

INTRODUCTION TO THEOLOGY

Outline for Prolegomena

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

Outline for Bibliology

- Session 7: Old Testament Transmission and Canonization
- Session 8: New Testament Transmission and Canonization
- Session 9: Inspiration
- Session 10: Inerrancy



PROLEGOMENA

Deut 29:29

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

SESSION 1 & 2: WHAT IS THEOLOGY?

Outline

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

I. WHAT IS THEOLOGY?

Write a one or two sentence definition of theology:



*"Rational discussion
respecting the deity."
—Augustine*

*"The science of God, and
of the relation between God
and the Universe."
—A.H. Strong*

*"Thinking about God
and expressing those
thoughts in some way."
—Charles Ryrie*

*"The study of Science
of God."
—Millard Erickson*

II. WHO IS A THEOLOGIAN?

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

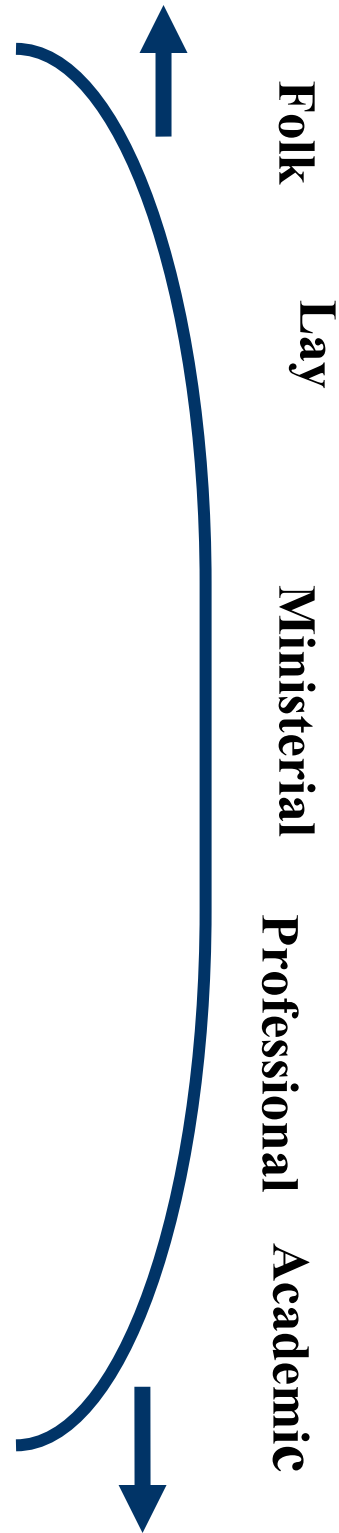
- Why am I here?
- What is life?
- What happens after death?
- What is the difference between right and wrong?
- Why is there something instead of nothing?

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



Five arenas in which we can do theology:

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



I. Folk Theology

- Naïve
- Traditionalistic
- Dogmatic
- Uninformed and unreflective

What are some examples?

II. Lay Theology

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

What are some examples?



III. Ministerial Theology

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

What are some examples?

IV. Professional Theology

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

What are some examples?



V. Academic Theology

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

What are some examples?

"Theology is for everyone. Indeed, everyone needs to be a theologian. In reality, everyone is a theologian — of one sort or another.

And therein lies the problem. There is nothing wrong with being an amateur theologian or a professional theologian, but there is everything wrong with being an ignorant or sloppy theologian."

- Charles Ryrie



HOW DO WE “DO” THEOLOGY EVERYDAY? IN
OTHER WORDS, HOW DOES OUR THEOLOGY
INFLUENCE OUR DAILY ROUTINE?

What Is Theology and Who Is a Theologian?

“Credo ut intelligam”

--Anselm of Canterbury



Introduction to Theology, Fall 2003

III. CATEGORIES OF THEOLOGY

A. Systematic

1. Prolegomena:

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

2. Bibliology:

The study of the _____, _____, _____, and _____ of Scripture.

3. Theology Proper:

The study of God’s _____. Sometimes called _____.

4. Christology:

The study of the _____ and _____ of Christ.

5. Pneumatology:

The study of the person and work of the _____.

6. Anthropology:

The study of the nature of _____ both in its pre-fall and post-fall state.

7. Harmartiology:

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

8. Angelology:

The study of the nature and works of _____ and _____.

9. Soteriology:

The study of _____.

10. Ecclesiology:

The study of the nature of the _____.



