7. You must study the Bible as the Word of God

- a. **1 Thess. 2:13**
- b. **Studying the Bible as God’s Word involves:**
 - Unquestioning acceptance of its teachings
 - Absolute reliance upon all its promises
 - Prompt obedience to its precepts
 - Studying it as in God’s presence

If you would follow on to know the Lord, come at once to the open Bible expecting it to speak to you. Do not come with the notion that it is a thing which you may push around at your convenience. It is more than a thing, it is a voice, a word, the very Word of the living God (Tozer, The Pursuit of God, 82).

It is possible to give formal confession to the infallibility of Scripture and yet belie this confession in dealing with it. The dogma of infallibility implies that Scripture is itself the revelatory Word of God, that it is the living and authoritative voice or speech of God. Unless we are arrested by that Word and summoned by it into his presence, unless we bow in reverence before that Word and accord to it the finality that belongs to it as God's oracular utterance, then our confession is only formal (Murray, 1:14).

8. You must study in prayerfulness

a. **Psalm 119:18** – *Open thou mine eyes, that I may behold wondrous things out of thy law.*

b. **'Break Thou the Bread of Life'**

*Break Thou the bread of life, Dear Lord, to me
As Thou didst break the loaves Beside the sea:
Beyond the sacred page, I seek Thee, Lord
My spirit pants for Thee, O living Word.*

*Bless Thou the truth, dear, Lord, To me – to me
As Thou didst bless the bread by Galilee
Then shall all bondage cease, All fetters fall,
And I shall find my peace, My all in all.*

Mary Ann Lathbury (1814-1913)

B. PRACTICAL CONSIDERATIONS IN STUDYING THE BIBLE

1. Study the Bible daily

a. **Consistency**

b. **Priority**

- Make room for it
- The most important priority of your day
- More necessary than eating, exercise, work
- Simplify your schedule
- Matt. 13:22 – *He also that received seed among the thorns is he that hears the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becomes unfruitful.*

2. Choose the right time

a. **Time of the day**

- Alert
- Quiet
- Advantages of the morning (cf. Ps. 5:3)

b. **Length of time**

- Reasonable
- Long enough to be worthwhile
- Advantages of an hour (cf. to television)

3. Choose the right place

- a. Undisturbed
- b. Private
- c. Always available

4. Begin with something simple

a. **Don't begin with a study of Ezekiel or Leviticus**

b. **Begin by studying . . .**

- A short Psalm (Psalm 93, 100, 130 etc.)
- A short book (Titus, Jude, Philemon)
- A chapter (1 Cor. 13; Phil. 2; Hebrews 11)

5. Begin with something of particular interest to you

- a. A favorite character (David, Samuel, John the Baptist, Timothy)
- b. A favorite book or chapter
- c. A favorite topic (love, grace, indwelling of the Spirit, heaven)

6. Vary your study

- a. Don't always do the same thing
- b. Be creative
- c. Observe what others do

7. Keep a record of your study

- a. Notebook
- b. Computer
- c. Journal

C. METHODS OF BIBLE STUDY

1. Read

- a. Genesis to Revelation
- b. One book repetitively

2. Memorize

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- a. Individual verses
- b. Topical verses (e.g. verses on humility)
- c. A Psalm
- d. A chapter / book

3. Study a Book of the Bible

a. **Read the book repetitively**

b. **Read the book for background information**

- Who wrote it?
- To whom was it written?
- Why was it written?
- When was it written?
- What were the circumstances of the author?
- What were the circumstance of the recipients?

c. **Outline the book**

d. **Study the book verse by verse**

- Word studies
- Block diagram
- Make observations
- Ask questions of the text (Who? What? Why? Where? When?)
- Observe literary devices (metaphors, imagery)
- Think – make connections

e. **Categorize your findings**

- What does this book teach about God?
- What does this book teach about Christ?
- What does this book teach about man? salvation? sin?

4. Study a Character of the Bible

a. **Using a concordance, look up all the references to the person**

b. **Outline the historical events of the life of the person**

c. **Study the historical and geographical setting of the person**

- Where did the person live?
- Research the related geography
- What events / persons in the Bible were contemporaneous?
- Where does this person fit in relation to the history of the Bible?

d. **Who was this person related to?**

e. **What was this person like?**

- What was their personality like?
- What were their strengths? weaknesses? sins? virtues?
- How did they change over the course of their life?

f. **What was their relationship to God?**

g. **What lessons can be gleaned from this person's life?**

5. Study a Psalm

a. Read / memorize

b. What can be known of the background of this Psalm?

c. What is the main theme of this Psalm?

d. What are the secondary themes?

- e. How does the Psalm progress?
- f. What does the Psalm teach in regard to the nature of God? man? Scripture? sin?
- g. What metaphors are used? What are they meant to convey?
- h. List the commands, prayers, confessions, etc.

6. Study a topic

- a. **What are the key words in Scripture related to this topic?** What do they mean? How are they related? How are they distinguished?
 - ❑ Sin: trespass, transgression, iniquity, unrighteousness, wickedness, rebellion, ungodliness
 - ❑ Atonement: redemption, blood, propitiation, ransom, reconciliation
- b. **What are the key portions of Scripture in dealing with this subject?**
 - ❑ Marriage: Ephesians 5:22-33; Colossians 3:18-19; 1 Peter 3:1-7
 - ❑ False Teachers: Acts 20:17-38; Titus 1:10-16; 2 Peter 2; Jude
- c. **Study each passage, making observations and asking questions of the text**
- d. **Categorize your findings** (see Torrey, p. 42 ff)

D. BIBLE STUDY HELPS

1. Bible Atlas

Moody Atlas of Bible Lands. Barry J. Beitzel. Moody Press, 1985.
ISBN: 0802404383

2. Exhaustive Concordance

Strongs Exhaustive Concordance. Nelson.
ISBN: 078526096X

3. Bible Encyclopedia

Zondervan Pictorial Encyclopedia of the Bible (5 vols.). Zondervan, 1976.
ISBN: 0310331889

4. Bible Commentaries

Bible Knowledge Commentary (2 vols.). Cook Communications, 2004.
ISBN: 0882078135

Matthew Henry's Commentary (6 vols.), 18th c.
ISBN: 0917006216

5. Word Studies

Vine's Expository Dictionary of Biblical Words. Thomas Nelson, 1985.
ISBN: 0840775598

6. Cross Reference

New Treasury of Scripture Knowledge. Thomas Nelson, 1992.
ISBN: 0840776942

7. Theology

Moody Handbook of Theology. Paul Enns. Moody, 1989.
ISBN: 0802434282

8. Church History

New International Dictionary of the Christian Church. J.D. Douglas. Zondervan, 1978.
ISBN: 0310238307

III. PRINCIPLES OF INTERPRETATION

A. PRELIMINARY CONCEPTS

1. Basic Assumptions in Bible Interpretation (Objectivity)

a. **God has revealed Himself through written revelation** (2 Tim. 3:16-17)

b. **God's revelation is understandable**

□ Jesus assumed the clarity of Scripture (cf. Matt 12:1-8; 19:1-6; 21:42; 22:29; Jn 3:10)

□ Where we misunderstand God's revelation, the problem is not with the clarity of the Word, but with the quality of our hearing.

c. **God's revelation is objective**

- ❑ Scripture contains meaning regardless of whether or not we perceive the meaning
- ❑ God has spoken whether or not we hear
- ❑ Contra the Neo-orthodox view of Scripture, namely that parts of Scripture *may become* the Word of God if God speaks to an individual through a particular passage.
- ❑ Contra the Postmodern view of truth, namely that there is no such thing as objective, propositional truth.

d. **God's revelation can be misinterpreted**

- ❑ 2 Peter 3:16
- ❑ False teachers purposely misuse Scripture
- ❑ Correct interpretation comes through diligent study (2 Tim. 2:15)

e. **God's revelation is important**

- ❑ Is there such a thing as an unimportant, immaterial, unessential, trivial Word from God?
- ❑ The danger of distinguishing between essential and non-essential truths – minimizing the exactness and perfection of God's revelation
- ❑ The legitimacy of distinguishing between central truths and peripheral truths (cf. Matt. 23:23-24)

2. The Greatest Priority in Interpretation of Scripture (Obedience)

*Whoever, then, thinks that he understands the Holy Scriptures, or any part of them, but puts such an interpretation upon them as does not tend to build up this two-fold love of God and our neighbor, does not yet understand them as he ought (Augustine, *On Christian Doctrine*, book 1, chapter 36).*

- a. **2 Timothy 3:17** – The purpose of God's revelation is the perfection of His children
- b. **Micah 6:8** – God's idea of perfection
- c. **Titus 2** – The form of sound doctrine (cf. v. 1 and v. 15)

d. Men who missed the point

- ❑ 1 Timothy 1:5-7
- ❑ 2 Timothy 3:5-7
- ❑ Matthew 23:23-24
- ❑ John 5:38-47
- ❑ Jude 4

3. Maintaining a Biblical Perspective

a. Certainty and teachability

- ❑ The necessity of certainty
 - (1) We are called to rebuke, correct, instruct, contend for the faith
 - (2) We are warned of false teachers
 - (3) Titus 1:9-14
 - (4) Titus 2:15
 - (5) 2 Timothy 2:15-18; 4:2
- ❑ The necessity of teachability
 - (1) We are fallible, limited, frail, and imperfect
 - (2) 2 Timothy 2:24-25
 - (3) Galatians 6:1

b. The value and limitations of reason

- ❑ The value of reason
 - (1) All true interpretations are reasonable (according to reason)
 - (2) Apart from reason it is impossible to distinguish between true and false interpretations
 - (3) Apart from reason there can be no objectivity in interpretation
- ❑ The limitations of reason
 - (1) The Scriptures are the authority, not reason - we must subject our reason to the Scriptures
 - (2) We reason within and from the Scriptures not outside and above the Scriptures (cf. Lk 24:27; Acts 17:2; 19:8-10)

- (3) Since we as creatures are limited, our ability to reason is limited
- (4) Sin and unbelief blind the mind (Rom. 1:21; 2 Pet. 1:8-9; 1 John 2:11)
- (5) Satan blinds the minds of unbelievers (2 Cor. 4:4)

c. The value and limitations of teachers

□ The value of teachers

- (1) They are given by God (Eph. 4:11-12; 2 Tim. 2:2)
- (2) They are called to feed the sheep and lead the flock (Heb. 13:17; 1 Pet. 5:1-3)
- (3) They are called to be students of the Word (Acts 6:2-4; 2 Tim. 2:15)

□ The limitations of teachers

- (1) Teachers are not the final authority (1 John 2:27)
- (2) Teachers are to be tested against the Word (Acts 17:11; 1 John 4:1)

□ Evaluate the argument not the teacher

- (1) The best of men fall prey to logical fallacies
- (2) The best of men have blind spots
- (3) Genius, education, and godliness do not guarantee accurate interpretation
- (4) We must learn to evaluate arguments regardless of who the teacher is

d. The value and limitations of historical theology and creeds

□ The value of historical theology and creeds

- (1) They are to be highly regarded as the conclusions of godly men of the past.
- (2) They are valuable aids in understanding the development of Christian thought through the centuries of Church history.
- (3) They are valuable guides in learning how we should and should not express Christian truth for the sake of defending the faith against error.

□ The limitations of historical theology and creeds

- (1) They are not authoritative or infallible
- (2) They are not life-giving and powerful (Heb. 4:12)
- (3) They are not the words of God

e. **The value and limitations of theological systems**

□ Examples of theological systems – Calvinism, Arminianism, Covenant Theology, Dispensational Theology, Reformed Theology, Reformation Theology, Lutheran Theology

□ The value of theological systems - They bring cohesiveness to our understanding of Scripture

□ The limitations of theological systems

- (1) We can lose our objectivity in interpretation
- (2) In our haste to defend a system, we can miss the main point of a passage
- (3) We begin seeing Scripture through the system rather than testing and refining the system by the Scripture
- (4) We can oversimplify God's revelation

B. DEFINITION AND NATURE OF HERMENEUTICS

1. Etymology

- a. Greek: e`rmhnia (hermenia) – interpretation; e`rmeneuw (hermeneuo) – to interpret
- b. *Hermes* – the Greek god of science, invention, eloquence, speech, writing and art

2. Definition

Hermeneutics is the science and art of Biblical interpretation. It is a science because it is guided by rules within a system; and it is an art because the application of the rules is by skill, and not by mechanical imitation (Ramm, 1).

[Hermeneutics] stands in the same relationship to exegesis that a rule-book stands to a game. The rule-book is written in terms of reflection, analysis, and experience. The game is played by concrete actualization of the rules. The rules are not the game, and the game is meaningless without the rules. hermeneutics proper is not exegesis, but exegesis is applied hermeneutics (Ramm, 11).

Hermeneutics is the science of interpretation . . . This Science assumes that there are divers modes of thought and ambiguities of expression among men, and, accordingly, it aims to remove the supposable differences between a writer and his readers, so that the meaning of the one may be truly and accurately apprehended by the others (Terry, 17).

