

Bibliology – The Doctrine of the Bible
Section 1 - Part 1
The Doctrine of Scripture

By Pastor Conway Campbell

Bibliology—Doctrine of the Bible

1. I believe that God has given His complete written word in the 66 books of the Bible (39 in the Old Testament and 27 in the New Testament).
1. That scripture was given to mankind through the inspiration of the Holy Spirit to the God selected human authors (2 Pet. 1:21; 2 Tim. 3:16).
1. The scriptures take on the personal style and vocabularies of the human authors, however it is completely God-breathed, and inspired (**2 Tim. 3:16; Heb. 1:1; Acts 3:21**) and thus the bible is complete, infallible and inerrant as it stands (**Mat. 5:18; John 10:35**).
1. That the inspiration of Scripture was verbal and plenary (**Matt. 5:18**).
1. The scriptures as it stand is the only communication from God for the believer's faith and conduct.
1. The scripture was complete with the writing of the book of Revelation. (**Rev. 22:18-19**). There is no new Revelation, therefore nothing is to be added to scripture.
1. I believe that the Bible should be interpreted literally using historical, grammatical and theological methods.
1. The scripture cannot be interpreted without its meanings being revealed by the Holy Spirit (**1 Cor. 2:9-16**).
1. I believe that the scripture is Dispensational. God's revelation has been progressive in nature (**Heb. 1:1; John 1:17**).

Bibliology Outline

1. Is the Bible truly God's word?
2. What is meant by inspiration of the scriptures?
3. Does the Bible have any errors, contradictions or discrepancies?
4. What is canonicity?
5. Is there any proof for the inerrancy and inspiration of scripture?
6. How do we know the difference between terms such as revelation, inspiration, illumination and interpretation?
7. What is the difference between a dynamic equivalent, a fluid equivalent, and a paraphrase version of the Bible?
8. Are some translations better or more inspired than others?
9. Are some translations more honoring to Christ or more easily memorized?
10. What is meant by textual criticism?
11. What is meant by gender neutral or gender sensitive translations of the Bible?

Bibliology Test

1. The neo-orthodox view of the Bible says that the scriptures
 - a. Are the literal word of God
 - b. Contain the word of God
 - c. Are not the word of God
 - d. Are not the only books that are the word of God
 - e. Have nothing to do with God
2. The term inerrancy refers mainly to
 - a. The character of God
 - b. Figures of speech used in the Bible
 - c. The accuracy of the Bible
 - d. The history of the Bible
 - e. None of the above
3. The term canon literally means
 - a. A collection
 - b. A measuring rod
 - c. A group
 - d. A council
 - e. A large weapon
4. The number of Greek New Testament manuscripts that exist today are
 - a. 100
 - b. 500
 - c. 3000
 - d. 5000
 - e. Too numerous to count

5. In the Roman Catholic Bible, the book of Daniel contains
 - a. 12 chapters
 - b. 13 chapters
 - c. 14 chapters
 - d. None of the above
 6. How many total books in the Roman Catholic Bible?
 - a. 73
 - b. 75
 - c. 78
 - d. Still adding books
 7. How many total books in the Greek Orthodox Bible?
 - a. 66
 - b. 78
 - c. 80
 - d. I don't know
-
1. Who said the following quote about the extra books of the Bible? "The church reads for example of life and instruction of manners but not to establish any doctrine"?
 - a. Anabaptists
 - b. Presbyterians
 - c. The church of England
 - d. Methodist
 2. The Greek translation of the Old Testament is known as:
 - a. A faulty translation
 - b. The apocrypha
 - c. The Septuagint
 - d. The LXX
 - e. Both c and d
 3. The term apocrypha refers to:
 - a. The book of Revelation
 - b. A collection of books written 200 years before Christ
 - c. The coming of anti-Christ
 - d. Things that are hidden
 - e. Both b and d
 4. Special revelation is defined as God making Himself known through:
 - a. Christophanies
 - b. Theophanies
 - c. Dreams and visions
 - d. Angels
 - e. Christ and the Bible
 - f. All of the above
 5. The work of the Spirit in helping us to understand scripture is referred to as:
 - a. Revelation
 - b. Illumination
 - c. Inspiration
 - d. Animation
 - e. Indoctrination
 6. The term hermeneutics refers to:
 - a. The study of angels
 - b. The study of Christ
 - c. The study of interpretation
 - d. The study of man
 - e. None of the above
 7. In the writing of the final product of scripture, one can say that God:
 - a. Dictated all his words to the human authors
 - b. Accommodated himself to popular scientific views
 - c. Inspired only the thoughts and concepts
 - d. Inspired every word and pen stroke
 - e. None of the above
-
1. That there are only 66 books in the Bible:
 - a. Was decided during the time of the reformation
 - b. Has been changed throughout church history
 - c. Was decided at the council of Nicaea
 - d. Was recognized by Christians in all generations
 1. The chapter and verse divisions in the Bible are:
 - a. Identical in every translation