11. Eschatology:

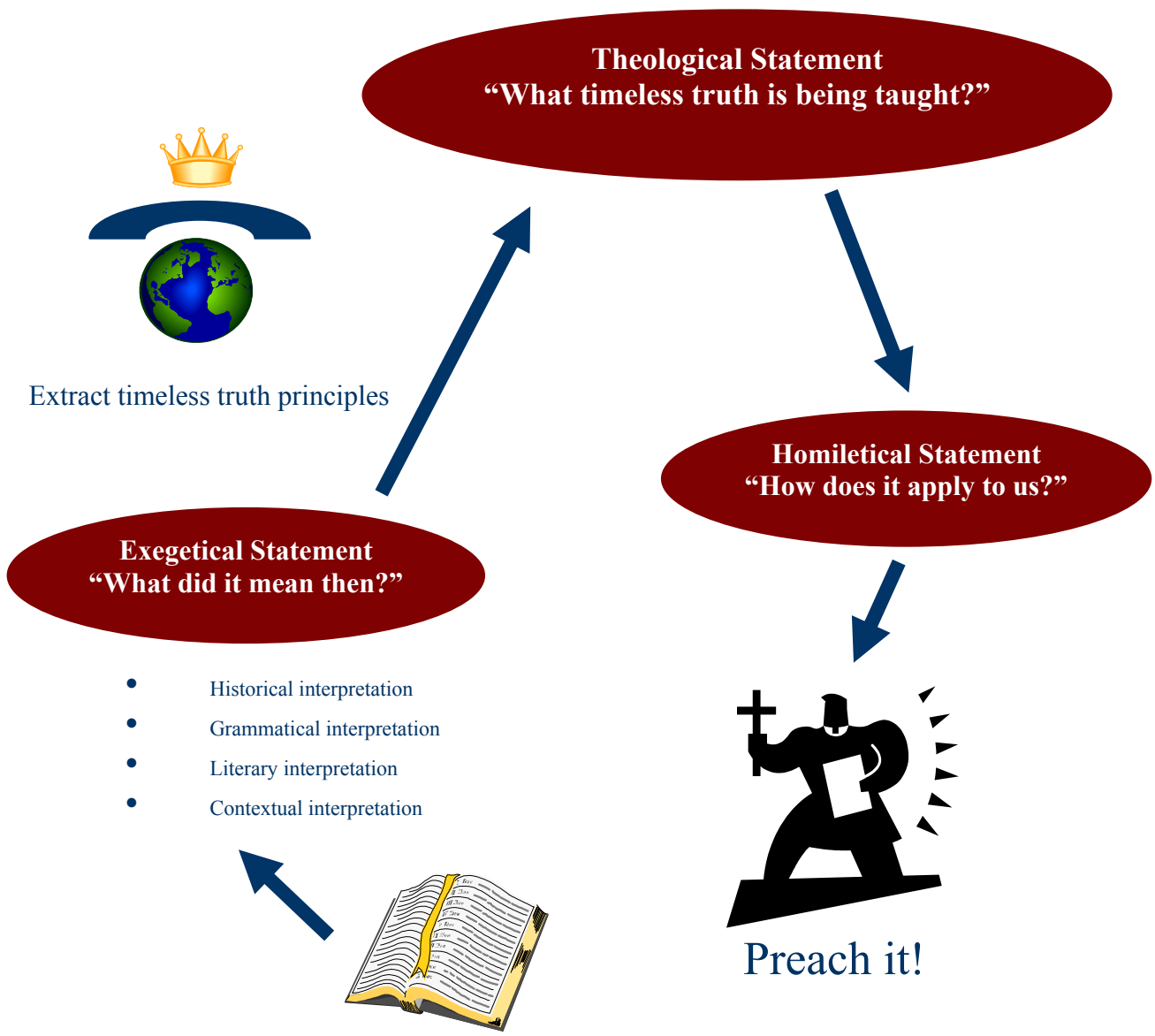
The study of the _____ .

B. Biblical

<i>Biblical</i>	<i>Systematic</i>
<ul style="list-style-type: none"> ◆ Restricts its study to the <i>Scripture</i>. ◆ Examines the <i>parts</i> of Scripture. ◆ Compiles information on a doctrine from <i>a specific writer</i> (e.g., John or Paul) or a <i>particular era</i> (e.g., Abrahamic, Mosaic, prophetic). ◆ Seeks to understand the <i>process</i> as well as the result — the product. 	<ul style="list-style-type: none"> ◆ Seeks truth from <i>Scripture and</i> from <i>any source</i> outside the Bible. ◆ Examines the <i>whole</i> of Scripture. ◆ Compiles information on a doctrine by correlating <i>all the Scriptures</i>. ◆ Seeks to understand the result — the <i>product</i>.

RELATIONSHIP OF CATEGORIES





C. Historical

D. Creedal/Dogmatic

E. Apologetic

F. Philosophical



SESSION 3 & 4: EPISTEMOLOGY

What is Epistemology?

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

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

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

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

Protagoras: Truth is relative. It is only a matter of opinion.

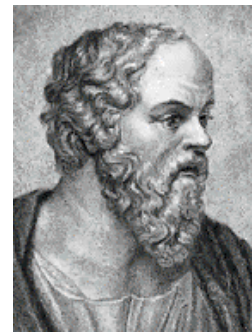
Socrates: You mean that truth is mere subjective opinion?

Protagoras: Exactly. What is true for you is true for you, and what is true for me is true for me. Truth is subjective.

Socrates: Do you really mean that? That my opinion is true by virtue of its being my opinion?

Protagoras: Indeed I do.

Socrates: My opinion is: Truth is absolute, not opinion, and that you, Mr. Protagoras, are absolutely in error. Since this is my



Socrates
Culver Pictures, Inc.



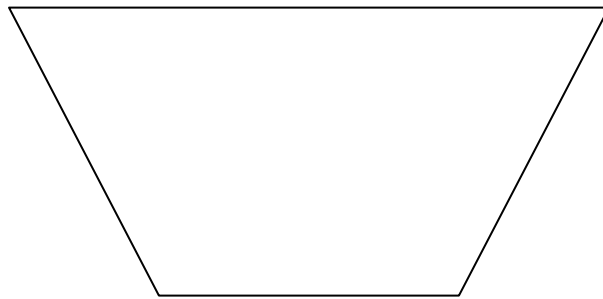
opinion, then you must grant that it is true according to your philosophy.

Protagoras: You are quite correct, Socrates.

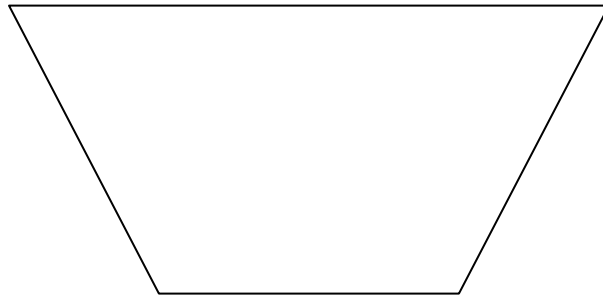
Epistemology: A historical survey—three periods:

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

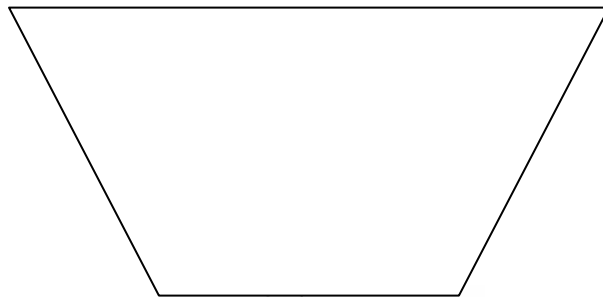
1. Premodern



2. Modern



3. Postmodern



MODERNIST OBJECTIONS TO CHRISTIANITY

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

POSTMODERNIST OBJECTIONS TO CHRISTIANITY

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

“In postmodernism, there is no objective, universal truth; there is only the perspective of the group. . . . In postmodernism, all viewpoint, all lifestyles, all beliefs and behaviors are regarded as equally valid. . . . Tolerance has become so important that no exception is tolerated.”
Charles Colson, *How Now Shall We Live?*, 23

- ⚡ What about those who have never heard?
- ⚡ The church is full of hypocrites.
- ⚡ Why would God send anyone to Hell?
- ⚡ The God of the OT is cruel, partial, and unjust.