3. Nature of Hermeneutics

a. **These rules are universal rules of language and logic**

It [Grammatico-Historical method of interpretation] applies to the sacred books the same principles, the same grammatical process and exercise of common sense and reason, which we apply to other books (Terry, 173).

b. **These rules are not artificial, arbitrary rules imposed by man**

If every man has the right, and is bound to read the Scriptures, and to judge for himself what they teach, he must have certain rules to guide him in the exercise of this privilege and duty. These rules are not arbitrary. They are not imposed by human authority. They have no binding force which does not flow from their own intrinsic truth and propriety (Hodge, 1:187).

c. **These rules are implied by the Bible's use of human language**

The use of reason in the interpretation of Scripture is everywhere to be assumed. The Bible comes to us in the forms of human language, and appeals to our reason and judgment; it invites investigation, and condemns blind credulity. It is to be interpreted as we interpret any other volume, by a rigid application of the same laws of language, and the same grammatical analysis (Terry, 153).

d. **These rules can be gleaned from Scripture itself**

But how are such principles to be ascertained and established? How may we determine what is true and what is false in the various methods of exposition? We must go to the Scriptures themselves, and search them in all their parts and forms. We must seek to ascertain the principles which the sacred writers followed. Naked propositions, or formulated rules of interpretation, will be of little or no worth unless supported and illustrated by self-verifying examples. It is worthy of note that the Scriptures furnish repeated examples of the formal interpretation of dreams, visions, types, symbols and parables (Terry, 162).

4. Importance of Hermeneutics

a. **Hermeneutics is foundational to understanding what God has said**

That God has spoken in Holy Scripture is the very heart of our faith and without this certainty we should be left to the relativity and dubiousness of human knowledge. God has spoken! But what has He said? This is the primary and basic need of hermeneutics: to ascertain what God has said in Sacred Scripture; to determine the meaning of the Word of God. There is no profit to us if God has spoken and we do not know what He has said. Therefore it is our responsibility to determine the meaning of what God has given to us in Sacred Scripture (Ramm, 1-2).

The importance of establishing sound and trustworthy principles of biblical exposition is universally conceded. For it is evident that a false principle in his method will necessarily vitiate the entire exegetical process of an interpreter (Terry, 161).

b. **Hermeneutics is foundational to exposing error**

The result of an erratic hermeneutics is that the Bible has been made the source of confusion rather than light. 'There is no folly, no God-dishonoring theology, no iniquity, no sacerdotal puerility,' writes Edward White, 'for which chapter and verse may not be cited by an enslaved intelligence. And under these circumstances it is impossible to express in adequate terms the importance of a correct estimate and exposition of the Bible' (Ramm, 3).

The only way to clear the atmosphere and to determine what is right and wrong, proper and improper, orthodox and heretical, is to give one's self to a careful study of the science of Biblical hermeneutics. Otherwise we deal with symptoms, not with causes; we debate about superstructure when we should be debating about foundations (Ramm, 4).

c. **Hermeneutics is foundational to determining God's will**

It is, however, too often seen, that many widely deviate from the path of duty, and commit gross and perplexing mistakes, while they profess a sincere desire to know the will of God, and think they have his warrant and authority. This must certainly be owing to misapplication of the rule by which they judge, since the rule itself is infallible, and the promise sure. The Scripture cannot deceive us, if rightly understood; but it may, if perverted, prove the occasion of confirming us in a mistake. The Holy Spirit cannot mislead those who are under his influence; but we may suppose that we are so, when we are not (Newton, 77).

C. THEOLOGICAL PRINCIPLES

1. The Clarity and Objectivity of Scripture

a. **The Bible was written to be understood**

b. **The Bible is not esoteric**

c. **Implications**

- We should seek to approach the Bible with objectivity. This is accomplished by consciously acknowledging before God our ignorance and blindness and sincerely submitting our hearts (intellect, will, and emotions) to God's truth before we fully understand it.
- We should approach the Bible asking the question: *What did God intend to say through this passage?* NOT:

What could this passage mean?

What could I make this passage mean?

What does this passage mean to me?

How can I make this passage fit into my system?

2. Scripture Is Accommodated

a. **God speaks in such a way that man can understand**

Holy Scripture is the truth of God accommodated to the human mind so that the human mind can assimilate it (Ramm, 99).

b. **God expresses spiritual reality by analogy to physical realities**

Our understanding of the spiritual world is analogical (Ramm, 99).

c. **The earthly things were created for the purpose of illustrating spiritual truths** (see Terry, 243-247 for an excellent, thought-provoking discussion on this)

This entire moral and visible world from first to last, with its kings and its subjects, its parents and its children, its sun and its moon, its sowing and its harvest, its light and its darkness, its sleeping and its waking, its birth and its death, is from beginning to end a mighty parable, a great teaching of supersensuous truth, a help at once to our faith and to our understanding (Trench, quoted in Terry, 246).

d. Examples

- ❑ *The Lord is my shepherd* – Ps. 23:1
- ❑ *The Lord sits King forever* – Ps. 29:10
- ❑ *God is slow to anger* – Nahum 1:3
- ❑ *Ye are of your father the devil* – John 8:44
- ❑ *I am the light of the world* – John 8:12
- ❑ *He shall cover thee with his feathers* – Psalm 91:4

The interpreter who is aware of this anthropomorphic character of the divine revelation will not be guilty of grotesque forms of literal exegesis. More than one unlettered person and cultist has taken the anthropomorphisms of the Scriptures literally and has so thought of God as possessing a body (Ramm, 101).

e. God's revelation is accommodated in form but not in content (see Ramm, 101)

- ❑ The example of liberalism
- ❑ Christ did not accommodate the content of his teaching to the Jewish beliefs of his day

3. Scripture Is Progressive

a. God revealed Himself over time

God did not reveal all truth about Himself at one time but revealed Himself 'piecemeal,' portion by portion to different people throughout history . . . Hence, God's self-disclosure was not as advanced to Noah and Abraham as it was to Isaiah. An earlier book of the NT, such as James, reflects a more primitive view of the church than books written later, such as the pastoral epistles (Enns, 20-21).

b. The New Testament is the fuller revelation of God

Progressive revelation in no manner qualifies the doctrine of inspiration, and it in no way implies that the OT is less inspired. It states simply that the fullness of revelation is in the NT. This does not mean that there is no clear OT teaching nor that its predictions are nullified. On the other hand, the heart of Christian theology is found in the NT which contains the clearer revelation of God (Ramm, 104).

c. Implications

- ❑ We should not seek to impose NT morality on OT figures (e.g. monogamy)
- ❑ We should not force NT concepts and institutions back into the OT (e.g. the church)
- ❑ We should emphasize the foundational nature of the OT in understanding the NT
- ❑ We should emphasize the NT in regard to Christian faith and practice

4. Scripture Interprets Scripture

a. **Scripture explains itself**

- ❑ Often times the meaning of any given passage is made clear in the near context
- ❑ Daniel 7 – Dream of the four beasts
- ❑ Matt. 13:24-43 – Parable of the tares

b. **The context of any given passage is the whole of Biblical revelation**

In this expression [Scripture interprets Scripture] the word Scripture is used in a double sense. As the first word of the formula, Scripture means the total Scripture; in the second occurrence it means a part of Scripture, either a verse or a passage. Restated the principle would read: 'The entire Holy Scripture is the context and guide for understanding the particular passages of Scripture' (Ramm, 105).

c. **Christian teaching must emphasize those passages that are clear**

The real doctrinal element of Scripture is to be found where doctrinal topics are dealt with extensively. For example Romans 1-3 is an extensive discussion of the doctrine of sin; John 5 contains an extensive discussion of the deity of Christ; 1 Corinthians 15 has a long discussion on the theme of resurrection. Galatians discusses in much detail the relationship of the Law to the Gospel. It is in these great doctrinal passages that we get our stance for handling the occasional remarks on these doctrines in the other parts of Scripture (Ramm, 106).

d. **Obscure passages must be interpreted in light of clear passages**

*Obscure passages in Scripture must give way to clear passages (Ramm, 104; see Augustine, *On Christian Doctrine*, book 2, chapter 9)*

When John Knox debated with Mary, Queen of Scots in Edinburgh in 1561, she said, 'Ye interpret Scriptures in one manner, and they [Roman Catholics] in another; whom shall I believe, and who shall judge?' John Knox replied, 'The Word of God is plain in itself; And if there appear any obscurity in one place, the Holy Ghost, which is not contrarious to Himself, explains the same more clearly in other places' (Zuck, 72).

e. **Beware of those who build important doctrines on obscure verses**

5. The Analogy of Faith

a. **Scripture is consistent with itself**

The basic assumption here is that there is one system of truth or theology contained in Scripture, and therefore all doctrines must cohere or agree with each other. That means that the interpretations of specific passages must not contradict the total teaching of Scripture on a point (Ramm, 107).

Augustine developed the principle of 'the analogy of the faith,' by which he meant no interpretation is acceptable if it is contrary to the general tenor of the rest of Scripture (Zuck, 39).

This expression [the analogy of the faith] . . . denotes that general harmony of fundamental doctrine which pervades the entire Scriptures (Terry, 579).

[Do not] lay too great stress upon a few detached texts, but seek for that sense which is most agreeable to the general strain of the Scripture. The infallible word of God must, doubtless, be consistent with itself. If it does not appear so to us, the obscurity and seeming inconsistency must be charged to the remaining darkness and ignorance of our minds. As many locks, whose wards differ, are opened with equal ease by one master-key; so there is a certain comprehensive view of scriptural truth, which opens hard places, solves objections, and happily reconciles, illustrates, and harmonizes many texts, which to those who have not this master-key, frequently styled the analogy of faith, appear little less than contradictory to each other. When you obtain this key, you will be sure that you have right sense (Newton, 71).

b. **Closely related to the principle, Scripture interprets Scripture**

It assumes that the Bible is a self-interpreting book, and what is obscure in one passage may be illuminated by another . . . The obscure texts must be interpreted in the light of those which are plain and positive (Terry, 579).

c. **Implies the possibility of a systematic theology**

6. The Unity of the Meaning of Scripture

a. **Scripture does not have multiple levels of interpretation**

A fundamental principle in grammatico-historical exposition is that words and sentences can have but one signification in one and the same connection. The moment we neglect this principle we drift out upon a sea of uncertainty and conjecture . . . Hence that meaning of a sentence which most readily suggests itself to a reader or hearer, is, in general, to be received as the true meaning, and that alone (Terry, 205).

b. **This is the negation of allegorical interpretation**

c. **This does not deny typology or the complexity of prophecy**

d. **Example of plurality of meaning**

For example, a very pious Protestant might be in a place of indecision whether he should take a certain trip or not. In his devotions he reads how the Church at Antioch sent Paul and Barnabas away on a missionary trip. So this Christian feels that God is speaking to him in that passage and it is now God's will that he should take the proposed trip. This is a very direct assertion of plurality in the meaning of Scripture. The first sense is what the record means of Paul and Barnabas setting out on a missionary trip. The second meaning is that God is telling this pious Christian of the twentieth century to take a trip (Ramm, 112; also see Carson, p. 16-17, note 2).

7. Distinction between Interpretation and Application

a. **There is one interpretation of a given text, but there are many applications**

The preacher must always distinguish the initial primary meaning of the text from the particular application he makes with it (Ramm, 113).

b. **Application is the ultimate goal of Bible study and built on interpretation**

Interpretation should build on observation and then lead into application. It is a means to an end, not an end in itself. The goal of Bible study is not simply to determine what it says and what it means, but rather to apply it to one's life (Zuck, 13).

c. **Principalize the text**

- ❑ Abraham leaving for the Promised Land (Gen. 12)
- ❑ Abraham intercedes for Sodom and Gomorrah (Gen. 19)
- ❑ Abraham offering up Isaac (Gen. 22)

D. LINGUISTIC PRINCIPLES

1. Words - the meanings of words must be accurately ascertained

a. **Etymology**

- ❑ the origin and historical development of a word
- ❑ example: *eulogy* (a tribute) – Greek *eu*: well + *logia*: word, discourse [*a good word*]
- ❑ example in Greek: *ekklhsia* (church) - *ek*: out + *kalew*: call [*called out ones*]

- ❑ CAUTION: the etymology of a word can be misleading. Words often take on meanings over time that do not necessarily correspond directly to their original meaning.

b. Comparative Scriptural Usage

- ❑ Using a concordance, observe all the uses of a given Greek or Hebrew word in the Bible
- ❑ Observe the semantic domain of the word – the range of possible meanings

pneuma (spirit)

(1) *wind* – John 3:8 – *the **wind** blows where it listeth . . .*

(2) immaterial part of man – 1 Thess. 5:23 – *I pray God your whole **spirit** and soul and body be preserved blameless . . .*

(3) demon or angel – Luke 9:39 – *And, lo, a **spirit** takes him . . .*

(4) the Holy Spirit – John 7:39 – *But this spake he of the **Spirit** . . .*

- ❑ Specific usage is determined by context

The interpreter is always bound to consider how the subject lay in the mind of the author, and to point out the exact ideas and sentiments intended. It is not for him to show how many meanings the words may possibly bear, nor even how the first readers understood them. The real meaning intended by the author, and that only, is to be set forth (Terry, 596).

c. Cultural Usage

- ❑ *Often behind a word . . . is a practice of the culture, and really to know the richness of the word we must know the cultural practice (Ramm, 134).*

- ❑ Examples

(1) *oikia (oikia)* - house or household

(2) *doulos (doulos)* – servant, slave

(3) *apolutrwsis (apolutrosis)* - redemption

d. Cognate Languages

Words may be studied in cognate languages and ancient translations. By cognate languages we mean languages that belong to a same language family . . . A word that may puzzle us in the Hebrew in particular may be understood by investigating its equivalent in Arabic (Ramm, 135).

e. Determining Which Words to Study in a Given Text

- ❑ Study words that are key to the meaning of the text
- ❑ Study words which are doubtful in regard to their meaning
- ❑ Study words that have several possible meanings
- ❑ Study words that have a rich cultural background (servant, redemption, disciple)
- ❑ Study words that have doctrinal significance (sin, propitiation, election, sanctify, deliver)

f. Misuse, Abuse and Overuse of Word Studies

- ❑ Word studies are often overdone and misused
- ❑ Examples of the misuse of word studies:

(1) An e-mail:

The word for day used in Gen. 1 is 'yom'. According to Strongs the definition of 'yom' is the following: from an unused root meaning to be hot; a day (as the warm hours), whether literal (from sunrise to sunset, or from one sunset to the next), or figurative (a space of time defined by an associated term). It is used in the Bible 2287 times. The KJV translates it as day 2000 times, but it is also translated as time, week, year, continually, always, chronicles (denoting the time a story takes). Looking strictly at the Bible itself, 'yom' can have different meanings.