- b. Inspired by God
 - c. Produce the same number of chapters in every Bible
 - d. Added by man for ease of locating different passages
 - e. None of the above
2. The discovery of the dead sea scrolls help to authenticate:
- a. The inspiration of the Bible
 - b. The preservation of the Bible
 - c. The unreliability of the Bible
 - d. The Septuagint can't be trusted
3. This test tells me that I have a lot to learn about Bibliology
- a. True
 - b. False
 - c. Possibly
 - d. All of the above

Introduction to Bibliology

- 1. The importance of the study

**Bibliology – The Doctrine of the Bible
Section 1 - Part 2
The Doctrine of Scripture**

1. The revelation of scripture

a. _____ revelation

a. _____

ii. _____

iii. _____

a. _____ revelation

a. _____

ii. _____

1. Words used to describe God's word

- a. Bible
- a. Scriptures
- a. The Word of God
- a. The Oracles of God
- a. Testament
- a. The Law
- a. The Law and the prophets
- a. Other terms used of the Old Testament

1. "Law" - occurs twenty-five times. In the broad sense it refers to any "instruction" flowing from the revelation of God as the basis for life and action. In the narrow sense it denotes the Law of Moses, whether the Pentateuch, the priestly law, or the Deuteronomic law.

2. "Word" - is any word that proceeds from the mouth of the Lord. It is a general designation for divine revelation.

3. "Laws" - pertain to particular legal issues ("case laws") that form the basis for Israel's legal system. God himself is the Great Judge.

4. "Statute(s)" - derives from the word that means "witness," "testify"; "testimony" is often synonymous with "covenant". The observance of the "statutes" of the Lord signifies loyalty to the terms of the covenant between God and Israel.

5. "Command(s)" - is a frequent designation for anything that the Lord, the covenant God, has ordered.

6. "Decrees" - is derived from the root for "engrave," "inscribe." God reveals his royal sovereignty by establishing his divine will in nature and in the covenant community.
7. "Precepts" - occurs only in the book of Psalms and appears to be synonymous with "covenant" (103:18) and with the revelation of God (111:7). Its root connotes the authority to determine the relationship between the speaker and the object.
8. "Word" or "promise" - may denote anything God has spoken, commanded, or promised.

a. Metaphorical terms used to describe the Bible

1. Bread (Deut. 8:3)
2. Honey (Psalm 19:10; 119:103)
3. Gold (Pro 25:12)
4. Light (Psalm 119:105)
5. Fire (Jer 23:29)
6. Hammer (Jer 23:29)
7. Seed (Luke 8)
8. Water (Ephesians 5:26)
9. Sword (Ephesians 6)
10. Milk – simple truths (Hebrews 5)
11. Milk – sustaining truth (1 Peter 2:1-2)

**Bibliology – The Doctrine of the Bible
Section 2 - Part 1
Evidences for the Inspiration of Scripture**

1. What is meant by _____ of the scripture?

a. Inspiration in English

a. Inspiration in the Greek

a. Inspiration Biblically

“God’s superintendence of the human authors of Scripture so that using their own individual personalities, they composed and recorded without error His revelation to man in the words of the original autographs.”

1. The word “superintendence” refers to the guiding relationships God had with the human authors of Scripture guaranteeing the accuracy of what was written.

1. The word “composed” shows that the writers were not simply stenographers who wrote what God dictated to them. They were actively involved using their own personalities, backgrounds, and God’s working in their lives. But again, what was composed had the superintendence of God over the material written.

1. “Without error” expresses what the Bible itself claims to be true about itself.

1. Though our translations of the Bible are tremendously accurate, being based on thousands of manuscript witnesses, inspiration can only be ascribed to the original autographs, not to manuscript copies or the translations based on those copies.

a. Inspiration as _____ by scholars

1. Benjamin B. Warfield: “Inspiration is, therefore, usually defined as a supernatural influence exerted on the sacred writers by the Spirit of God, by virtue of which their writings are given Divine trustworthiness.”
2. Edward J. Young: “Inspiration is a superintendence of God the Holy Spirit over the writers of the Scriptures, as a result of which these Scriptures possess Divine authority and trustworthiness and, possessing such Divine authority and trustworthiness, are free from error.”
3. Charles C. Ryrie: “God superintended the human authors of the Bible so that they composed and recorded without error His message to mankind in the words of their original writings.”