A. Modern View of Truth

Correspondence view of truth:

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

Example:

- True statements are that which _____ to _____ reality.
- False statements are those that do not _____ to _____ reality.

Law of non-contradiction applies

$A \neq \neg A$ at the same time and in the same relationship.

Key Motto: Man can know all truth.

B. Postmodern View of Truth



RELATIVISM, SUBJECTIVISM, PRAGMATISM

Relativism: what is right/wrong, true/false is determined by some group.

Subjectivism: what is right/wrong, true/false is determined by each individual.

Pragmatism: Truth is what works.

Example:

Law of non-contradiction does not apply

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

No objective truth

Key Motto: Truth cannot be known.

Religious Spin on Postmodern Epistemology

Universalism:	All will make it to Heaven.
Pluralism:	Many ways to God, most of which are equally valid.
Syncretism:	Assimilation of differing beliefs and practices.
Inclusivism:	Salvation is only through Christ, but Christ may be revealed in other religions.



C. Christian View of Truth

What is the Christian view of truth?

Correspondence view of truth:

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

- ☛ The law of non-contradiction is a foundational necessity to all truth.
- ☛ God cannot even violate this principle since it is a logical impossibility.

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

PRINCIPLES

- ☛ There are truths that _____.
- ☛ These are truths that _____.
- ☛ There are truths that _____.
- ☛ They are binding _____.
- ☛ They are binding _____.
- ☛ They are binding _____.
- ☛ They have _____.



SESSION 5 & 6: TRADITIONS IN THEOLOGY

Three main traditions:

- 1) Roman Catholic
- 2) Eastern Orthodox
- 3) Protestant

Protestant View of Church History



Roman Catholic View of Church History



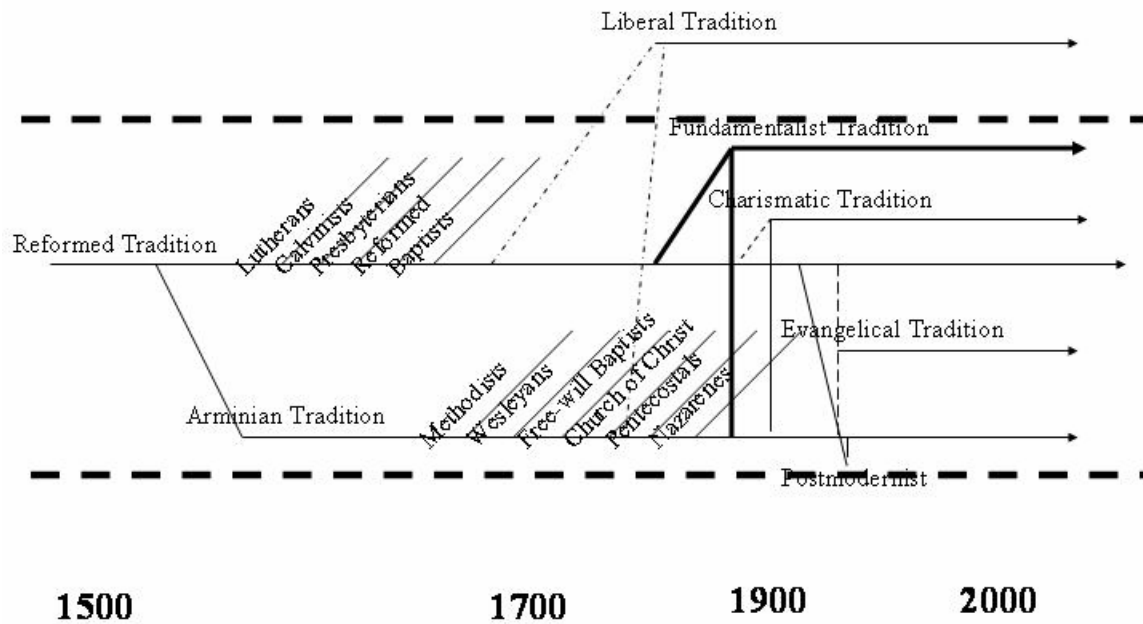
Eastern Orthodox View of Church History

Sub-traditions:

- 1) Reformed
- 2) Arminian
- 3) Liberal
- 4) Charismatic
- 5) Fundamental
- 6) Evangelical



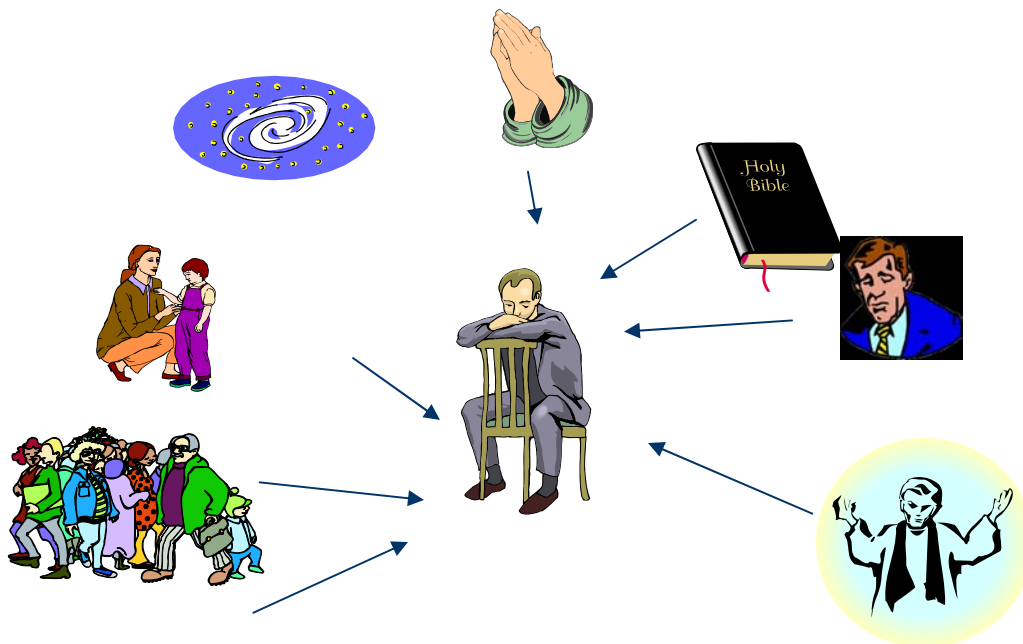
Brief History of the Protestant Movement