Also looking at Gen. 1, the phrase 'the evening and the morning were the xx day' is not definite either. The word translated evening is 'ereb'. It means the beginning of darkness; dusk, twilight, or nightfall; closing, ending or completion. The word for morning is 'bocher'. It means the breaking forth of light; dawn, daybreak or morning; dawning, beginning, or origin.

So, it would seem that another, very literal, interpretation for Gen. 1:5 would be ... And there was completion and there was beginning, the first age.

I say this not to suggest that either is correct, but to spur thinking into literalism in scripture. Who decides which is correct? Would it have been translated differently had the translators of the KJV 400 years ago understood the difference today's society would put on day versus age when, in their view, either could be correct?

The fundamental mistake of the author of this e-mail is the notion that you can apply any **possible** meaning of a given word to any **particular** use of that word. The point is that words, especially in Hebrew, are extremely context sensitive. The words *day*, *morning* and *evening*, used independently indeed have a large variety of meanings. But when the word *day* is used with *morning* and *evening* and cardinal numbers (1st, 2nd, 3rd), and the definition of day involves a cycle of light and darkness (Gen. 1:5), it becomes pretty clear that a literal 24 hour day is in view. This is an example of someone who makes obscure the obvious through word studies.

(2) From a book:

*One day while reading through my Bible, my attention was drawn to the following peculiar Scripture being important: ‘Thus says the Lord, Stand by the ways and see and ask for the ancient paths, where the good way is, and walk in it; and you shall find rest for your souls. But they said, We will not walk in it.’ – Jeremiah 6:16. As I began meditating on this verse, I wondered what the Lord meant by the ancient paths. Here we are directed to ask for the ancient paths. The first thing I did in my investigation of the passage was to look up the Hebrew word for ‘ancient’ to discover its meanings. I found that the Hebrew word is ‘olam’. Some of the meanings of this Hebrew word are: old, concealed, hidden, perpetual, eternal, timeless, from eternity. When I read the words ‘from eternity’, something inside me jumped, and I remembered reading in the Bible how everything on the earth is patterned after things in heaven. The things on the earth are really just types and shadows of the things in heaven. God’s ways are heavenly, eternal, timeless. Before God created man or the earth, His ways were established, and He walked in them. When God created Adam and Eve, He made them in His own image and established within them His ways: supernatural, timeless, from eternity. These were ways of thinking, ways of speaking, ways of behaving and relating to one another. Since man chose sin, he has departed father and farther from these ways. **Today we don’t even recognize what these ways are any more, so we couldn’t return to them if we wanted to do so** (Craig Hill, *The Ancient Paths*, 1-2).*

Here the author makes the same fundamental mistake: a **possible** meaning of the word ‘olam’ is arbitrarily applied to the **particular** use of the word in Jeremiah 6:16. The KJV rightly translates the word *ancient* (old) rather than *from eternity*. The context of the verse makes it plain what the old paths were and how they could get back on them. Verse 19 (as well as the general context of Jeremiah) makes it clear that Jeremiah was calling them back to the Law. Jeremiah 7:3-7 explains how they could get back on the ancient paths, namely by administering justice according to the Law. In this case the author of the book uses this blatant abuse of word study to launch into a discourse on the ‘ancient paths’ which he has discovered – a discouraging mixture of pop psychology and proof texting.

2. Grammar – the grammatical relationships between words must be properly understood

a. **Analytic v. synthetic languages** (Ramm, 136)

- Analytic languages (e.g. English) stress word order (subject – verb – object)
- Synthetic languages (e.g. Greek) – stress word-endings (subject just as likely to be at the end of a sentence as the beginning, because it is identified by its ending)

b. **Inflection** – change of the form of a word (prefixes, suffixes, etc.) that affect the meaning

□ Examples

- (1) to make a noun plural in English we add *s* at the end
- (2) *goose* (singular) becomes *geese* (plural)
- (3) *run* (present) becomes *ran* (past)

- Decline – inflections (changes) made to nouns and adjectives
 - (1) *house* is singular; *houses* is plural
 - (2) *he* is the subject (nominative); *him* is the object (accusative)
 - Conjugate – inflections (changes) made to verbs
 - (1) *come* is present; *came* is past
 - (2) *eat* is present; *will eat* is future
 - (3) *eat* is active; *eaten* is passive
- c. **Syntax** – the interrelation of words; how words are put together in a sentence
- Parts of speech in a sentence (subjects, verbs, objects, prepositions, participles, etc.)
 - Phrases and clauses (prepositional phrases, relative clauses, independent clauses, etc.)
 - Is the sentence declarative (a declaration), imperative (a command), interrogative (a question), exclamatory (an exclamation) ?
 - Identifying the main sentence (subject, verb, object)
 - Identifying the word or phrase being modified; example:

Jude 4: *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*

The subject *men* is modified by the following words and phrases:

certain
crept in unawares
who were before of old ordained to this condemnation
ungodly men
turning the grace of our God into lasciviousness
denying the only Lord God, and our Lord Jesus Christ

3. Figures of Speech

- a. **Metaphor – comparison by declaration**; comparison by representation; a declaration that one thing is (or represents) another; identified by the use of a *to be* verb.
- Literally: *a transference, or carrying over*; from the Greek *metafora (metaphora)*
 - Psalm 23:1 – *The Lord is my shepherd*
 - Matt. 5:13 – *Ye are the salt of the earth*
 - Matt. 26:26 – *This is my body*

b. **Simile** – comparison using *like* or *as*; identified by the use of *like* or *as*

- From the Latin: *similis* – like, similar, closely resembling
- Jeremiah 23:29 – *Is not my word **like as** a fire? saith the Lord; and **like** a hammer that breaks the rock in pieces?*
- Isaiah 55:10-11 – *For **as** the rain comes down, and the snow from heaven . . . so shall my word be that goes forth out of my mouth . . .*
- Psalm 1:3 – *And he shall be **like** a tree planted by the rivers of water*

c. **Hypocatastasis** – comparison by implication; identified by the use of only one noun (v. two)

- Jer. 23:1 – *Woe be unto the pastors that destroy and scatter **the sheep of my pasture**.*
(sheep implies Israel)
- Ps. 22:16 – For **dogs have compassed** me
(dogs implies enemies)
- Acts 20:29 – after my departing **shall grievous wolves enter** in among you
(wolves implies false teachers)

d. **Metaphor v. Simile v. Hypocatastasis**

Metaphor:	<i>All flesh <u>is</u> grass</i>	(grass <u>represents</u> flesh)
Simile:	<i>All flesh is <u>as</u> grass</i>	(grass <u>resembles</u> flesh)
Hypocatastasis	<i>The grass withers</i>	(grass <u>implies</u> flesh)

e. **Metonymy** – change of one noun for another related noun (Terry, 248-249; Bullinger, 538 ff)

- Literally, *change the name or noun*: meta (change) + onoma (name / noun)
- The writer is put for his writing:

Luke 16:29 – *They have Moses (i.e. his writings) and the prophets (i.e. their writings); let them hear them.*

- The tongue is put for what is spoken by it:

Prov. 10:20 – *The tongue (i.e. the words or speech) of the just is as choice silver.*

- The city for its inhabitants:

Matt. 23:37 – *O Jerusalem, Jerusalem (i.e. the people that dwelt there), thou that killest the prophets . . .*

f. **Synecdoche** – the whole is put for a part, or a part for the whole; a genus for a species, or a species for a genus; the singular for the plural, and the plural for the singular (Terry, 250-251; Bullinger, 613 ff)

- Literally: *receiving something from another*: sun (with) + ekdecomai (to receive from)

- Feet put for the whole man:

Prov. 1:16 – *Their feet (i.e. they) run to evil.*

- A universal negative does not deny particularly:

John 15:5 – *Without me ye can do nothing (i.e. nothing that is good and true)*

- Words denoting universality do not always affirm it of particulars

Mark 16:20 – *They went forth, and preached everywhere (i.e. everywhere they went)*

g. **Hendiadys** – two words used, but one thing meant (Bullinger, 657 ff)

- Literally: *one by means of two*: e[n (one) + dia (by) + dis (two - from duo)

- *One of the two words expresses the thing, and the other intensifies it by being changed into an adjective of the superlative degree, which is, by this means, made especially emphatic. The figure is truly oriental and exceedingly picturesque (Bullinger, 657).*

- Genesis 1:26 – *Let us make man in our image, after our likeness (i.e. in the likeness of our image – not two things but one)*

- Genesis 19:24 – *Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven (i.e. brimstone, yes – and burning brimstone too; or simply burning brimstone)*

- h. **Personification** – things represented as persons (Terry, 251; Bullinger, 861 ff)
- Numbers 16:32 – *And the earth opened her mouth and swallowed them up*
 - Isaiah 55:12 – *The mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands*
 - Psalms 73:9 – *Their tongue walks through the earth*
- i. **Hyperbole** – exaggeration (Terry, 253; Bullinger, 423 ff)
- 2 Samuel 1:23 – *They were swifter than eagles and stronger than lions*
 - Deuteronomy 1:28 – *the cities are great and walled up to heaven*
 - 1 Kings 10:27 – *The king made silver to be in Jerusalem as stones*
- j. **Irony** – a writer says the opposite of what he intends; sarcasm (Terry, 253-254; Bullinger, 807 ff)
- 1 Kings 18:27 – *Elijah mocked them, and said Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.*
 - 1 Cor. 4:8 – *Now ye are full, now ye are rich, ye have reigned as kings without us*
 - 2 Cor. 11:19 – *For ye suffer fools gladly, seeing ye yourselves are wise*
 - Micah 2:11 – *If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.*
- k. **Ellipsis** – omission (Bullinger, 3 ff; Longman, 106)
- From the Greek word, elleiyis, a leaving in: en (in) + leipein (to leave)
 - *The figure is so called, because some gap is left in the sentence, which means that a word or words are left out or omitted (Bullinger, 3).*
 - Psalms 88:6 (ESV) *You have put me in the depths of the pit,
 [You have put me] in the regions dark and deep.*
 - 1 Corinthians 10:24 *Let no man seek his own [well being, only],
 But every man another's [well being, also]*
 - Psalms 103:7 *He made known his ways unto Moses
 [He made known] his acts unto the children of Israel.*
 - See also, Psalm 3:8 (in the Hebrew)

- *The effect of ellipsis is to bind two phrases more closely together . . . A further effect, however, is economy of expression. You will come across ellipsis frequently in your reading of the Psalms and the other poetical portions of Scripture (Longman, 106).*

1. **Parallelism** – the repetition of similar, synonymous, or opposite thoughts or words in parallel or successive lines (Bullinger, 349 ff; Longman, 95 ff)

- Synonymous Parallelism – the lines are parallel in thought, using synonyms

Psalm 2:1-3 *Why do the heathen rage,
 And the people imagine a vain thing?*

*The kings of the earth set themselves,
 And the rulers take counsel together*

*Against the Lord,
 And against His anointed, saying*

*Let us break their bands asunder,
 And cast away their cords from us.*

Genesis 4:23 *And Lamech said unto his wives,*

*Adah and Zillah, hear my voice;
 ye wives of Lamech hearken unto my speech*

- Antithetic Parallelism – the lines are contrasted, using antonyms

Proverbs 10:1 *A wise son makes a glad father,
 But a foolish son is the heaviness of his mother*

Proverbs 11:1 *A false balance is abomination to the Lord,
 But a just weight is his delight*

Proverbs 15:1 *A soft answer turns away wrath,
 But grievous words stir up anger*

- Synthetic Parallelism – the parallelism consists only in the similar form of construction

Psalm 2:7 *I will declare the decree
 The Lord hath said unto me
 Thou art my Son,
 This day have I begotten thee.*

[The category of Synthetic parallelism] has been used by some scholars as a ‘catchall’ for those lines which are neither synonymous nor antithetic (Longman, 100).