4. Millard J. Erickson: "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."

1. What are the elements necessary for inspiration to take place?

- a. God's causality

- a. The prophetic agency

- a. The actual text of scripture

**Bibliology – The Doctrine of the Bible
Section 2 - Part 2
Evidences for the Inspiration of Scripture**

1. Biblical _____ Supporting Inspiration

- a. The fact of Inspiration
- a. The extent of Inspiration
- a. The value or purposes of Inspiration
 - 1. Teaching
 - 1. Reproof
 - 1. Correction
 - 1. Training in righteousness

1. What are the _____ for inspiration?

- a. The internal test
 - 1. It's written by credible people
 - 1. The testimony of reliable witnesses
- a. The External test
 - 1. The Historicity of the book
 - 1. The continuity of the Bible
 - 1. It's unique revelation
 - 1. Fulfilled prophecy
- a. Messianic prophecies
 - Born of a woman (Gen. 3:15; Gal. 4:4).
 - Born of a virgin (Isa. 7:14; Matt. 1:18-25).
 - A descendant of Abraham (Gen. 12:1-3; 22:18; Matt. 1:1; Gal. 3:16).
 - From the tribe of Judah (Gen. 49:10; Luke 3:23,33).
 - Of the house of David (2 Sam. 7:12; Jer. 23:5; Matt. 1:1; Luke 1:32).
 - Born in Bethlehem (Micah 5:2; Matt. 2:1; Luke 2:4-7).
 - His way prepared by a forerunner (Isa. 40:3-5; Mal. 3:1; Matt. 3:1-3; Luke 3:3-6).
 - Anointed by the Holy Spirit (Isa. 11:2; Matt. 3:16-17).
 - Preaching ministry (Isa. 61:1-3; Luke 4:17-21).

- Speaking in parables (Ps. 78:2-4; Matt. 13:34-35).
- Healing ministry (Isa. 35:5-6; Matt. 9:35).
- A prophet (Deut. 18:18; John 6:14; Acts 3:20-22).
- A priest (Ps. 110:4; Heb. 5:5-6).
- Time of His appearance and death (Dan. 9:24-27; Luke 19:44).
- Triumphal entry (Zech. 9:9; John 12:12-16).
- Betrayal price (Zech. 11:12-13; Matt. 26:15; 27:7-10).
- Abandoned by His disciples (Zech. 13:6-7; Matt. 26:31; Mark 14:50).
- Silent before His accusers (Isa. 53:7; Matt. 27:12-14).
- Beaten and spat upon (Isa. 50:6; Matt. 26:67).
- Mocked (Ps. 22:7-8; Luke 23:35).
- Hands and feet pierced (Ps. 22:16; John 19:16-18).
- Crucified with transgressors (Isa. 53:12; Mark 15:27-28).
- Lots cast for His garments (Ps. 22:18; John 19:23-24).
- Cry from the cross (Ps. 22:1; Matt. 27:46).
- No bones broken (Ps. 24:20; John 19:31-36).
- Pierced in His side (Zech. 12:10; John 19:34,37).
- Buried with the rich (Isa. 53:9; Matt. 27:57-60).
- Resurrection and exaltation (Ps. 16:10; Isa. 52:13; 53:10-12; Acts 2:25-32).
- Ascension into heaven (Ps. 68:18; Acts 1:9; Eph. 4:8).
- Seated at the right hand of God (Ps. 110:1; Heb. 1:3).

a. General prophecies

Bibliology – The Doctrine of the Bible Section 2 - Part 3 Evidences for the Inspiration of Scripture

1. What are the _____ for inspiration?

a. The _____ test

1. It's written by credible people

1. The testimony of reliable witnesses

a. The _____ test

1. The Historicity of the book

1. The continuity of the Bible

1. It's unique revelation

1. Fulfilled prophecy

a. Messianic prophecies

a. General prophecies

1. Its proven accuracy

1. Alleged _____ found in the Bible

a. Grapes are mentioned in Egypt

a. The bricks of Pithom

a. The Hittites

a. Sargon king of Assyria

a. The worldwide flood

a. Jericho's destruction

1. Numerous other Biblical criticisms

8. The Divine origin as confirmed by _____

a. The Bible teaches the earth is free floating?

a. The Bible teaches that the earth is round

a. The Bible teaches there are billions of stars

a. The Bible teaches the process of rain, evaporation and condensation

a. The Bible speaks of the necessity of sanitation

a. The Bible teaches the necessity of quarantine

a. The Bible teaches that the life is in the blood

a. The Bible teaches us about oceanography

9. The Divine origin as confirmed by its _____ impact

The Bible's Pedigree

The Bible is, we plainly see
Then it must have a pedigree.
It either is a Book divine,
Or men to make it did combine
Suppose the latter, then they must
Either be wicked men or just;
Take either case and you will see
A proof of its divinity

If wicked men composed this Book
Surely their senses they forsook;
For they the righteous men defend
And curse the bad from end to end
If righteous, then they change their name,
For they the authorship disclaim,
And often say, "Thus saith the Lord"
And testify, "It is His word."
If it be not, they tell a lie
And all their righteousness deny.