SESSION 6 & 7: SOURCES OF THEOLOGY

Five primary sources of theology:

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



1. General Revelation

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

Examples:

Benefits:

Deficiencies:

2. Special Revelation

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

Examples:

Benefits:

Deficiencies:

3. Tradition

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

Examples:

Benefits:

Deficiencies:

*"Tradition is the living faith of
those now dead.*

*Traditionalism is the dead faith
of those now living"*

—Jaroslav Pelikan



4. Experience

Information that comes through personal experience and feelings.

Examples:

Benefits:

Deficiencies:

5. Reason

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

Examples:

Benefits:

Deficiencies:



EXCURSUS: DOES GOD STILL SPEAK TODAY?

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

Three positions:

1. Cessationism

Adherents	<ol style="list-style-type: none"> 1. Charles Ryrie 2. John Walvoord 3. John MacArthur 4. Charles Swindoll 5. Most all of church history
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2. Continuationist

Adherents	<ol style="list-style-type: none"> 1. Wayne Grudem 2. Jack Deere 3. Craig Keener 4. Jack Hayford
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3. Open-But-Cautious

Adherents	<ol style="list-style-type: none"> 1. D. A. Carson 2. Robert Saucy 3. Hank Hanegraff
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KEY TERMS FOR PROLEGOMENA

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



BIBLIOLOGY

Matt 5:18

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

Bibliology Outline:

- Session 7: Old Testament Transmission and Canonization
- Session 8: New Testament Transmission and Canonization
- Session 9: Inspiration
- Session 10: Inerrancy



SESSION 7: OLD TESTAMENT TRANSMISSION AND CANONIZATION

VITALS: BIBLE

Books: 66

Languages: 3

Authors: 40+

Where written: 3 continents

INITIAL QUESTIONS

1. How do we know that the Bible is the same as when it was written?
2. Could there be errors in the Bible?
3. How do we know that the books that we have in the Bible are the right ones?
What about the Apocrypha of the Catholic Bible?
4. I use the NIV, but there are so many different translations. Which translation is the best?

The Bible Testifies of Itself:

1 Pet. 1:25

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

Isa. 40:8

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

Ps. 119:152

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

Ps. 119:89



“Forever, O LORD, Thy word is settled in heaven.”

Ps 119:160

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

John 10:35

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

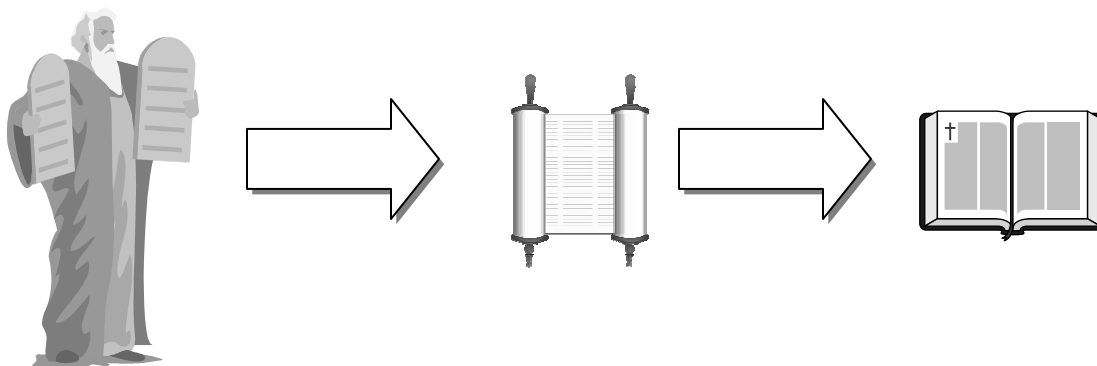
TRANSMISSION OF THE O.T.

Vitals: OT

Number of Books: 39

When written: 1400-400 B.C.

Language: Hebrew (with some Aramaic)



Basic Facts About Transmission

1. We do not have any autographa (original).
2. All transmissions of the Bible were handwritten until the invention of the printing press in the 1450s by Johann Gutenberg.



3. **The most readily available materials to write on were stone, papyri, and leather.**
4. **Manuscripts were subject to wear and tear and it is therefore unlikely that any would survive.**
5. **We do not have many manuscripts of the O.T. that date before 900 A.D.**
6. **Transmission of the text was an extremely difficult task.**

Materials used for transcription:

Papyrus (Gk. *Biblia*, the inner bark of papyrus)

- ↻ Most common writing material of the ancient world
- ↻ Could be preserved well in dry climates
- ↻ New Testament was probably written on papyrus

Vellum

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

Stone—

- ↻ Used in the Old Testament at various times (e.g. the Ten Commandments).
- ↻ Preserved text extremely well.



Manuscripts: Determining their value

Two primary factors add value to extant manuscripts:

1. How close do our copies come to the original?
2. How many copies do we have?

O.T. Manuscripts

Four different types of extant manuscripts of the Old Testament:

1. *Ben Asser Family* (9th & 10th century): a Masoretic family of scribes who preserved the text of the Hebrew Scriptures.
 - a. Cairo Codex made in 950 A.D.
 - b. Leningrad Codex written in 916 A.D. (text behind BHS).
 - c. Alppo manuscript (Codex A)-written before 940 A.D.
2. *Septuagint*: Greek translation of the Old Testament made around 300 B.C.
3. *Targums*: Aramic paraphrases of the Old Testament after 200 A.D.
4. *Dead Sea Scrolls*: Found in 1948. Contained copies or portions of every book in the Old Testament except Esther. **There is a full copy of Isaiah dating back to 135-200 B.C.**



COPYIST ERRORS?