- Emblematic Parallelism – the parallelism explicitly draws an analogy

Psalm 42:1 *As the hart panteth after the water brooks,
 So panteth my soul after thee, O God.*

Proverbs 26:2 *As the bird by wandering, as the swallow by flying,
 So the curse causeless shall not come.*

- Repetitive Parallelism – also called stepladder, staircase or climactic parallelism

Psalm 3:1-2 *Lord, How are they increased that trouble me,
 Many are they that rise up against me,

 Many there be which say of my soul,
 There is no help for him in God.*

Psalm 29:1-2 *Give unto the Lord, O ye mighty
 Give unto the Lord glory and strength

 Give unto the Lord the glory due unto his name
 Worship the Lord in the beauty of holiness.*

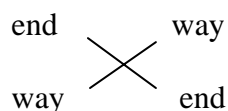
Psalm 93:3 *The floods have lifted up, O Lord
 The floods have lifted up their voice
 The floods lift up their waves.*

- Chiasm

The name 'chiasm' comes from the name for the Greek letter 'chi' (c) which is in the form of two crossing lines. This is appropriate because, when diagrammed, a simple chiasmic line will take the form of an X (Longman, 101).

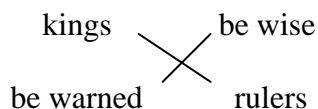
Psalm 1:6

*For the Lord knows the way of the righteous
But the way of the ungodly shall perish*



Psalm 2:10 (ESV)

*Now therefore, O kings, be wise,
be warned, O rulers of the earth.*



See also Psalm 5:7, 9

□ Pivot Pattern

In this type of parallelism there is a word or clause which stands in the middle of the poetic line and which can and should be read with both A and B phrases . . . Many English translations obscure this type of parallelism (Longman, 101).

Psalm 98:2 (from the Hebrew)

- (A) *The Lord has made his salvation known
to the nations*
- (B) *and revealed his righteousness*

In other words: *The Lord has made his salvation known to the nations
And to the nations has revealed his righteousness*

4. Context

For Scripture, the most common fallacy of interpretation is failing to recognize the context (Sandy and Giese, 5).

a. **What is the context?**

- *The word context, as the etymology intimates (Latin, con, together, and textus, woven), denotes something that is woven together, and applied to a written document, it means the connection of thought supposed to run through every passage which constitutes by itself a whole (Terry, 210).*
- Examples of context
 - (1) The context of a word is the sentence.
 - (2) The context of a paragraph is the book
 - (3) The context of a book is the Testament
- Distinctions in context
 - (1) Immediate context – that which immediately precedes or follows a word or sentence
 - (2) Remote context – that which is less closely connected, but still within the whole
- Levels of context
 - (1) The whole Bible
 - (2) The Testament
 - (3) The book
 - (4) The section of the book
 - (5) The paragraph
 - (6) The sentence
- *Anyone who wants to understand Scripture correctly must be sensitive to three levels of written context: . . . (1) immediate context . . . (2) literary form . . . (3) and distant [or theological] context (Sandy and Giese, 6).*

b. **Understanding the context**

To understand the context you must understand . . .

- The purpose of the book
 - (1) Why was the book written?
 - (2) What was the purpose of the author?
 - (3) How does it fit into the canon?
- The plan or outline of the book
 - (1) What is the logical progression of the book?
 - (2) How is the book organized?
 - (3) What is the argument of the book?
- The place of any given passage in the plan of the book

- (1) How does this verse fit into the argument or plan of the book?
- (2) How is this word or phrase used or developed in the book?

c. The importance of context

- ❑ It is impossible to fully understand a given passage apart from a grasp of its context
- ❑ The exact meaning of a given word, phrase, verse or paragraph is often easily determined by considering the wider context
- ❑ To ignore the context is, often, to misinterpret or misunderstand or misuse the passage

d. The problem of context

If people will be governed by the occurrence of a single text of Scripture, without regarding the context, or duly comparing it with the general tenor of the word of God, and with their own circumstances, they may commit the greatest extravagances, expect the greatest impossibilities, and contradict the plainest dictates of common sense, while they think they have the word of God on their side. Can the opening upon 2 Samuel 7:3 when Nathan said unto David, 'Do all that is in thine heart, for the Lord is with thee,' be sufficient to determine the lawfulness or expediency of actions? Or can a glance of the eye upon our Lord's words to the woman of Canaan, Matt. 15:28, 'Be it unto thee even as thou wilt,' amount to a proof, that the present earnest desire of the mind (whatever it may be) shall be surely accomplished? Yet it is certain that matters big with important consequences have been engaged in, and the most sanguine expectations formed, upon no better warrant than dipping (as it is called) upon a text of Scripture (Newton, 79).

- ❑ The chapter and verse divisions, which are artificial, make it especially tempting to pull out a sentence from its broader context and make it say something it was not intended to say.
- ❑ This often happens in the citations of authors generally. Politicians often purposely cite one another's statements out of context to distort the intention of their opponent.
- ❑ It is true that many verses can stand on their own in the sense that, even if quoted out of context, they are generally clear in regard to their meaning.

Rom. 3:23 *For all have sinned and come short of the glory of God.*

John 3:16 *For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.*

- ❑ But even in these cases, apart from the general context of Scripture, the verses have little meaning or value . . . What is sin? Who is God? What is God's glory? Who is God's Son? These questions are all answered in the immediate and/or remote context.

e. Examples of ignoring the context

- Luke 4:7 – *If thou therefore wilt worship me, all shall be thine.*

A packet of promises on cards included this verse. The context is the temptation of Christ. The devil spoke these words to Christ.

- John 6:56 - *He that eats my flesh and drinks my blood dwells in me, and I in him.*

(1) **The Roman Catholic Church uses this verse to support the doctrine of transubstantiation** – the doctrine that the Eucharist actually becomes the body and blood of Jesus Christ. But the context makes it clear that Jesus is speaking metaphorically of faith.

(2) **Summary of the context**

6:1-14 Jesus feeds the five thousand

6:15-26 - The people follow Jesus because they enjoyed the meal

6:27 *Labor not for the meat which perishes but for that meat which endures unto everlasting life . . .*

6:30-31 The people seek a sign, like the manna that Moses gave their fathers

6:35 *I am the bread of life: he that **comes** to me shall never hunger, and he that **believes** on me shall never thirst.*

6:40 *And this is the will of him that sent me, that every one which sees the Son, and **believes** on him, may have everlasting life: and I will raise him up at the last day.*

6:47 *Verily, verily, I say unto you He that **believes** on me has everlasting life.*

6:51 *I am the living bread which came down from heaven: if any man **eat** of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.*

6:54 *Whoso **eats** my flesh and drinks my blood, has eternal life; and I will raise him up at the last day.*

(3) **Notice the parallel between eating and believing:**

He who believes *has everlasting life*
and shall be raised up at the last day

He who eats my flesh *has everlasting life*
and shall be raised up at the last day

(4) **Jesus is the bread of life (metaphorical) and the way to eat (metaphorical) this bread is by believing on him.**

(5) **cf. Isaiah 55:1-3**

□ 1 Timothy 2:12 – *But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*

(1) **Question:** Is this cultural? Was this intended only for the Ephesian church? Or is this a timeless command, applicable to the church today?

(2) **Context**

a. The Bible – the Bible generally distinguishes between the roles of the man and the woman.

i. Creation (Gen. 2:20-25)

ii. The nation of Israel (prophets, priests, kings, cf. Is. 3:12)

iii. The family (Eph. 5:23-24)

iv. The church (the Apostles; Titus 3:5-9)

b. The book of 1 Timothy – Paul wrote to Timothy for the purpose of explaining how things should be done in the church (1:3-7; 3:15)

c. The immediate context

i. 2:13 – Paul argues from creation (Gen. 2)

ii. 2:14 – Paul argues from the Fall (Gen. 3)

iii. 3:1-7 – Bishops (elders) clearly identified as men

(3) **Conclusion:** Paul clearly taught that women were not to teach men in the context of the church or hold the office of elder. There is nothing in the context to suggest that this was a cultural command or meant only for Timothy's specific situation in Ephesus.

5. Cross Reference

a. **Definition of cross referencing**

- ❑ Comparing Scripture with Scripture
- ❑ Using texts outside of the immediate context to illuminate the meaning of a given passage
- ❑ Examples: cross references in Study Bibles and *The Treasury of Scripture Knowledge*

b. **Basis for cross referencing**

- ❑ Inspiration - Since the Bible was ultimately written by one Person (God) who cannot lie and who is infinite in knowledge and wisdom, we can expect logical consistency and cohesiveness throughout the whole. If this were not so, cross referencing would be fruitless. Human authors tend to contradict one another.
- ❑ Repetition and Development - The Bible often repeats and develops themes and concepts in many places and in varying contexts. This reality not only invites cross referencing, it makes it necessary for a full understanding of the Bible.
- ❑ Quotations and Allusions - The Bible often refers to itself, whether through direct quotes or allusions. This certainly encourages cross referencing. For example:
 - (1) The prophets often quote and/or refer to the Law given by Moses
 - (2) Jesus refers to Old Testament people and events
 - (3) The New Testament writers quote the Old Testament
 - (4) The book of Revelation is filled with allusions to the Old Testament prophets.

c. **Value of cross referencing**

- ❑ Interpretation - To say that the Bible interprets itself, is, at least in part, to acknowledge the value of cross referencing. For it is through the compilation and comparison of various texts that illumination is often given to a specific text.
- ❑ Theology – theology would be impossible without cross referencing.

It is not a special dogmatic exposition of any single text, or a peculiar stress laid upon isolated words or phrases by which a scriptural doctrine is best set forth, but rather by accumulation of a number and variety of passages bearing on the subject, the meaning and relevancy of each of which are obvious (Terry, 591).

d. **Dangers of cross referencing**

- Ignoring the Context – cross referencing two passages without due consideration of the context of one or both passages. In a sense, the following dangers are subsets of ignoring the context.
- Prooftexting – merely garnering ammunition for a theological argument. In this way, the main intent of a passage is often completely overlooked or marginalized. This often results in reading into the text what is not there. Even the best of men are sometimes guilty of this – teaching the right truths from the wrong passages.

The teacher of Scripture doctrine should not cite his proof-texts ad libitum, or at random, as if any word or sentiment in harmony with his purpose, if only found in the Scriptures, must needs be pertinent. The character of the whole book or epistle, and the context, scope, and plan are often necessary to be taken into consideration before the real bearings of a given text can be clearly apprehended (Terry, 595).

Example: Ecclesiastes 4:12 as evidence of the Trinity in the Old Testament

- Illogical Connections (creative theology)

(1) Often based on the use of the same word in completely unrelated contexts

In some instances where the wording is the same, or the expression is the same, nothing is really gained by the mutual study of both passages. This is an ‘apparent’ cross reference. This is a matter of pure verbal coincidence . . . some preachers think that a Scriptural word has the same meaning in all of Scripture, and so they bring verses together that simply do not belong together and these interpretations given in a sermon can be very misleading (Ramm, 140-141).

(2) Often based on misleading translations

(3) Often based on reading 20th century word usage into 17th century translations

(4) Often based on a tangential connection that is overemphasized

(5) Often based on a connection that marginalizes or completely ignores, other, more important factors

(6) Often based on nothing more than the imagination of the interpreter

- Ignoring the Principle of Progressive Revelation

- (1) Overzealous analogies between the OT dispensation and the NT dispensation
 - a. Israel and the Church
 - b. Prophets and preachers
 - c. Priests and pastors (e.g. Lev. 21:13-14)
 - d. OT Israel and the United States

- (2) Illegitimate comparisons between the OT law and Christian living
 - a. *An eye for an eye* v. *avenge not yourselves*
 - b. Capital punishment v. *love your enemies*
 - c. Sabbath v. Sunday (?)

e. Principles of cross referencing

- ❑ Immediate context is of much greater weight than cross references

- ❑ The context of the cross reference must be considered

- ❑ The connection between passages must be one of thought and concept not merely words

A real cross reference is that parallelism of words or expression where the content or the idea is the same and there is profit from mutual study of the texts (Ramm, 141).

- ❑ Cross reference with great caution

f. Kinds of cross referencing

- ❑ Verbal cross reference
 - (1) *Son of Man*
 - (2) Paul's use of the word *flesh*
 - (3) The holy hill of Zion

- ❑ Conceptual cross reference
 - (1) The Incarnation (Colossians 1; Philippians 2; Hebrews 1-2)
 - (2) The resurrection (1 Cor. 15; Rev. 20)
 - (3) The study of Leviticus and Hebrews

- ❑ Parallel cross reference
 - (1) Parallel passages in Colossians and Ephesians
 - (2) Parallel accounts in the Gospels
 - (3) Harmonization of Samuel, Kings, and Chronicles

- ❑ Quotations and allusions
 - (1) The gospel writers's use of Psalm 22

- (2) Psalm 2 in relation to the second coming of Christ (Rev. 19:15)
- (3) Prophets and the Pentateuch (cf. Hab. 3:17; Deut. 28:38-45)

6. Genre (Zuck, 126-135; Ramm, 142-148; Sandy and Giese, 1-27)

a. **Definition of genre**

□ A literary type

Genre, a French word from the Latin genus, means a literary type. Literary genre refers to the category or the kind of writing characterized by a particular form and/or content (Zuck, 126).