Bibliology – The Doctrine of the Bible
Section 3 - Part 1
Divergent Views on the Inspiration of Scripture

Questions to answer in this section

1. When people say they believe the Bible is inspired, do they also mean it is infallible?
2. What is the natural view of inspiration?
3. What is the spiritual view of inspiration?
4. What is mean by partial and degree inspiration?
5. What is the Neo Orthodox view of inspiration?
6. How do the cults typically view the inspiration of the Bible?
7. How is the Roman Catholic view of inspiration different than evangelicals?
8. Is it possible that the Bible was dictated?
9. What is the mystical view of inspiration?
10. What is the conservative evangelical view of inspiration?

10. _____ Views of Inspiration

- a. Natural Inspiration

- a. Spiritual inspiration

- a. Degree Inspiration

- a. Partial Inspiration

- a. Conceptual Inspiration

- a. Divine Dictation view of inspiration

- a. Neoorthodox view of inspiration

Bibliology – The Doctrine of the Bible
Section 3 - Part 2
Divergent Views on the Inspiration of Scripture

Questions to answer

1. When people say they believe the Bible is inspired, do they also mean it is infallible?
2. What is the natural view of inspiration?
3. What is the spiritual view of inspiration?
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10. What is the conservative evangelical view of inspiration?

False views of inspiration (continued)

g. The mystical view of inspiration

a. The Cultism view of inspiration

a. The Roman Catholic view of inspiration

a. The Conservative Protestantism view (Orthodox)

**Bibliology – The Doctrine of the Bible
Section 3 - Part 3
Divergent Views on the Inspiration of Scripture**

1. An evaluation of these non _____ views

- a. These views do not coincide with the Biblical record
- a. These views do not coincide with the church fathers
- a. These views are driven by an anti-supernatural bias
- a. These views assume that God cannot reveal himself in words
- a. These views typically confuse individual application and illumination with God's revelation

1. The importance of the doctrine of _____

- a. Infallibility as it relates to God's character
- a. Infallibility as it relates to the Bible's witness concerning itself
- a. Infallibility as it relates to Jesus' authority

**Bibliology – The Doctrine of the Bible
Section 4 - Part 1
The Inerrancy of the Bible**

Questions to ask and answer

1. What do we mean by the inerrancy of the Bible?
2. Does the Bible contain any kind of errors, contradictions or discrepancies?
3. Why is it even important to believe in Biblical inerrancy?
4. Does inerrancy of the Bible only apply to the original manuscripts?
5. What did Jesus teach about the inerrancy of the Bible?
6. What are the implications when inerrancy is denied?
7. Can a person deny the inerrancy of scripture and still be a Christian?
8. What is bibliolatry?
9. What is the Chicago statement on inerrancy?
10. Where do the various denominations stand on inerrancy? (historically and current)

1. What do we mean by the inerrancy of the Bible?

a. A definition of inerrancy

"By this word 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

THE AUTHORITY AND POWER OF THE BIBLE

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish his purpose of salvation. The message of the Bible is addressed to all mankind. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole church ever more of the many-colored wisdom of God. (II Tim. 3: 16; II Pet. 1: 21; John 10: 35; Isa. 55: 11; 1 Cor. 1: 21; Rom. 1: 16; Matt. 5: 17, 18; Jude 3; Eph. 1: 17, 18; 3: 10, 18).

Summary Statement

1. God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.
2. Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: It is to be believed, as God's instruction, in all that it affirms; obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.
3. The Holy Spirit, Scripture's divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.
4. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.
5. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church.

http://theapologeticsgroup.com/export/Articles/01_Inerrancy_Christian_Worldview.pdf

a. What is verbal plenary inspiration?