- ⚡ Many times there were errors made by the scribes who copied both the Old and the New Testaments. The different readings among the manuscripts are called variants.
- ⚡ These errors are worked out through a process called “textual criticism.”
- ⚡ Textual criticism is looked down upon by some fundamentalists believing that it amounts to tampering with the text.
- ⚡ Textual criticism is necessary to discover original readings.
- ⚡ Ninety-nine percent of the variants make no theological difference.
- ⚡ Of the one percent that do, none affect any major doctrine.

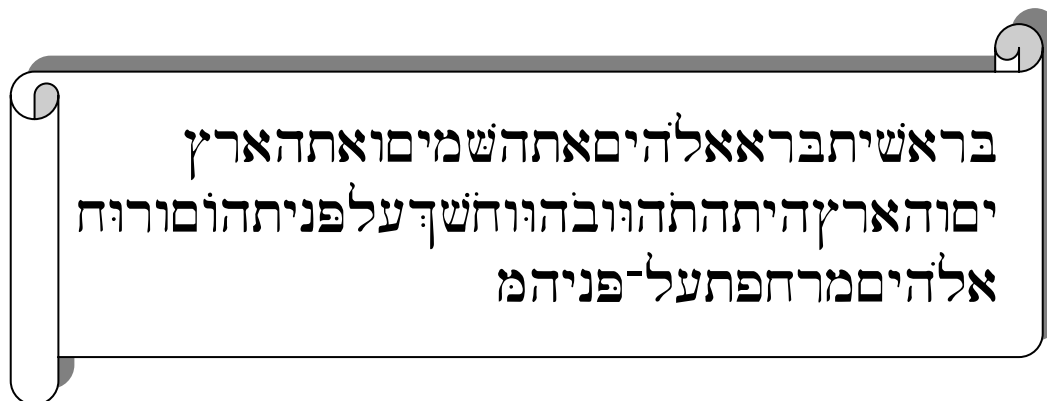
Types of Errors

Unintentional	
1. Mistaken Letter	Similar-looking letters were sometimes interchanged: Ϟ ϟ Θ Ο.
2. Homophony	Substitution of similar-sounding words. Rom 5:1 εχουμεν “We have.” Or εχωμεν “Let us have.”
3. Dittography	A letter or word that was written twice rather than once.
4. Fusion	Incorrect division of words. GODISNOWHERE.
5. Homoioteleuton	An omission caused by two words that have similar endings.
6. Metathesis	Reversal of order of two words. Christ Jesus, Jesus Christ.
Intentional Changes	
Changes in grammar or spelling	Updating in languages
Harmonization	Often the scribe felt at liberty to change apparent discrepancies. (Lk 23:38 and Jn 19:20.
Theological changes and/or additions	In Luke 2:41 οἱ γονεῖς αὐτοῦ “His parents” was changed in some Latin manuscripts to “Joseph and Mary” probably to safeguard the doctrine of the virgin birth by clarifying that Joseph was not Jesus’ biological father. <i>Comma Johanne</i>

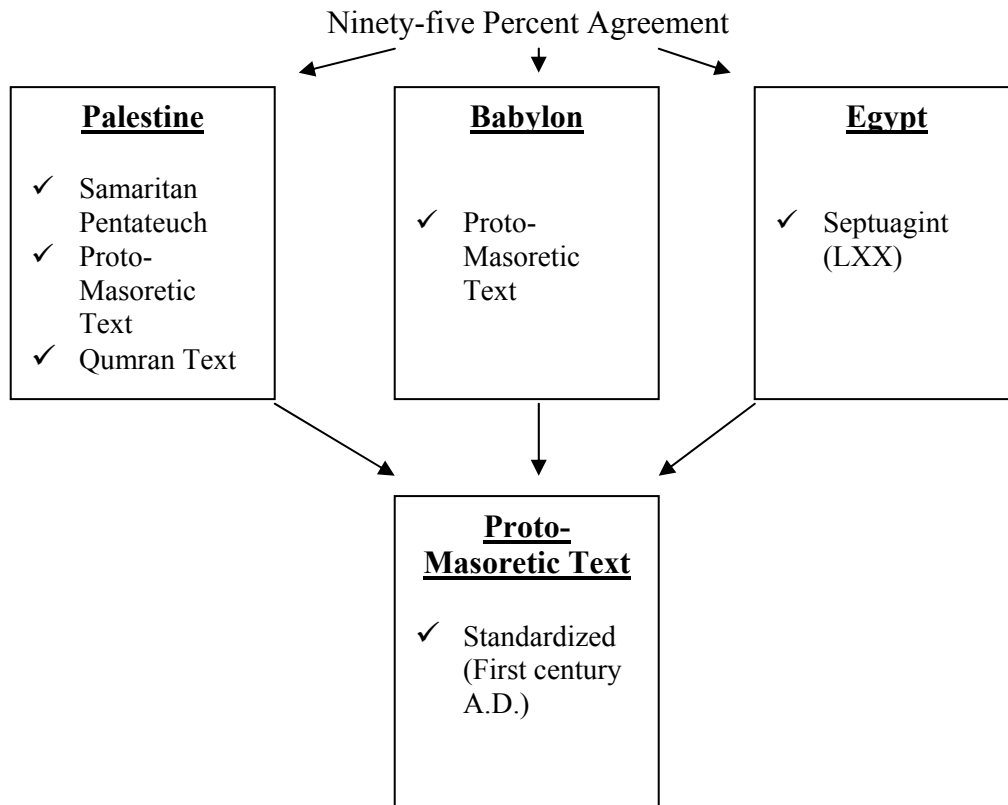
	<p>1 John 5:7-8</p> <p>KJV (TR) 7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.</p> <p>NAS (UBS) 7 For there are three that testify: 8 the Spirit and the water and the blood; and the three are in agreement.</p>
Liturgical Additions	<p>Matthew 6:13 'And do not lead us into temptation, but deliver us from evil. <i>For Yours is the kingdom and the power and the glory forever. Amen.</i></p>

Transmission before 300 B.C.