□ An aspect of context

□ Identified primarily by form or structure and secondarily by content and function

The three marks of genre are form, content and function (or intentionality). Often forms or structures mark genre immediately, as with verse (in contradistinction to prose) (Sandy and Giese, 11).

□ The most notable example is the distinction between prose and poetry

b. **Examples of genre**

□ 20th century examples

- (1) Novel
- (2) Historical fiction
- (3) Newspaper
- (4) Reference (e.g. dictionary, encyclopedia)
- (5) E-mail

□ Examples in the Bible

- (1) Law
- (2) Narrative
- (3) Poetry
- (4) Wisdom
- (5) Prophecy
- (6) Gospel
- (7) Logical discourse
- (8) Epistle
- (9) Parable
- (10) Allegory

c. **The nature of genre**

- Categories are general not absolute

Though identification of biblical genres with their distinctive features is indispensable to interpretation, genres are not absolute, mutually exclusive categories. Genres are distinguishable, but as literary groupings there will be some pieces of literature that have the marks of more than one genre (Sandy & Geise, 16).

- Example of the classification of books in a library – many books could be classified under more than one heading

- Genres are often divided and subdivided

The Old Testament is often divided into five genres. Prose is divided into narrative and law, poetry into psalm and wisdom, with prophecy falling somewhere in the middle since it is often a mix of prose and poetry. These categories are certainly helpful, but there is still an immense amount of diversity within any one of these forms . . . The categories of genres necessary to function effectively in the text of the Old Testament are ten (Sandy & Geise, 19).

Sandy and Geise offer the following breakdown for the literature of the Old Testament (see their very helpful chart on p. 18):

PROSE

- (1) **Law**
- (2) **Narrative**
- (3) **History**

PROPHECY

- (4) **Oracles of Salvation**
- (5) **Announcements of Judgment**
- (6) **Apocalyptic**

POETRY

Psalms

- (7) **Lament**
- (8) **Praise**

Wisdom Literature

- (9) **Proverbs**
- (10) **Other Forms**

- Genres could be divided and subdivided almost infinitely

While it is possible to subdivide these ten genres even further, the list of literary forms appears almost endless the further one travels down the hierarchy of forms. Less frequent genres would include genealogy, love poetry, court tales, conquest accounts, and various kinds of non-prophetic speeches. But the larger the list the more unmanageable the Old Testament becomes (Sandy & Giese, 19).

d. The value of understanding genre

- Each genre has unique characteristics that need to be understood when interpreting
 - (1) Proverbs are not promises (cf. Prov. 4:10 and Eccl. 7:15)
 - (2) The details of parables cannot be pressed too far

- Determination of genre affects how you approach a text to study and teach it
 - (1) Grammatical analysis is of much greater value when studying Romans than when studying 1 Samuel
 - (2) How you approach the structure of a psalm will be much different than how you approach the structure of Genesis

7. Background (Ramm, 149-161; Zuck, 76-97)

a. Cultural

- Definition of culture

The totality of socially transmitted behavior patterns, arts, beliefs, institutions, and all other products of human work and thought characteristic of a community or population (American Heritage Dictionary).

The total ways, methods, manners, tools, customs, buildings, institutions, and so forth, by means of which, and through which, a clan, a tribe, or a nation carry on their existence (Ramm, 152).

Religion, politics, warfare, law, agriculture, architecture, business, economics, and the geography of where one lives and travels, what he and others have written and read, what he wears and the language(s) he speaks – all these leave their mark on how he lives, and if he is an author of a Bible book, on what he wrote (Zuck, 79).

- Importance of culture in the interpretation of literature

(1) Imagine someone in the year 4000, long after America (as we know it) has disappeared, finding a local paper from the U.S. from the year 2006. What would they have to know about American culture in order to make sense of the paper?

(2) *The Scarlet Letter* (Nathaniel Hawthorne) – New England Puritan culture

b. Historical

□ Definition of *history*

Chronological record of events, as of the life or development of a people or institution, often including an explanation of or commentary on those events (American Heritage Dictionary).

□ Importance of history in the interpretation of literature

(1) *A Tale of Two Cities* – French Revolution

(2) *Red Badge of Courage* - Civil War

(3) *Gone with the Wind* - Civil War

c. Geographical

□ Definition of *geography*

The study of the earth and its features and of the distribution of life on the earth . . . (American Heritage Dictionary)

□ Importance of geography in understanding literature

(1) *Undaunted Courage* (Stephen Ambrose) – Louisiana Purchase

(2) *The Killer Angels* (Michael Shaara) - Gettysburg

d. How they work together

- Colonial America
- Antebellum South
- IBM
- Age of Napoleon
- Classical Greece

e. Culture, history and geography in relation to Scripture

- ❑ All three are aspects of the context of Scripture
- ❑ The Scripture itself supplies us with a large amount of information regarding these contexts
- ❑ The importance of understanding Jewish culture, Jewish history and Palestinian geography
- ❑ The importance of understanding the various cultures represented in Scripture (Ancient Egypt, Assyria, Babylon, Roman Empire, Edom, Tyre, etc.)

f. Examples of how cultural, historical and geographical context give us light in regard to Scripture

- ❑ The book of Matthew
- ❑ The doctrine of the atonement as taught by the Apostles
- ❑ Daniel in Babylon
- ❑ The Jews in Egypt
- ❑ Luke 4:16-30

8. Types (Ramm, 215-232; Terry, 334-346; Zuck, 169-184)

a. Definition of a type

The preordained representative relation which certain persons, events, and institutions of the Old Testament bear to corresponding persons, events, and institutions in the New (Terry, 336).

A person, institution, office, action, or event, by means of which some truth of the Gospel was divinely foreshadowed under the Old Testament dispensations (Terry, 336).

Persons and things in the New Testament, especially the person and work of Christ, are symbolized, or prefigured, by persons and things in the Old Testament (quoted in Ramm, 228).

Types are prophetic symbols (Ramm, 229).

The 'type' is the original person or event and the 'antitype' the later copy that fulfils the former (Osborne, 'Type; Typology' in *ISBE*).

b. Justification for typology (Ramm, 215-218)

□ The prophetic relationship between the Old and New Testaments

The strong prophetic element in the Old Testament establishes a real and vital nexus between the two Testaments . . . A type is a species of prophecy and should be included under prophetic studies. Typological interpretation is thereby justified because it is part of prophecy, the very nature of which establishes the nexus between the two Testaments (Ramm, 215-216).

□ Jesus's teaching regarding Himself in relation to the Old Testament

- (1) Luke 24:25-27, 44
- (2) John 5:39, 46

□ The vocabulary of the New Testament with reference to the Old (see below)

These New Testament words referring to the nature of the Old Testament [e.g. type, example, pattern, shadow] establish the typical character of the Old Testament (Ramm, 217).

□ The book of Hebrews

[The book of Hebrews] is almost completely devoted to a study of the typical character of the Old Testament (Ramm, 218).

c. **Biblical terminology** (Abbott-Smith)

□ τύπος (typos) – noun from the verb τύπτω – to strike

- (1) the mark of a blow (John 20:25 – *in his hands the print of the nails*)
- (2) an impression, the stamp made by a die
- (3) form, the sense or substance of a letter (Rom. 6:17 – *that form of doctrine*)
- (4) an example, pattern
 - 1 Cor. 10:6 – *Now these things were our examples*
 - Rom. 5:14 – *who is the figure of him that was to come*
 - Tit. 2:7 – *In all things showing thyself a pattern of good works*
 - Heb. 8:5 – *all things according to the pattern shown to thee in the mount*

□ τύπικως (typikos) – adv. – by way of example (1 Cor. 10:11)

□ ἀντίτυπος (antitypos) – adj. – corresponding to

(1) Heb. 9:24 – *the holy place made with hands which are the figures of the true*

(2) 1 Peter 3:21 – *The like figure whereunto even baptism doth also now save us*

□ u`potupwsis (hypotyposis) – an outline, sketch; metaphorically a pattern, example
(1 Tim. 1:16; 2 Tim. 1:13)

□ deigma (deigma) – a thing shown, a specimen; an example (Jude 7 – *Sodom and Gomorrah . . . are set forth for an example*)

□ u`podeigma (hypodeigma)

(1) a figure, copy

- Heb. 8:5 - *who serve unto the example and shadow of heavenly things*
- Heb. 9:23 – *the patterns of things in the heavens*

(2) an example for imitation or for warning

- John 13:15 – *For I have given you an example*
- also Heb. 4:11; 2 Pet. 2:6; James 5:10

□ skia (skia) – a shadow

(1) literally (Mark 4:32; Acts 5:15)

(2) figuratively

- Heb. 8:5 – *shadow of heavenly things*
- Col. 2:17 – *which are a shadow of things to come; but the body is of Christ*

Each of these . . . words suggests the idea of correspondence or resemblance. However, it should be kept in mind that the word ‘typos’ does not always mean an official type in which something in the Old Testament is foreshadowing or prefiguring something in the New Testament. It often simply means a pattern, example, or model to be followed (Zuck, 172).

d. **Elements of a type** (Ramm, 228; Terry, 337-338; Zuck, 172-175)

□ Resemblance

There must be some notable point of resemblance or analogy between the two (Terry, 337).

In a type there must be a genuine resemblance in form or idea between the Old Testament reference and the New Testament counterpart. The connection between type and antitype must not be accidental nor superficial but real and substantial (Ramm, 228).

Numerous things in the Old Testament are similar to things in the New Testament, but they are not necessarily types. A type has resemblance to that for which it is a type, but it has

more than resemblance. The following elements are also necessary in order to have an official type (Zuck, 172).

□ Historical Reality

The types were persons who lived, events that happened, things that were seen (Zuck, 172).

The type is always something real, not a fictitious or ideal symbol (Terry, 336).

□ Predictive

To be an official type, the correspondence or resemblance must have a predictive element, a foreshadowing and anticipation of the antitype. The type, in other words, has a forward focus (Zuck, 173).

The type must prefigure something in the future. It must serve in the divine economy as a shadow of things to come (Terry, 338).

□ Heightening

In typology, the antitype is greater than and superior to the type. There is an increase, a heightening, an escalation. Christ is superior to Melchizedek (Zuck, 173).

We always expect to find in the antitype something higher and nobler than in the type (Terry, 337).

cf. Heb. 3:1-6; 8:1-7; 9:23-24

□ Divine Design

Types are not mere analogies or illustrations which Bible readers note. Instead they are resemblances planned by God . . . This fact shows that types have apologetic value, for typology points to the evidence of divine design between the Old and New Testaments (Zuck, 174).

There must be evidence that the type was designed and appointed by God to represent the thing typified. This proposition is maintained with great unanimity by the best writers on Scriptural typology (Terry, 337).

To constitute one thing the type of another, something more is wanted than mere resemblance. The former must not only resemble the latter, but must have been designed to

resemble the latter. It must have been so designed in its original institution. It must have been designed as something preparatory to the latter. The type as well as the antitype must have been pre-ordained, and they must have been pre-ordained as constituent parts of the same general scheme of divine providence (Bishop Marsh, quoted in Terry, 337).

e. **Schools of typological interpretation**

□ Abuse of typology - extreme typology results in allegorizing

□ Rationalists and critics – deny typology altogether

□ Restricted typology

(1) A type must be designated as a type in the New Testament

(2) Bishop Marsh in his *Lectures on the Criticism and Interpretation of the Bible* (1828):

There is no other rule by which we can distinguish a real from a pretended type, than that of Scripture itself. There are no other possible means by which we can know that a previous design and a pre-ordained connection existed. Whatever persons or things, therefore, recorded in the Old Testament, were expressly declared by Christ or by His apostles to have been designed as prefigurations of persons or things relating to the New Testament, such persons or things so recorded in the former, are types of the persons or things with which they are compared in the latter. But if we assert that a person or thing was designed to prefigure another person or thing, where no such prefiguration has been declared by divine authority, we make an assertion for which we neither have, nor can have, the slightest foundation (quoted in Fairbairn, 1:19).

(3) Types v. illustrations

Scripture must in some way indicate that an item is typical . . . that designation need not always be by the word ‘typos’ and related words. Types, then, are designated in the New Testament; illustrations on the other hand, are broader and more numerous (Zuck, 176).