Plenary comes from the Latin plenus, which means full

Verbal comes from the Latin verba which means word

a. What is not meant by Biblical inerrancy

1. Do the writing styles have to match?

1. Does it have to be verbatim?

1. What about parallel accounts?

1. Does grammar have to be the same?

1. What about problem passages?

Bibliology – The Doctrine of the Bible
Section 4 - Part 2
The Inerrancy of the Bible

1. Why is it important to believe in Biblical inerrancy?

1. A denial of the historical fall of Adam.
 2. A denial of the facts of the experiences of the Prophet Jonah.
 3. An explaining away of some of the miracles of both the Old and New Testaments.
 4. A denial of the Mosaic authorship of the Pentateuch.
 5. A belief in two or more authors of the Book of Isaiah.
 6. A flirting with or embracing of liberation theology with its redefining of sin (as societal rather than individual) and salvation (as political and temporal rather than spiritual and eternal)
1. Some lifestyle errors that may follow a denial of inerrancy include the following.
 2. A loose view of the seriousness of adultery.
 3. A loose view of the seriousness of homosexuality.
 4. A loose view of divorce and remarriage.
 5. "Cultural" reinterpretation of some of the teachings of the Bible (e.g., teaching on women, teaching on civil obedience).
 6. A tendency to view the Bible through a modern psychological grid.

1. What did Jesus teach about the inerrancy of the Bible?

- a. It is inspired in its entirety

- a. It is inspired in its historicity

- a. It is inspired in its reliability

- a. It is inspired in its sufficiency

- a. It is inspired in its indestructibility
- b. It is inspired in its unity

- a. It is inspired in its inerrancy

- a. It is inspired in its infallibility

1. Why should we believe in Biblical inerrancy?

- a. The Bible claims to be perfect

a. It is a reflection of its author

a. It claims to have the authority to judge us not us it

5. What is Bibliolatry?

**Bibliology – The Doctrine of the Bible
Section 4 - Part 3
The Inerrancy of the Bible**

6. Do we have to believe in the inerrancy of the Bible to be saved?

a. We're saved by receiving Jesus as Lord

b. A mark of conversion is believing in the inerrancy of the bible

7. Does inerrancy only apply to the original manuscripts?

a. The problem of differing manuscripts

a. The process of textual criticism

a. The procedure of textual criticism

d. The promise of preservation

**Bibliology – The Doctrine of the Bible
Section 4 - Part 4
The Inerrancy of the Bible**

8. Where do the various denominations stand on Biblical inerrancy?

a. Denominations that deny Biblical inerrancy

1. Cooperative Baptists

1. The Unitarians

1. The Mormons

1. The Evangelical Lutheran Church of America

1. The Universalists

a. Denominations that in practice deny Biblical inerrancy

1. The Anglican church

1. The United Methodist Church

Bibliology – The Doctrine of the Bible
Section 4 - Part 5
The Inerrancy of the Bible

a. Denominations that in practice deny Biblical inerrancy

1. The Anglican church
2. The United Methodist Church
3. The disciples of Christ
4. The United Church of Christ
5. American Baptist
6. The Presbyterian Church USA
7. The Armenian Orthodox Church
8. The Greek Orthodox Church

a. Denominations that in doctrine and practice affirm the inerrancy of the Bible

1. The Assemblies of God
2. The Evangelical Free Church
3. The Presbyterian Church of America
4. Southern Baptists
5. Conservative Baptists
6. The Bible Church movement
7. Calvary Chapels
8. Independent Baptist Churches

9. What errors are often made by critics in addressing Bible difficulties?

a. When they assume the unexplained is unexplainable

a. When they assume the Bible is Guilty of Error Unless Proven Innocent

a. When they confuse our Fallible Interpretations with God's Infallible Revelation

a. **When they fail to Understand the Context of a text**

a. **When they don't interpret the Difficult by the Clear**

**Bibliology – The Doctrine of the Bible
Section 4 - Part 6
The Inerrancy of the Bible**

a. **When they don't interpret the Difficult by the Clear**

a. **When they assume human authorship spells mistakes**

a. **When they assume Differing Accounts Are False**

a. **When they assume a Partial Report Is a False Report**

a. **When they presume That the Bible Approves of All It Records**

a. **When they assume Round Numbers Are False**

a. **When they forget That Later Revelation Supersedes Earlier Ones**

**Bibliology – The Doctrine of the Bible
Section 4 - Part 7, 8 and 9
The Inerrancy of the Bible**

10. What are some of the alleged errors in the Bible?

Alleged errors in the Old Testament

The error of Genesis 1 and 2

The error of Genesis 4

The error of Genesis 46:27

The error of Numbers 25

5. The error of 2 Samuel 24 and 1 Chronicles 21

The problem of who incited the census

The problem of how many were counted

The problem of what type of punishment was given

King James Version
New International Version
New American Standard Bible
2 Samuel 24
7 years of famine
3 years of famine
7 years of famine
1 Chronicles 21
3 years of famine
3 years of famine
3 years of famine

- A copyist error

Zayin , Gimel

They are from different perspectives

That Gad confronted David on two occasions

The problem of how much David paid for property

6. The error of 2 Samuel 15

7. The error of 2 Chronicles 36 and 2 Kings 24

2 Kings 24:8 Jehoiachin was eighteen years old when he became king, and he reigned three months in Jerusalem; and his mother's name was Nehushta the daughter of Elnathan of Jerusalem. (NASB)

2 Chronicles 36:9 Jehoiachin was eight years old when he became king, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of the LORD. (NASB)

8. The error of 1 Kings 4 and 2 Chronicles 9

1 Kings 4:26 Solomon had 40,000 stalls of horses for his chariots, and 12,000 horsemen.
 2 Chronicles 9:25 Now Solomon had 4,000 stalls for horses and chariots and 12,000 horsemen, and he stationed them in the chariot cities and with the king in Jerusalem.