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



Transmission: 300 B.C. to 500 A.D.



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

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



Various Rules that the Masorites Followed:

1. Only parchments from clean animals could be used.
2. Each column of the scroll was to have no fewer than forty-eight and no more than sixty lines whose breadth must consist of thirty letters.
3. The ink was to be black, prepared according to a specific recipe.
4. No word or letter was to be written from memory.
5. There was to be a space of a hair between each consonant and the space of a consonant between each word.
6. The scribe must wash himself entirely and be in full Jewish dress before beginning to copy the scroll.
7. He could not write the name YHWH with a newly dipped brush, nor take notice of anyone, even a king, while writing the sacred name.

CANON OF THE O.T.

Canon— Lit. “rule” or “measuring rod.”

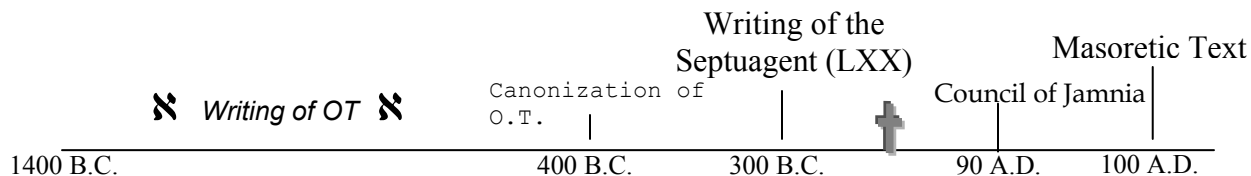
Refers to the accepted books of the Old and New Testaments.



Fables and Facts About Canonicity¹

Common Misconceptions Concerning the Canon	Facts Concerning the Canon
<ol style="list-style-type: none"> 1. <i>Age determines canonicity.</i> 2. <i>Language determines canonicity.</i> 3. <i>Agreement with the Torah determines canonicity.</i> 4. <i>Religious value determines canonicity.</i> 5. <i>The religious community determines canonicity.</i> 6. <i>If a prophet or Apostle wrote it, it is canonical.</i> 	<ol style="list-style-type: none"> 1. <i>Canonicity is determined by God.</i> 2. <i>Canonicity is recognized by men of God.</i> 3. <i>Inspiration determines canonicity: If it is inspired, it belongs in the canon.</i>

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



¹ Adapted from Norman Geisler *A General Introduction to the Bible* (Chicago: Moody, 1986), 208-211.

References to the O.T. Canon in the N.T.

The Law:

Luke 16:17 “But it is easier for heaven and earth to pass away than for one stroke of a letter of the *Law* to fail.”

The Law and the Prophets:

Matthew 5:17 “Do not think that I came to abolish the *Law or the Prophets*; I did not come to abolish but to fulfill.”

The Law, Prophets, and the Psalms:

Luke 24:44 “Now He said to them, ‘These are My words which I spoke to you while I was still with you, that all things which are written about Me in the *Law of Moses and the Prophets and the Psalms* must be fulfilled.’”

Note: Up until the first century A.D. there does not seem to be any formal recognition of the Old Testament “canon.” The people of the time simply knew by tradition which books were inspired and which were not.

Four tests for O.T. Canonicity

1. Does the New Testament attest to its authority?

Luke 24:44

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

Matt 7:12

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



"Since Jesus is the Messiah, God in human flesh, He is the last word on all matters. He had the divine authority to endorse all Scripture or only some of it. He universally affirmed all Scripture, in every part, as the Divine Word of God."

- Don Stewart

2. Do extrabiblical Jewish writers affirm them?

Josephus—

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

Babylonian Talmud—

"After the latter Prophets Haggai, Zachariah, and Malachi, the Holy Spirit departed from Israel."

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

Council of Jamnia (A.D. 90)—

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

3. Is the book consistent with other revelation?

4. Was it written by a prophet or someone of divine authority?



O.T. APPENDIX: THE APOCRYPHA

Categories within the Apocrypha

Historical	Religious	Wisdom	Apocalyptic
1 Esdras	Tobit	Sirach	2 Esdras
1 Maccabees	Judith	Wisdom of Solomon	
2 Maccabees	Susanna	Baruch	
	Additions to Esther	Prayer of Manasseh	
	Bel and the Dragon	Epistle of Jeremiah	
		Prayer of Azariah	

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

Arguments for their inclusion:

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

Arguments for their exclusion:

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



SESSION 8: NEW TESTAMENT TRANSMISSION AND CANONIZATION

Vitals: N.T.

Number of Books: 27

When written: 45-95AD

Language: Greek

TRANSMISSION OF THE N.T.

Materials:

1. Papyrus
2. Vellum
3. Codex

*"When you come bring the cloak which
I left at Troas with Carpus, and the
books, especially the parchments."*

-Paul (2 Tim. 4:13)

Three types of evidence:

1. Original Greek—5,400

Name	Contents	When Written	When Discovered
John Ryland Papyri	John 18:31-33, 37-38	125 A.D.	1920s
Chester Betty	All four Gospels & Acts (P45), Almost all Paul's epistles and Heb. (P46), Rev. (P32)	200s	1930s
Bodmer Papyri	John (P66), 1 & 2 Pet. and Jude (P72), Luke & John (P75)	175-200 A.D.	1950s & 60s



Codex Sinaiticus	Entire N.T.	350 A.D.	1800s
Codex Vaticanus	Almost entire N.T. (Heb. 9:15-Rev. excluded along with some of the Pastoral Epistles)	350 A.D.	1800s
Codex Alexandrius	Entire N.T.	Fifth-century	1757
Codex Washingtonianus	All four Gospels	Fourth-century	1906

2. Early Church Fathers

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

3. Translations

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

25,000 handwritten copies of the N.T.



Comparison between the Bible and Other Reliable Ancient Manuscripts

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

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

CANON OF THE NEW TESTAMENT

40-100 A.D.