□ The moderate school

(1) Types can be explicit or implicit

(2) Salomon Glassius in his *Philologia Sacra* (1623-36) – types can be innate or inferred

(3) Cocceuis, Fairbairn, Terry

The moderate school agrees with Marsh that the New Testament is the point of departure in typological studies, but insists that Marsh did not dig out the full teaching of the New Testament on the subject. An

innate type is a type specifically declared to be such in the New Testament. An inferred type is one that, not specifically designated in the New Testament is justified for its existence by the nature of the New Testament materials on typology (Ramm, 220).

f. Classes of types

- ❑ Persons (Melchizedek, Aaron)
- ❑ Institutions (sacrifices, Passover)
- ❑ Offices (prophet, priest, king)
- ❑ Events (crossing of the Red Sea, Noahic flood)
- ❑ Actions (lifting up of the brazen serpent)
- ❑ Things (tabernacle, incense)

g. Examples of types

- ❑ Explicit types

TYPE	ANTITYPE	SCRIPTURE
Melchizedek	Christ's perpetual priesthood	Gen. 14; Heb. 7:3, 15-17
Aaron	Christ's priestly ministry	Heb. 5:4-5
Adam	Christ as head of His people	Rom. 5:14, 19; 1 Cor. 15:45
Passover feast	Christ our sacrifice	1 Cor. 5:7
Feast of Unleavened Bread	Believer's holy walk	1 Cor. 5:7-8
Feast of Firstfruits	The resurrection	1 Cor. 15:20-23
Feast of Pentecost	Coming of the Holy Spirit	Acts 2
Feast of Trumpets	Israel's regathering	Matt. 24:31-33
Day of Atonement	Christ as the sin-bearer	Lev. 16; Heb. 9:19-28
Feast of Tabernacles	God's provision for man's need	John 7:2, 37-39
Sabbath	The Christian's spiritual rest	Heb 4:3, 9, 11
Tabernacle	Christ, believer's access to God	Heb. 8:5; 9:23-24; 10:19
Tabernacle Veil	Christ, believer's access to God	Heb. 10:20; Matt. 27:51
Sacrifices	Christ, the perfect sacrifice	Heb. 10:5-14

- ❑ Inferred types

TYPE	ANTITYPE	SCRIPTURE
Abraham's offering of Isaac	The Father giving the Son	Genesis 22
Joseph	Christ – rejected kinsman become Savior	
David	Christ as King	2 Samuel 5; Ps. 2
Solomon	Christ as Son	2 Samuel 7
Moses	Christ as prophet	Deut 18:15
Flood	Baptism	1 Peter 3:20-21
Flood	Final judgment	
Sodom & Gomorrah	Final judgment	Jude 7
Exodus	Christian's freedom from sin	
Manna in the wilderness	Jesus as the bread of life	Ex. 16; John 6:30-33
Brazen serpent	Jesus lifted up on the cross	Num. 21; John 3:14
Jonah	Christ's death & resurrection	Matt. 12:39-40

h. **Principles of interpretation for types** (Ramm, 229-231; Terry, 340-346; Zuck, 182)

- Determine the literal sense of the type
- Note any New Testament references to the type
- Note the specific point or points of correspondence between type and antitype
- Note the points of contrast or dissimilarity between the type and antitype
- Do not prove doctrine from types without clear New Testament authority
- Caution is the rule in typology

In general a humble spirit should characterize our interpretations of typology. What is clearly taught in the New Testament may be asserted with confidence, but beyond that restraint should be the rule. Typology involves two layers of meaning and this allows for the intrusion of imagination. Therefore we must proceed with care and check the play of our imagination. To do otherwise is to obscure the word of God (Ramm, 231).

9. Symbols

a. Definition of a symbol

Something that represents something else by association, resemblance, or convention, especially a material object used to represent something invisible (American Heritage Dictionary).

A symbol is some object (real or imagined) or action which is assigned a meaning for the purpose of depicting rather than stating the qualities of something else (Zuck, 184-185).

b. Distinction between a type and a symbol

- ❑ A type is a form of prophecy
- ❑ A symbol has no time reference

Symbols and types are both representative of something else. However, a type represents something to come, but a symbol has no time reference. A type is fulfilled at a specific time by its antitype. The tabernacle in the wilderness was a type of Christ; as a type, no other tabernacle resembled and pointed forward to Christ. On the other hand in speaking of Christ as a lion, any lion can be thought of as depicting a certain characteristic of Christ (Zuck, 185).

A symbol is a timeless figurative representation. A lion as a symbol of strength or of voracious hunger does not predict anything in the future (Ramm, 233).

A symbol may represent a thing either past, present, or future, a type is essentially a prefiguring of something future from itself. In the technical and theological sense a type is a figure or adumbration of that which is to come . . . A symbol, on the other hand, has in itself no essential reference to time (Terry, 336).

c. Elements of symbolic interpretation

- ❑ Object – the symbol itself
- ❑ Referent – that which is being symbolized
- ❑ Meaning – the resemblance between the symbol and the referent

d. Principles for Interpreting Symbols (Ramm, 233-234; Terry, 356-357; Zuck, 185-187)

- Note the three elements of symbolic interpretation
- Determine what meaning, if any, is explicitly assigned to the symbol in the text
 - (1) John 1:8
 - (2) Daniel 7:17, 23-24
 - (3) Revelation 12:9
- Compare other passages that use the same symbol
- Consider the nature of the symbol
- A symbol may have more than one referent
 - (1) Christ (Rev. 5:5) and Satan (1 Pet. 5:8) are both referents of the symbol, *lion*
 - (2) the Word of God (Eph. 5:26) and the Holy Spirit (John 7:37-39) are both referents of the symbol, *water*
- A referent may have more than one symbol
 - (1) The Holy Spirit is represented by water (John 7:37-39), oil (Zech. 4:1-6), wind (John 3:8), and a dove (Matt. 3:16)
 - (2) Christ is represented by a lamb (John 1:36), lion (Rev. 5:5), branch (Is. 11:1), and root (Is. 11:10)

e. Kinds of symbols

- Objects (lampstand, oil)
- Animals (lamb, lion)
- Actions (baptism, laying on of hands)
- Symbols in visions
- Symbolic actions of prophets

f. Examples of symbols

SYMBOL	REFERENT	SCRIPTURE
Sword, east of Eden	God's wrath	Gen. 3:24
Burning bush	God's holiness	Ex. 3:2
Pillar of cloud	God's presence and guidance	Ex. 13:21-22
Oil	The Holy Spirit	Zech. 4:1-6
Ram and Goat	Persia and Greece	Daniel 8
Seven lampstands	Seven churches	Rev. 1:12-20
Seven stars	Angels or elders	Rev. 1:12-20
Baptism	Death & Resurrection in Christ	Rom. 6:1-10; Gal. 2:20
Bread and wine	Christ's body and blood	John 6
Incense	Prayer	Rev. 8:3-4
Horn	Strength	1 Sam. 2:1
Good figs	Remnant in Babylon	Jeremiah 24:3-5
Bad figs	Remnant in Judah	Jeremiah 24:2,3,8
Sitting in dust and ashes	Repentance	Job 42:6; Jonah 3:5-9
Shaking dust off the feet	Rejection	Matt. 10:14
Coal placed on Isaiah's lips	Inward cleansing	Is. 6:7
Siege of Jerusalem	Coming judgment	Ez. 4:1-8
Breaking of a clay jar	Judgment upon Judah	Jer. 19:1-15

g. Symbolic names

NAME	MEANING	SCRIPTURE
Eve	Mother of all the living	Gen. 3:20
Abraham	Father of many	Gen. 17:5
Sarah	Princess	Gen. 17:15
Moses	Draw out	Ex. 2:10
Samuel	Name (heard) of God	1 Sam. 1:20
Peter (Greek); Cephas (Aramaic)	Rock	Matt. 16:18; John 1:42
Lo-ruhamah	No mercy	Hosea 1:6
Lo-ammi	Not my people	Hosea 1:9

h. Symbolic places

PLACE	MEANING	SCRIPTURE
Bethel	House of God	Gen. 28:19
Bethaven	House of wickedness	Hos. 4:15; 5:5; 10:5 cf. 1 Kings 12:29
Bethlehem	House of bread	Micah 5:2
Babylon	Gate of God(s) (Rome)	1 Pet. 5:13
Babylon	Gate of God(s) (world system)	Rev. 17-18
Jerusalem	Foundation of peace	2 Samuel 5:1-9

i. Symbolic numbers

- Numbers generally are not given theological significance in Scripture

It should be pointed out that nowhere in Scripture is any number given any specific theological or mystical meaning! This appears to be rather strange if all numbers such as 1, 2, 3, 4, 5, 10, 12, 40, etc. are really symbols. It is a well-known fact that, generally, when the Bible employs a symbol, it either explains the significance of that symbol in the immediate context (e.g., the candlestick and stars of Revelation) or in some other part of Scripture. Nowhere in Scripture, however, is there the slightest hint that numbers are employed symbolically, nor are we told what their theological meaning might be. Whatever has been deduced on this subject has been pure speculation and the result subjective reasoning (Davis, 119).

- The number 7

It is the view of this writer that the only number used symbolically in the Scripture to any degree with discernible significance, is the number 7. The number seven occurs in one way or another in nearly six hundred passages in the Bible (Davis, 116).

In all cases it seems that the idea conveyed [by the number 7] is that of completeness (Davis, 118).

In regard to 7, the ritual arrangements found in the Pentateuch would alone warrant the conclusion that this number was regarded as in some sense sacred. If we read that God blessed the 7th day and sanctified it (Gen 2:3), and find that peculiar religious observances or customs with a religious basis attached, not only to the 7th day, but to the 7th month, the 7th year, and the 7 x 7th year, we seem warranted in saying that, among the people of the Bible, 7 represents a mystic cycle of work and rest, within which God both accomplishes His purpose in the universe and cooperates with sanctified men (Davis, 116).

□ Use of the number 7

- (1) 463x in Scripture
- (2) 54x in Genesis
- (3) 176 in the Pentateuch
- (4) 54x in Revelation (cf. Rev. 1:12; 4:5; 5:1; 8:1; 15:1; 16:1)

□ 666 (Rev. 13:18)

□ Conclusion

The exegetical method of ascribing theological values to numbers is of Greek origin and finds its development primarily among the Gnostics, Neo-Pythagoreans, and Jewish allegorists. The Christianization of this system was a Post-Apostolic development pursued mainly by the Church Fathers. It is our conclusion that the mystical or symbolical interpretation of numbers has little place in a sound system of hermeneutics (Davis, 124).

j. Symbolic colors

Sometimes colors take on emblematic significance, but again caution should be used here to avoid going beyond the clear designations of Scripture. Purple seemed to be a color used in fabrics to depict royalty (Jud. 8:26; Dan. 5:7, 16, 29; Mark 15:17, 20) or wealth (Prov. 31:22; Luke 16:19; Rev. 17:4; 18:16) White is often associated with purity (Is. 1:18; Dan. 7:9; Matt. 17:2; 28:3; Acts 1:10; Rev. 1:14; 3:4-5; 4:4; 6:11; 7:9, 13-14; 19:11, 14; 20:11). We should avoid drawing meanings from other colors, such as blue, red, scarlet, black, or yellow, since the Scriptures do not seem to point clearly to their meanings by associations (Zuck, 193).

PART 4: THE AUTHORITY OF SCRIPTURE UNDER ATTACK

I. A THEOLOGICAL PERSPECTIVE

A. THE CENTRALITY OF THE SCRIPTURE IN GOD'S KINGDOM

1. God's Communication to Man

- a. God's nature and plan
- b. Sin and salvation
- c. The absolute authority in regard to what to believe and how to live

2. The Means By Which The Holy Spirit Works in People

- a. The new birth (1 Pet. 1:23)
- b. Christian growth and maturity (John 17:17)

*How a firm a foundation, ye saints of the Lord
Is laid for your faith in His excellent Word!
What more could He say than to you He hath said
To you who for refuge to Jesus have fled?*

B. THE AUTHORITY OF SCRIPTURE IS THE ULTIMATE OBJECT OF EVERY SATANIC ATTACK

1. From Every Angle

- a. **Availability** of the Word of God (destroy the text)
- b. **Integrity** of the Word of God (corrupt the text)
- c. **Veracity** of the Word of God (question the truth of the text)
- d. **Goodness** of the Word of God (malign the text)
- e. **Interpretation** of the Word of God (confuse the meaning of the text)
- f. **Centrality** of the Word of God (ignore the text)
- g. **Influence** of the Word of God (replace the text)

2. At Every Level

- a. The believer
- b. The unbeliever

- c. The local church
- d. The society

3. The Goal: Separate the individual from the authority of God's Word

- a. Ignorance
- b. Distraction
- c. Doubt
- d. Confusion
- e. Rebellion
- f. Rejection
- g. Replacement

II. A BIBLICAL PERSPECTIVE

A. THE GARDEN OF EDEN (Genesis 3:1-6)

1. The Word of God (Genesis 2:15-17)

- a. Man was under authority
- b. Man was dependent
- c. God provided for man
- d. God's Word was clear
- e. God's Word was true
- f. God's Word was beneficial

2. Satan Questioned God's Word : *Yea, hath God said, Ye shall not eat of every tree of the garden?*

- a. Corrupted God's Word (cf. 2:16-17)
- b. Maligned God's Word - made it seem unreasonable, unfair, restrictive
- c. Twisted God's Word - the statement is technically true but misleading
- d. Calculated to cause Eve to question the validity of God's command and God's goodness

3. Satan Contradicted God' Word: *Ye shall not surely die* (v. 4)

- a. Denied the penalty for disobeying God's commands
- b. Made God a liar
- c. Set himself up as the new authority – notice with what certainty he speaks
- d. Calculated to remove the fear of God