9. The error of 1 Chronicles 10 and 1 Samuel 28

1 Chronicles 10:13-14 So Saul died for his trespass which he committed against the LORD, because of the word of the LORD which he did not keep; and also because he asked counsel of a medium, making inquiry of it, (14) and did not inquire of the LORD. Therefore He killed him and turned the kingdom to David the son of Jesse.
 1 Samuel 28:6-7 When Saul inquired of the LORD, the LORD did not answer him, either by dreams or by Urim or by prophets.
 (7) Then Saul said to his servants, "Seek for me a woman who is a medium, that I may go to her and inquire of her." And his servants said to him, "Behold, there is a woman who is a medium at En-dor."

10. The error of 1 Chronicles 22 and 1 Chronicles 29

Bibliology – The Doctrine of the Bible
Section 4 - Part 10, 11, 12 &13
The Inerrancy of the Bible

10. What are some of the alleged errors in the Bible?

a. Alleged errors in the Old Testament

a. Alleged errors in the New Testament

1. The error of Matthew 10, Luke 9 and Mark 6

Matthew 10:9-10 "Do not acquire gold, or silver, or copper for your money belts, (10) or a bag for your journey, or even two coats, or sandals, or a staff; for the worker is worthy of his support.	Luke 9:3 And He said to them, "Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece.
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Matthew 10:9-10 "Do not acquire gold, or silver, or copper for your money belts, (10) or a bag for your journey, or even two coats, or sandals, or a staff; for the worker is worthy of his support.	Luke 9:3 And He said to them, "Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece.	Mark 6:8-9 and He instructed them that they should take nothing for their journey, except a mere staff--no bread, no bag, no money in their belt-- (9) but to wear sandals; and He added, "Do not put on two tunics."
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1. The errors of Matthew 13:32

1. The error of how Judas' died

1. The error of who bought the field

1. The errors of the triumphal entry accounts

a. Did the disciples steal the donkeys?

a. Who it was that obtained the animals

a. How many donkeys were involved

Matthew 21:2 "Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me.	Mark 11:2 "Go into the village opposite you, and immediately as you enter it, you will find a colt tied there, on which no one yet has ever sat; untie it and bring it here.	Luke 19:30 saying, "Go into the village ahead of you; there, as you enter, you will find a colt tied on which no one yet has ever sat; untie it and bring it here.
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a. How many animals did Jesus ride on

<p>Mark 11:4-7 They went away and found a colt tied at the door, outside in the street; and they *untied it. (5) Some of the bystanders were saying to them, "What are you doing, untying the colt?" (6) They spoke to them just as Jesus had told them, and they gave them permission. (7) They *brought the colt to Jesus and put their coats on it; and He sat on it.</p>	<p>John 12:14-15 Jesus, finding a young donkey, sat on it; as it is written, (15) "FEAR NOT, DAUGHTER OF ZION; BEHOLD, YOUR KING IS COMING, SEATED ON A DONKEY'S COLT."</p>	<p>Luke 19:33-35 As they were untying the colt, its owners said to them, "Why are you untying the colt?" (34) They said, "The Lord has need of it." (35) They brought it to Jesus, and they threw their coats on the colt and put Jesus on it.</p>	<p>Matthew 21:6-8 The disciples went and did just as Jesus had instructed them, (7) and brought the donkey and the colt, and laid their coats on them; and He sat on the coats. (8) Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road.</p>
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1. There were two animals present