1. Certain N.T. authors/books attest to the acceptance of the authority of the words of the Apostles and of Christ:



Heb. 1:1-2:

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

2 Thess. 2:15:

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

1 Cor. 14:37:

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

Gal. 1:8-9:

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

1 Thes. 2:13:

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

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

2 Pet. 3: 15-16:

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

1 Tim. 5:18:

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

Rev. 1:3:

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

100-300 A.D.

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

- ☞ They quote them as Scripture.
- ☞ They draw a clear distinction between their writings and that of Scripture.



- ☞ Marcion (c. 140 A.D.), a Gnostic heretic, devised his own canon which excluded the entire O.T. and included only Luke (except chapter 1 and 2) and the Pauline epistles (excluding the pastoral epistles).
- ☞ Origen (185-254 A.D.) writes commentaries on most of the books of the N.T. emphasizing their inspiration.

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

300-400 A.D.

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

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

- ☞ Homologoumena: Universally agreed-upon books were the four Gospels, Acts, Letters of Paul (which included Hebrews), 1 Pet., 1 John, and Rev.
- ☞ Antilogomena: Books that were accepted by the majority (including Eusibius), but disputed by some: James, 2 Peter, 2 & 3 John, and Jude.
- ☞ Pseudepigrapha: *Acts of Paul*, the *Didache*, and the *Shepherd of Hermas*.



THE NEW TESTAMENT CANON DURING THE FIRST FOUR CENTURIES

BOOK	INDIVIDUALS																	CANONS					TRANSLATIONS			COUNCILS		
	PSEUDO BARNABAS (c. 70-120)	CLEMENT OF ROME (c. 93-97)	IGNATIUS (c. 110)	POLYCARP (c. 110-50)	HERMAS (c. 115-40)	DIDACHE (c. 120-50)	PAPAS (c. 130-40)	IRENEAEUS (c. 130-202)	DIOGNETIUS (c. 150)	JUSTIN MARTYR (c. 150-55)	CLEMENT OF ALEXANDRIA (c. 150-215)	ORIGEN (c. 150-220)	CYRIL OF JERUSALEM (c. 185-234)	EUSEBIUS (c. 225-40)	TERTULLIAN (c. 200-400)	AUGUSTINE (c. 400)	MARCION (c. 140)	MURATORIAN (c. 170)	APOSTOLIC (c. 200)	CHEMNIAN (c. 300)	ATHANASIUS (367)	TAITIAN DIATHESSARON (c. 170)	OLD LATIN (c. 200)	OLD SYRIAC (c. 400)	NICEA (c. 325-40)	HIPPO (393)	CARTHAGE (397)	CARTHAGE (419)
Matt.	X	X	X	X	X	O	X	X	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Mark	X		X	X		O	X	X	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Luke	X		X	X	X	O	X	X	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
John		X	X		X	O	O	X	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Acts			X	X		O	X	X	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Rom.		X	X	X		O	X	O	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
I Cor.		O	X	X	X	O	X	O	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
II Cor.			X	X		O	X	X	O	X	X	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Gal.			X			O	X	X	O	X	X	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Eph.	X	X	X	X		O	X	X	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Phil.			X	X	X	O			O	X	X	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Col.			X	X		O	X	X	O	X	X	O	O	O			O	O	O	O		O	O	O	O	O	O	O
I Thess.			X	X	X	X	O	X	X	X	X	O	O	O			O	O	O	O		O	O	O	O	O	O	O
II Thess.			X	X			O	X	X	X	X	O	O	O			O	O	O	O		O	O	O	O	O	O	O
I Tim.		X	X	X	X	X		O	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
II Tim.		X	X			X		X	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Titus		X	X			X	X	O	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Philemon			X								O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Heb.	X	X		X		X		O	X	?	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
James		X		X							O	?	O	O			O	O	O	O		O	O	O	O	O	O	O
I Peter	X		X	X		O	X	O	X	O	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
II Peter	X	X								?	O	?	O	O			O	?	O	O		O	O	O	O	O	O	O
I John			X	X		O		O	X		O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
II John			X			X				?	O	?	O	O			O	O	?	O		O		O	O	O	O	O
III John										?	O	?	O	O			O	O	?	O		O		O	O	O	O	O
Jude						X		O	X		O	?	O	O			O	O	O	O		O		O	O	O	O	O
Rev.			X	X	O	O	X	O	X	O	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O

X = Citation or allusion
 O = Named as authentic
 ? = Named as disputed

² Taken from Geisler and Nix, *A General Introduction to the Bible* (Libronix, 2001), 293.



3. *Athanasiaus, a fourth-century bishop of Alexandria, sent out a cyclical letter affirming the 27 books of the N.T. (367). This is the first formal attestation to our current canon.*

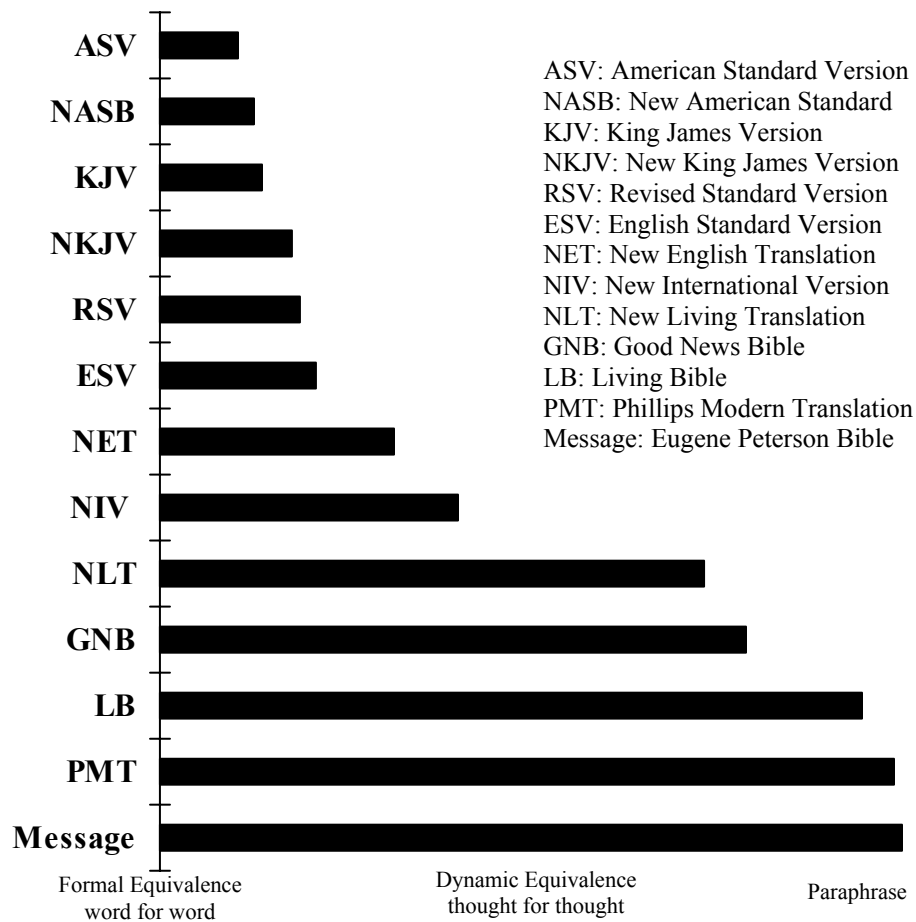
4. *Council of Hippo (393) and Council of Carthage (397) both affirmed our current N.T. canon. They forbade any from claiming any other writing as Scripture.*