4. Satan Replaced God's Word: *For God doth know that in the day ye eat thereof, then your eyes shall be opened* (v. 5)

- a. Replaced God's truth with his lie (cf. John 8:44)
- b. Yet there is an aspect of truth in his lie (cf. 3:7, 22)
- c. Replaced God's clear statement of judgment with a promise of blessing
- d. Implication: God is holding out on you – He is purposely keeping you in the dark
- e. Calculated to produce defiance toward God – God does not have your best interest in mind

5. Satan Trumped God's Word: *And ye shall be as gods, knowing good and evil* (v. 5)

- a. Promise of hidden wisdom, enlightenment, godhood
- b. God's Word is not only false, it is holding you back from your full potential
- c. To obey God's Word is to remain God's poor, ignorant lackey; to disobey is to break out into true freedom and true knowledge and even godhood
- d. Calculated to produce allegiance toward Satan (or at least his system of lies)

6. The Contest Here Is Centered on the Authority of God's Word in the Life of Eve

B. FALSE PROPHETS (cf. Deut. 13:1-5; 18:15-22; Jer. 23:9-32; Ezek. 13)

C. FALSE TEACHERS (cf. 2 Tim. 3:12-4:4; Titus 1:10-16; 2 Pet. 2:1-3)

III. A HISTORICAL PERSPECTIVE

A. COMPETING AUTHORITIES

1. Church
2. Human intellect
3. Experience
4. All of these have a place in the Christian life, but not the ultimate place of authority

B. OVERVIEW OF CHURCH HISTORY

1. Pre-Reformation
2. Reformation (16th century)

3. Post-Reformation
4. Charismatic Movement (20th century)
5. Church → Intellect → Experience

C. CHURCH AS A COMPETING AUTHORITY

1. Sacramentalism

a. **Definition**

- ❑ The sacraments are necessary for salvation
- ❑ The sacraments convey grace
- ❑ The sacraments operate *ex opere operato* (i.e. magically)

b. **Development** (see Berkhof, *The History of Christian Doctrines*, 242-256)

- ❑ Baptismal regeneration – 2nd century - Apostolic Fathers, Tertullian
- ❑ Lord's supper viewed as a sacrifice - 3rd century
- ❑ Transubstantiation - 1215 – Fourth Lateran Council
- ❑ *Ex opere operato* view of the sacraments - 13th century – Thomas Aquinas
- ❑ Official adoption of 7 sacraments – 1439 – Council of Florence
(baptism, confirmation, mass, penance, extreme unction, marriage, orders)

c. **Significance** (see Verduin, 132-159)

- ❑ The sacraments replaced the preaching of the Word
 - (1) As the means of salvation (cf. 1 Pet. 1:23; 2 Tim. 3:15)
 - (2) As the means of unity in the church (cf. Eph. 4:11-14)
- ❑ The sacraments naturally led to sacerdotalism
 - (1) Pastor as priest instead of preacher
 - (2) Pastor becomes a mediator, one who dispenses salvation
- ❑ The sacraments naturally led to the exclusivity of the visible church
 - (1) No salvation apart from the sacraments administered by the priests
 - (2) No legitimate gathering of the church outside the catholic church

- (3) Heretics were persecuted because they separated from the church
- (4) Constantine – marriage of the church and state (4th century)

□ The emphasis upon the visible church naturally led to a concentrated hierarchy

- (1) Gradual increase of the power of bishops
- (2) Gradual ascendancy of the bishop of Rome
- (3) 604 - Gregory I – first bishop of Rome to be given the title of pope

□ The sacraments were the key to the power of the church over the people

- (1) The church, through the sacraments, held the key to salvation
- (2) The church dispensed grace
- (3) Key to the pope's power over kings – the interdict

2. Roman Catholic View of Authority

- a. The Pope
- b. The Magisterium
- c. Scripture and Tradition

D. HUMAN INTELLECT AS A COMPETING AUTHORITY

1. The Significance of the Reformation

- a. The overturning of the authority of the church
- b. Sola scriptura – the authority of the Word of God replaced the authority of the church
- c. The Reformers, sacral society, and the sacraments

2. The Overturning of the Authority of the Church

- a. The Renaissance – 14th – 16th centuries - the revival of learning based on classical sources
- b. The Reformation – 16th century – overthrow of the authority of the church

3. Rationalism – the authority of the human mind

a. **The Overturning of the Authority of Revelation**

- Reason replaced revelation as the ultimate source of knowledge
- b. **Age of Reason** – 17th century

- Epistemology – what is the ultimate source of knowledge?

- ❑ Rationalists (Descartes, Spinoza, Leibniz) – reason is our source of knowledge
- ❑ Empiricists (Hobbes, Locke, Hume) – experience is our source of knowledge
- ❑ Francis Bacon (1561-1626)
- ❑ Rene Descartes (1596-1650) – *I think therefore I am*
- ❑ Scientific Method – the foundation for science

c. **Enlightenment** – 18th century

- ❑ Rationality applied not only to the natural sciences, but to human culture
 - (1) Politics
 - (2) Economics
 - (3) Law
 - (4) Ethics
 - (5) Religion
- ❑ The end of superstition, irrationality, and tyranny
 - (1) Religion
 - (2) Divine right of kings
 - (3) Aristocracy
- ❑ The foundation for liberty, equality, democracy, capitalism, and liberalism
- ❑ The cause of the American and French Revolutions
- ❑ Jean-Jacques Rousseau (1712-1778)
- ❑ Voltaire (1694-1778)
- ❑ Thomas Paine (1739-1809)

d. **Romanticism** – 19th century

- ❑ Reaction to cold rationalism
- ❑ Emphasized strong emotion
- ❑ Emphasized nature

e. **Modernism** – 20th century

- ❑ Definition - *a trend of thought that affirms the power of human beings to make, improve, deconstruct and reshape their built and designed environment, with the aid*

of scientific knowledge, technology and practical experimentation, thus in its essence both progressive and optimistic. The term covers many political, cultural and artistic movements rooted in the changes in Western society at the end of the nineteenth and beginning of the twentieth century (Wikipedia.com).

- ❑ Overthrow of traditional values
- ❑ Overthrow of traditional art
- ❑ Freedom of expression and experimentation
- ❑ Based on the Enlightenment, objectivity and progress

f. **Postmodernism** – late 20th century

- ❑ Everything is subjective and interpreted by the individual
- ❑ Emphasizes uncertainty and ambiguity
- ❑ No such thing as objectivity or objective truth
- ❑ Rejection of metanarratives – grand schemes that explain all things
- ❑ Reader-response criticism

4. Naturalism

a. **Metaphysical Naturalism** – the supernatural does not exist (atheism)

b. **Methodological Naturalism** – the only true knowledge is that which is discovered through the scientific method

c. **Related philosophies**

- ❑ Materialism – all that exists is matter
- ❑ Positivism – the only authentic knowledge is scientific knowledge
Auguste Comte (1798 – 1857)
- ❑ Pragmatism – truth and meaning are determined by practical consequences

- (1) Charles Sander Peirce (1839-1914)
- (2) William James (1842-1910)
- (3) John Dewey (1859-1952)

d. **Evolution and Charles Darwin** (1809-1882)

- ❑ *On the Origin of Species* (1859)

- ❑ *The Descent of Man* (1871)
 - ❑ Provided a basis for Naturalism, Materialism, Positivism and Pragmatism because it provided an explanation for the origin of life that excluded God
- e. **Modern psychology, theological liberalism, and higher criticism are all outgrowths, more or less, of these philosophies**
- f. **Almost every field of study has been radically affected by these forces**
- ❑ Biology, zoology, geology, astronomy
 - ❑ Education
 - ❑ Law
 - ❑ History (social studies)
 - ❑ The Arts
 - ❑ Economics
- g. **These philosophies are antithetical to Scripture**
- ❑ God exists – an assumption in Scripture (Gen. 1:1)
 - ❑ God can and does act supernaturally in His creation
 - ❑ God cannot be known by observation, experimentation, reason, or the senses
 - ❑ Revelation is the only source of eternal truth
 - ❑ Revelation is the only ground of human knowledge
 - ❑ Truth is out of man's reach apart from revelation
 - ❑ cf. Gen. 2:16-17; Ps. 93:5; Eccl. 3:11; Is. 55:8-11; Matt 7:24-27; Gal. 1:11-12

5. Higher Criticism & Theological Liberalism

a. **Definition of Higher Criticism**

- ❑ Literary criticism – examining the authenticity of a document, its date and authorship
- ❑ In practice (though not by necessity), it is naturalism applied to the Bible
- ❑ Higher critics began questioning the dates and authorship of the Biblical literature

b. **The Development of Historical Criticism**

- F.C. Baur (1762-1860) and the Tübingen School – German NT scholar
 - (1) Radical Biblical criticism
 - (2) Naturalistic explanation of how the New Testament came into being
 - (3) Based on internal literary analysis
 - (4) Attacked the authorship of the Pauline epistles

- Julius Wellhausen (1844-1918) – German OT scholar
 - (1) Documentary Hypothesis (JEDP) - Moses not the author of the Pentateuch
 - (2) 1886 - *Prolegomena to the History of Israel*

- Rudolph Bultmann (1884-1976) – German theologian and NT scholar
 - (1) Demythologizing the NT
 - (2) Form criticism applied to the gospels

c. Definition of Theological Liberalism

- Liberalism took religion out of the realm of truth and objectivity and put it into the realm of experience
- Friedrich Schleiermacher (1768-1834) – German theologian
 - (1) Father of liberalism
 - (2) Religion is primarily feeling
 - (3) Truth does not apply to religion
- Naturalism applied to Christianity – denial of all things supernatural
- Denial of inerrancy of Scripture, historicity of the miracles, deity of Christ, virgin birth, substitutionary atonement, and the resurrection
- The fatherhood of God and the brotherhood of all mankind
- Bruce Demarest gives the following summary of theological liberalism:

Stimulated by the rationalism of the Enlightenment, liberalism denies supernaturalism, miracles, biblical authority, and other classical doctrines of the faith. The tradition commonly rejects the fall of the race, human depravity, divine wrath, Christ's substitutionary atonement, and the need for definitive, individual conversion. Positing an optimistic, evolutionary view of persons and history, liberals view salvation as the process of perfecting an infantile, but inherently noble, race rather than redeeming a fallen, and inherently sinful, one. On the individual level, salvation amounts to the moral transformation of persons by right conduct and good works stimulated by the teachings and example of Jesus. In this respect theological liberalism simply stated is a religion of ethical culture. The so-called 'social gospel' liberals of the first half of the twentieth century envisaged salvation as a collective reality. They defined salvation as the transformation of human society by education, social change, and political action motivated by the ideals and ethics of Jesus of Nazareth (Demarest, 32).

d. The Contest between the Fundamentalists and Liberals

- ❑ Took place primarily at the denominational level
- ❑ Most main line denominations were lost to liberalism
- ❑ Primarily took place between 1890 and 1940
- ❑ The first issue was inerrancy of Scripture

e. The Case of the Presbyterian Church (see Lindsell, 185-199; Nichols, 81-116)

- ❑ Charles A. Briggs (1841-1913) – Presbyterian scholar and clergyman
 - (1) Union Theological Seminary in New York
 - (2) Denial of the inerrancy of Scripture
 - (3) January 20, 1891 – Inaugural address at Union Seminary – declaration of war between the Liberals and the Fundamentalists
- ❑ The Princeton Theologians
 - (1) Defenders of inerrancy and the fundamentals of the faith
 - (2) Charles Hodge (1797-1878)
 - (3) Benjamin B. Warfield (1851-1921)
 - (4) J. Gresham Machen (1881-1937) - *Christianity and Liberalism* (1923)
- ❑ Harry Emerson Fosdick (1878-1969)
 - (1) First Presbyterian Church of New York

(2) May 21, 1922 – ‘Shall the Fundamentalists Win?’

f. The Liberalism – positive thinking – seeker sensitive connection

- ❑ Positive, optimistic
- ❑ Emphasis on unity
- ❑ Ignoring of sin, wrath, judgment
- ❑ Emphasis on psychological principles and moral living
- ❑ Fosdick – Peale – Schuller – Warren & Hybels

6. Psychology

a. Definition of Psychology

- ❑ *The science of mental processes and behavior (American Heritage Dictionary).*
- ❑ The scientific method applied to the human brain and human behavior
- ❑ How does the mind work? What motivates behavior? How can man change?

b. The Nature of Psychology

- ❑ Scientific aspects
 - (1) Based on observation
 - (2) Inductive reasoning (from the particular to the general)
 - (3) Genuine insights or observations regarding behavior
 - (4) Legitimate uses of psychology
- ❑ Limitations
 - (1) How can you test motivation and personality by the scientific method?
 - (2) How do you isolate variables, measure or falsify?
 - (3) How can you quantify motivation, personality, and behavior?
 - (4) What constitutes normal or acceptable behavior?