1. "Them" refers to the coats

1. Jesus rode both donkeys

**Bibliology – The Doctrine of the Bible
Section 4 - Part 13
The Inerrancy of the Bible**

4. The errors of the healing of the blind

<p>Matthew 20:29-34 As they were leaving Jericho, a large crowd followed Him. (30) And two blind men sitting by the road, hearing that Jesus was passing by, cried out, "Lord, have mercy on us, Son of David!" (31) The crowd sternly told them to be quiet, but they cried out all the more, "Lord, Son of David, have mercy on us!" (32) And Jesus stopped and called them, and said, "What do you want Me to do for you?" (33) They *said to Him, "Lord, we want our eyes to be opened." (34) Moved with compassion, Jesus touched their eyes; and immediately they regained their sight and followed Him.</p>	<p>Mark 10:46-52 Then they *came to Jericho. And as He was leaving Jericho with His disciples and a large crowd, a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road. (47) When he heard that it was Jesus the Nazarene, he began to cry out and say, "Jesus, Son of David, have mercy on me!" (48) Many were sternly telling him to be quiet, but he kept crying out all the more, "Son of David, have mercy on me!" (49) And Jesus stopped and said, "Call him here." So they *called the blind man, saying to him, "Take courage, stand up! He is calling for you." (50) Throwing aside his cloak, he jumped up and came to Jesus. (51) And answering him, Jesus said, "What do you want Me to do for you?" And the blind man said to Him, "Rabboni, I want to regain my sight!" (52) And Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and began following Him on the road.</p>	<p>Luke 18:35-43 As Jesus was approaching Jericho, a blind man was sitting by the road begging. (36) Now hearing a crowd going by, he began to inquire what this was. (37) They told him that Jesus of Nazareth was passing by. (38) And he called out, saying, "Jesus, Son of David, have mercy on me!" (39) Those who led the way were sternly telling him to be quiet; but he kept crying out all the more, "Son of David, have mercy on me!" (40) And Jesus stopped and commanded that he be brought to Him; and when he came near, He questioned him, (41) "What do you want Me to do for you?" And he said, "Lord, I want to regain my sight!" (42) And Jesus said to him, "Receive your sight; your faith has made you well." (43) Immediately he regained his sight and began following Him, glorifying God; and when all the people saw it, they gave praise to God.</p>
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Matthew 20:29-34	Mark 10:46-52	Luke 18:35-43
1. Leaving Jericho 2. Two blind men 3. Jesus touched their eyes	1. As he was leaving Jericho 2. A blind beggar 3. Your faith has made you well	1. Approaching Jericho 2. A blind man 3. Receive your sight

5. The errors of what crime Christ was crucified for

<p>Matthew 27:37 And above His head they put up the charge against Him which read, "THIS IS JESUS THE KING OF THE JEWS."</p>	<p>Mark 15:26 The inscription of the charge against Him read, "THE KING OF THE JEWS."</p>	<p>Luke 23:38 Now there was also an inscription above Him, "THIS IS THE KING OF THE JEWS."</p>	<p>John 19:19 Pilate also wrote an inscription and put it on the cross. It was written, "JESUS THE NAZARENE, THE KING OF THE JEWS."</p>
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Proto-Semitic	Hebrew	Aramaic
ð, ð	ד	ܕ
z	ז	ܙ
t	ת	ܚ
θ	ש	ܫ

ς	ש	ש
ς	ש	ש
ס	ו	ו
θ'	צ	ט
ς	צ	צ
θ', θ'	צ	ע, ק

6. The error of Matthew 2:23

**Bibliology – The Doctrine of the Bible
Section 4 - Part 14
The Inerrancy of the Bible**

7. The error of Luke 23 (Christ's promise to the thief)

8. The error of Matthew 26, Luke 22, John 13, and Mark 14 (the rooster crowing)

Matthew 26:34 Jesus said to him, "Truly I say to you that this very night, before a rooster crows, you will deny Me three times."	Luke 22:34 And He said, "I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me."	John 13:38 Jesus *answered, "Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you 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."
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9. The error of Mark 15, John 19,

Mark 15:25 It was the third hour when they crucified Him.	John 19:14 Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, "Behold, your King!"
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**Bibliology – The Doctrine of the Bible
Section 5 - Part 1
The Canonicity of the Bible**

Questions we will answer regarding canonicity of the Bible

1. What is meant by canon, canonicity and canonical?
2. How do protestants reconcile a 66 book canon?
3. Who decides which books should be canonical?
4. What are some of the tests in considering books to be a part of the canon?
5. What are some false views regarding canonicity?
6. What factors led to the recognition of the OT canon?
7. How do Christians respond to books like the DaVinci Code?
8. Is it true that other inspired books were withheld from the canon

An introduction to Canonicity

1. What is meant by canon, canonicity and canonical?

a. The meaning of the word canon

- o A straight rod or bar
- o A measuring rule
- o A ruler
- o A rule or standard for testing straightness

CANON IX.-If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to co-operate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema.

a. The meaning of the word canonicity and canonical

**Bibliology – The Doctrine of the Bible
Section 5 - Part 2
The Canonicity of the Bible**

2. The Canonicity of the OT

a. Tests of Canonicity

1. False tests of canonicity

a. The age of a book

a. Its agreement with the Pentateuch

a. Because it was written in Hebrew

a. Because of its religious value

**Bibliology – The Doctrine of the Bible
Section 5 - Part 3
The Canonicity of the Bible**

2. The Canonicity of the OT

a. Tests of Canonicity

1. False tests of canonicity

- a. The age of a book
- b. Its agreement with the Pentateuch
- c. Because it was written in Hebrew
- d. Because of its religious value
- e. Because a religious community has accepted it

1. True tests of canonicity

Catholic View

The church is determiner of the canon.
The church is mother of the canon.
The church is magistrate of the canon.
The church is regulator of the canon.
The church is judge of the canon.