<p>Suggested Criteria Used by the Church in the Canonization Process</p>	<ol style="list-style-type: none"> 1. Was it written by an apostle, or at least someone of recognized authority (“under the apostolic umbrella”)? 2. Did it agree with the canon of truth? Did it contradict known Scripture? 3. Did the church accept it? 4. Does it have a self-authenticating nature?
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APPENDIX: TRANSLATION THEORIES

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



SESSION 9 & 10: INSPIRATION AND INERRANCY OF SCRIPTURE

INSPIRATION

American Heritage Dictionary:

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

***“Sine qua non
of evangelical
theology”***

***“The watershed issue of
contemporary
evangelism”***

2 Tim. 3:16-17

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



θεόπνευστος = θεός (*theos*) πνευστος (*pneustos*)

Lit. "God breathed"

2 Pet. 1:20-21

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

Wrong Interpretation	Right Interpretation
Refers to the interpretation of the revelation to the <i>readers</i> so that they might <i>read</i> the Scriptures correctly.	Refers to the interpretation of the revelation to the <i>author</i> so that he might <i>write</i> the Scriptures correctly.

φερόμενοι (*pheromenoi*)

1. Lit: "to carry," "to bear," "to guide," or "to drive along."
2. Used of a ship being carried by the wind (Acts 27:17).
3. Passive participle.



THEORIES OF INSPIRATION

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

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

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

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

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

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



THEORIES OF REVELATION AND INSPIRATION³

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

* In words as parts of a whole sentence or proposition

WHERE DOES INSPIRATION LIE?

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

³ Adapted from Geisler, Norman *A General Introduction to the Bible* (Chicago: Moody, 1996), 190.

Draw the Chart represented on the PowerPoint slide



The Theology Program, Fall 2003

Examples of the Human Element within Scripture

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

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

Inspiration is . . .

- ✓ Verbal: Extends to the very words of Scripture, not just teachings.
- ✓ Plenary: Extends to everything in the Bible, not just parts that speak on matters of faith and practice.



INERRANCY

Definition of Inerrancy:

The doctrinal teaching that the Scripture in the autographa is true in all that it teaches.

DEFENSE OF INERRANCY

Deductive Defense:

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

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

Conclusion: Scripture is truthful and therefore beyond error.

Objection # 1 (deductive)

“To err is human”

Premise #1: Human beings err.

Premise #2: The Bible is a human book.

Conclusion: The Bible errs.

Response

Premise #1: Human beings err.

Premise #2: Christ is a human being.



Conclusion: Christ errs (?).

The fallacy of this argument lies in premise that to err is human.
Human beings *must* err
 OR
Human being *can* err.
Error is not a foregone necessity of humanity.

Christ
 100% human 100% God

Scripture
 100% human 100% God

Objection # 2 (inductive)

The Bible contains errors.

Therefore, the Bible errs.

<p>ALLEGED ERROR #1 (2 Sam. 10:18 vs. 1 Chron. 19:18)</p>	
<p>2 Samuel 10:18 But the Arameans fled before Israel, and David killed 700 charioteers of the Arameans and 40,000 horsemen and struck down Shobach the commander of their army, and he died there.</p>	<p>1 Chronicles 19:18 The Arameans fled before Israel, and David killed of the Arameans 7,000 charioteers and 40,000 foot soldiers, and put to death Shophach the commander of the army.</p>
<p>SOLUTION <i>Possible Error in Transcription</i></p>	



ALLEGED ERROR #2 (Matt. 28:2, Mark 16:5 vs. John 20:12, Luke 24:4)	
Matthew 28:2 And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it.	John 20:12 And she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying.
SOLUTION <i>Faulty Assumption</i> If there were two angels, there was also one. No contradiction is present. There is no rule that the Gospel writer cannot differ in what they choose to include.	

ALLEGED ERROR #3 (Matt 26:34, 74-75; Mark 14:30, 72)	
Matthew 26:34 Jesus said to him, “Truly I say to you that this <i>very</i> night, before a rooster crows, you will deny Me three times.”	Mark 14:30 And Jesus said to him, “Truly I say to you, that this very night, before a rooster crows twice, you yourself will deny Me three times.”
SOLUTION <i>Faulty Assumption</i> One writer can be more detailed than another.	

Facts about inerrancy:

1. The Bible does speak in accommodating language (e.g. “The sun went down”).
2. The Bible does use round numbers (7,000 killed, instead of 6,899).
3. The Bible does use free quotations (Old Testament in the New).
4. The Bible does summarize (Sermon on the Mount is longer in Mathew than in Luke).
5. Consideration must be made of the genre of the individual books (Proverbs 22:6).



Other Objections to Inerrancy:

1. It is useless to speak about inerrancy in the original manuscripts when we do not have the originals.
2. The term inerrancy is not found in the Bible.
3. Inerrancy overemphasizes the divine aspect of Scripture and negates the human.



KEY TERMS FOR INSPIRATION AND INERRANCY

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