(5) Proof of this problem is the existence of many conflicting and contradictory theories in psychology

(6) Only God can know the human heart (Jer. 17:9-10)

□ Assumptions - Psychology is a philosophy of man based on naturalism

(1) Darwinian

(2) Atheistic

(3) Amoral

(4) Materialistic

Clinical psychology comes to no consensus in its view of human beings - with one critical exception. It is unified in its belief that people are free from God (Ganz, 30).

c. **Historical Development of Psychology**

□ Wilhelm Wundt (1832-1920) – father of psychology

□ William James (1842-1910) – *Principles of Psychology* (1890)

□ Ivan Pavlov (1849-1936) – behaviorism, classical conditioning

Scientists and philosophers, as they continued to explore the various and sometimes contradictory implications of evolutionary theory, helped to undermine the comforting notion of humankind's essential superiority to the rest of the animal kingdom. The work of the Russian psychologist Ivan Pavlov resulted in the discovery of the conditioned reflex. Although Pavlov experimented with animals, he insisted that his conclusions applied equally to human beings. The conditioned reflex is a form of behavior in which natural reactions are produced by an artificial stimulus (Burns, et. al., 967).

Pavlovians inaugurated a type of physiological psychology known as behaviorism. Behaviorism is an attempt to study the human being as a purely physiological organism - to reduce all human behavior to a series of physical responses . . . For the behaviorist nothing is important except the reactions of muscles, nerves, glands, and visceral organs . . . Every complex emotion and idea is simply a group of physiological responses produced by some stimulus in the environment (Burns, et. al., 967).

□ Sigmund Freud (1856-1939) – theory of the unconscious mind; psychoanalysis

Probably Freud's greatest contribution was his theory of the unconscious mind, which he distinguished from the conscious mind and preconscious minds . . . Basic drives are part of the unconscious mind, as are many forgotten past events, particularly early childhood experiences that involve painful psychological conflicts. The unconscious surfaces only in disguised form, such as in dreams, in slips of the tongue ('Freudian slips'), or in other kinds of mistakes or accidents (Plummer, "Psychology" in The Volume Library, 2:1,969).

Essentially, Freud saw man as an instinct-ruled beast dominated primarily by the drives of sex and aggression (Ganz, 31).

- ❑ Carl Jung (1875-1961) - analytical psychology, the collective unconscious
- ❑ Carl Rogers (1902-87) – humanistic psychology, client-centered psychotherapy
- ❑ Abraham Maslow (1908-70) – humanistic psychology, hierarchy of needs
- ❑ R.D. Laing (1927-89) - studied schizophrenia
- ❑ B.F. Skinner (1904-90) - behaviorist

d. Psychology and Scripture

PSYCHOLOGY	SCRIPTURE
Man is the result of time and chance	Man is created in the image of God
Man is nothing more than material	Man is body (material) and spirit (immaterial)
Man's behavior is amoral	Man is a moral creature responsible to God
Man is basically good	Man is fallen
Man is a victim of his environment	Man is an offender of God's law
Man needs a change in behavior	Man needs a change of heart

- ❑ Disease v. Sin (identification of the problem)
- ❑ Victim v. Offender (responsibility of problems)

- ❑ Need v. Desire (nature of the flesh)
- ❑ Naturalism v. Supernaturalism (source of change)
- ❑ Process of healing v. Repentance (nature of change)
- ❑ Emotion v. Will (key to change)

e. Vocabulary that implies psychological influence

- ❑ The unconscious
- ❑ Repressed memories
- ❑ Working through past hurts
- ❑ Emotional needs
- ❑ Emotional damage
- ❑ Emotional healing
- ❑ Inferiority complex
- ❑ Self-esteem
- ❑ Self-image
- ❑ Positive thinking

E. EXPERIENCE AS A COMPETING AUTHORITY

1. The Nature and Importance of True Christian Experience

a. True regeneration and sanctification are experienced

- ❑ A subjective element that includes the affections (not merely a rational change)
- ❑ Conviction of and sorrow for sin
- ❑ Love for God, Christ and people
- ❑ Love for righteousness and hatred of wickedness
- ❑ Delight in the Word of God
- ❑ Joy and peace
- ❑ cf. Ps. 119:14; John 15:11; Eph. 3:16-19; Col. 3:15; James 4:9

b. John Witherspoon (1723-1794)

[Piety] gives a man the knowledge that is of most service to a minister. Experimental knowledge is superior to all other, and necessary to the perfection of every other kind. It is indeed the very possession, or daily exercise of that which it is the business of his life, and the duty of his office, to explain and recommend. Experimental knowledge is the best sort in every branch, but it is necessary in divinity, because religion is what cannot be truly understood unless it is felt (quoted in Iain Murray, 45).

c. **Jonathan Edwards (1703-1758)**

The gracious and most excellent assistance of the Spirit of God in praying and preaching, is not by immediately suggesting words to the apprehension, which may be with a cold, dead heart; but by warming the heart, and filling it with a great sense of things to be spoken, and with holy affections, that these may suggest words. Thus indeed the Spirit of God may be said, indirectly and mediately, to suggest words to us, to indite our petitions for us, and to teach the preacher what to say; he fills the heart, and that fills the mouth. We know that when men are greatly affected in any matter, and their hearts are very full, it fills them with matter for speech, and makes them eloquent upon that subject; and much more have spiritual affections this tendency, for many reasons that might be given. When a person is in a holy and lively frame in secret prayer, or in Christian conversation, it will wonderfully supply him with matter, and with expressions, as every true Christian knows . . . ('Thoughts on Revival' in *Works*, 1:405).

2. Experience As a Rival to Scripture

a. **Mysticism** – religious knowledge received directly from the divine

b. **The Holy Spirit as a distinct voice separate from the Scriptures**

- ❑ The Holy Spirit manifests His will through feelings, impressions and experiences
- ❑ The Holy Spirit leads by signs and circumstances
- ❑ Dreams, visions, personal prophecies, words of wisdom, and words of knowledge as legitimate means by which the Holy Spirit speaks to Christians today
- ❑ Emphasis on an inner voice: *The Lord told me . . .*

c. **Non-cessationism** – the sign and revelatory gifts are still in operation in the church

- ❑ Tongues, healing, miracles
- ❑ Apostles, prophets, words of wisdom, words of knowledge
- ❑ Response: These were for the church in its infancy, before the written Word was complete - 1 Corinthians 13:8-12; cf. James 1:21-25 (see Napier, p. 55 ff)

d. **Experience as the infallible gauge of God's presence**

- ❑ Ecstatic experiences of peace and joy are indiscriminately received as from God
- ❑ Miraculous and supernatural events are indiscriminately received as evidence of God's presence and blessing
- ❑ Experiences, emotional highs, and supernatural signs are sought rather than obedience

e. **Emphasis on fasting and asceticism as a means to mystical spiritual experience**

3. Consequences of Mysticism

- a. Superficial approach to Scripture and exegesis
- b. Minimizing of sound doctrine and historical theology
- c. Magnified emotional highs and lows
- d. Elitism and spiritual pride
- e. Doctrinal and practical aberrations
- f. Eventually immorality
- g. Deception

One erroneous principle, than which scarce any has proved more mischievous to the present glorious work of God, is a notion that it is God's manner in these days, to guide his saints, at least some that are more eminent, by inspiration, or immediate revelation. They suppose he makes known to them what shall come to pass hereafter, or what it is his will that they should do, by impressions made upon their minds, either with or without tests of Scripture; whereby something is made known to them, that is not taught in the Scripture. By such a notion the devil has a great door opened for him; and if once this opinion should come to be fully yielded to, and established in the church of God, Satan would have opportunity thereby to set up himself as the guide and oracle of God's people, and to have his word regarded as their infallible rule, and so to lead them where he would, and to introduce what he pleased, and soon to bring the Bible into neglect and contempt . . . This error will defend and support errors. As long as a person has a notion that he is guided by immediate direction from heaven, it makes him incorrigible and impregnable in all his misconduct. For what signifies it, for poor blind worms of the dust, to go to argue with a man and endeavor to convince him and correct him, that is guided by the immediate counsels and commands of the great Jehovah? (Edwards, 'Thoughts on Revival' in Works, 1:404)

A sudden strong impression of a text, that seems to have some resemblance to the concern upon the mind, has been accepted by many as an infallible token that they were right, and that things would go

just as they would have them . . . But if impressions or impulses are received as a voice from heaven, directing to such particular actions as could not be proved to be duties without them, a person may be unwarily misled into great evils and gross delusions; and many have been so. There is no doubt but the enemy of our souls if permitted, can furnish us with Scriptures in abundance in this way, and for these purposes (Newton, 79-80).

4. Examples of Mysticism in Church History

- a. Church at Colosse
- b. Gnosticism – 2nd century
- c. Roman Catholic mysticism & monasticism – middle ages
- d. Albigensians – 11th and 12th centuries
- e. Thomas A Kempis (1380-1471) – *The Imitation of Christ*
- f. Certain Anabaptist groups – Reformation
- g. Pietism – 17th & 18th centuries
- h. Brother Lawrence (1605-1691)
- i. George Fox (1624-1691) and the Quakers
- j. Madame Guyon (1648-1717)

5. The Modern Charismatic Movement

a. **Historical roots**

- John Wesley (1703-1791) - Entire sanctification as a 2nd work of grace after salvation

Wesley, above all others, established the basic premises upon which rests the idea of subsequent works of grace after the initial work of conversion. Wesley understood sanctification to be both instantaneous and progressive. Because it is a work of grace received by faith alone, sanctification could be instantaneous. This is what Wesley referred to as entire sanctification or Christian perfection. This second definite, instantaneous work of grace produced a freedom from self-will, a desire for nothing but the holy and perfect will of God, and a continual crying in the inmost soul, 'Father, Thy will be done.' Wesley believed Christians would advance spiritually after experiencing the second work of grace, since their hearts were now ablaze with abounding love for God and humankind, and nothing else. The second blessing was received only by earnest seeking and spiritual openness to the

Spirit of God. A believer knew he or she had experienced the second work of grace by the inner witness he or she received from the Holy Spirit (Moriarty, 25).

- 19th century American revivalism
- Charles Finney (1792-1875) – baptism of the Holy Spirit = entire sanctification

Wesley never taught that the second work of grace was synonymous with the baptism of the Holy Spirit. Wesley used the expression baptism of the Holy Spirit very few times and always in reference to conversion or justifying grace. The first sustained effort to regard the two concepts as synonymous occurred at Charles Finney's Oberlin Collegiate Institute (now Oberlin College). Finney, the father of modern revivalism, equated the second work with the baptism of the Holy Spirit, which he claimed to be the key to an effective ministry (Moriarty, 25).

- Methodist Holiness Movement
- R.A. Torrey (1856-1928) – baptism of the Holy Spirit necessary for service

b. 20th century development

- January 1st, 1901 - Agnes Ozman – speaks in tongues at Bethel Bible School in Topeka
- 1st Wave – 1906 - Azusa Street Revival – the beginning of Pentecostalism
 - (1) Baptism of the Holy Spirit as a second work of grace evidenced by tongues
 - (2) Assemblies of God (AOG) – 1914
 - (3) International Church of the Foursquare Gospel – 1927
 - (4) Latter Rain – 1948
 - (5) Word of Faith Movement (Kenneth Hagin)
- 2nd Wave – 1960 – Charismatic Movement
 - (1) Father Dennis Bennet of St. Mark's Episcopal Church in Van Nuys, CA
 - (2) Pentecostalism invades mainline denominations

(3) Pentecostalism embraced by the Roman Catholic Church

□ 3rd Wave – 1983

(1) Christians who have had Pentecostal-like experiences who are not associated with Pentecostals or Charismatics

(2) C. Peter Wagner

(3) Vineyard Movement

(4) Toronto Blessing – 1994

(5) Brownsville Revival - 1995

□ New Apostolic Reformation

(1) Five-Fold Ministry

(2) Kingdom Now Theology

□ Reformed Charismatics

(1) John Piper

(2) C.J. Mahaney

c. Charismatic Movement and the Occult

□ Faith as a force

□ Dreams and visions

□ Contact with supernatural beings – seeing Christ, angels, dead relatives

□ Prophecy

□ Tongues as unintelligible gibberish

□ Healing

□ Ushering in a new age

□ Rock music

- ❑ Pleading the blood of Jesus – magical incantation
- ❑ Slaying in the Spirit
- ❑ Superstitious handling of the Word of God

6. Recent Developments

- a. Emergent Church (postmodernism)
- b. Contemplative Prayer
 - ❑ Visualization
 - ❑ New Age meditation techniques
 - ❑ Roman Catholic mysticism

7. Ecumenism through Common Experience

8. The Merging of the New Age Movement with Christianity

2 Timothy 4:3-4 *For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.*

2 Thessalonians 2:1-12 *Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, ² That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. ³ Let no man deceive you by any means: for that day shall not come, **except there come a falling away first**, and that man of sin be revealed, the son of perdition; ⁴ Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. ⁵ Remember ye not, that, when I was yet with you, I told you these things? ⁶ And now ye know what withholdeth that he might be revealed in his time. ⁷ For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. ⁸ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: ⁹ Even him, **whose coming is after the working of Satan with all power and signs and lying wonders**, ¹⁰ And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. ¹¹ And for this cause **God shall send them strong delusion, that they should believe a lie**: ¹² That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

2 Corinthians 11:13-15 *For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. ¹⁴ And no marvel; for Satan himself is transformed into an angel of light. ¹⁵*

Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

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