Protestant View

The church is discoverer of the canon.
The church is child of the canon.
The church is minister of the canon.
The church is recognizer of the canon.
The church is witness of the canon.

a. Was the book written by a prophet of God?

a. Was the writer authenticated often by acts of God?

a. Does the book tell the truth about God, with no falsehood or contradiction?

**Bibliology – The Doctrine of the Bible
Section 5 - Part 4
The Canonicity of the Bible**

2. The Canonicity of the OT

a. Tests of Canonicity

1. False tests of canonicity

- a. The age of a book
- b. Its agreement with the Pentateuch
- c. Because it was written in Hebrew
- d. Because of its religious value

- e. Because a religious community has accepted it
- 2. True tests of canonicity
 - a. Was the book written by a prophet of God?
 - b. Was the writer authenticated often by acts of God?
 - c. Does the book tell the truth about God, with no falsehood or contradiction?

a. Does the book have a divine capacity to transform lives?

a. Was the book accepted as God's Word by the people to whom it was first delivered?

1. Concerns about canonicity

a. Books that were not immediately recognized

**Bibliology – The Doctrine of the Bible
Section 5 - Part 5
The Canonicity of the Bible**

1. Concerns about canonicity

a. Books that were not immediately recognized

a. Jude seems to mention the apocrypha

a. The "so called" lost books

a. The fact there are different books in the Catholic, protestant and Orthodox Bibles

	Christian's Bible	Roman Catholic Bible	Greek Orthodox Bible
1 Esdras	✗	✗	✓
Tobit	✗	✓	✓
Judith	✗	✓	✓
Additions to Esther	✗	✓	✓
Wisdom of Solomon	✗	✓	✓
Ecclesiasticus	✗	✓	✓
Baruch	✗	✓	✓
Epistle of Jeremiah	✗	✓	✓
Song of the Three Children	✗	✓	✓
Story of Susanna	✗	✓	✓
Bel and the Dragon	✗	✓	✓
Prayer of Manasseh	✗	✓	✓
1 Maccabees	✗	✓	✓
2 Maccabees	✗	✓	✓
3 Maccabees	✗	✗	✓

4 Maccabees	×	×	✓
Psalms 151	×	×	✓

1. Why do protestants reject the apocrypha?

a. There are no direct quotations from the apocrypha

a. The content is sub-biblical

**Bibliology – The Doctrine of the Bible
Section 6 - Part 1
Issues of Translations**

Questions we will ponder in this section

1. How did the English Bible come about?
2. What effect has Bible translations had on Protestant Evangelical Christianity?
3. What events unfolded in church history that led to the English Bible?
4. How did the King James Bible Develop?
5. How to respond to those who say the KJV is the only reliable English translation?
6. What is the difference between formal and dynamic equivalent translations of the Bible?
7. What's the difference between a translation, a version and a revision?
8. Are all paraphrase translations faithful to the original text?
9. What is meant by gender inclusive language?
10. How is the gender inclusive point of view influencing modern day translations?

Glossary of Terms

Literal "Word for word" approach to translation, generally following the syntax and word order of the text being translated. This classification identifies Bibles that practiced principles of formal equivalence before its emergence as a formally developed philosophy.

Idiomatic "Thought for thought" approach to translation, generally conforming to the syntax and word order of the receptor (receiver) language for the sake of clearly representing the original text's meaning. This classification identifies Bibles that practiced principles of dynamic equivalence before its emergence as a formally developed translation philosophy.

Formal equivalence Technical term for the "word for word" approach to translation, generally following the syntax and word order of the text being translated.

Dynamic equivalence Technical term for the "thought for thought" approach to translation, generally conforming to the syntax and word order of the receptor (receiver) language for the sake of clearly representing the original text's meaning.

Blend of dynamic and formal equivalence A translation philosophy that attempts to incorporate the strengths of both dynamic and formal equivalence. Versions that follow this translation philosophy tend to follow the syntax and word order of the original text when doing so does not obscure the text's meaning for the contemporary reader. When necessary to make the meaning of the text transparent, the blended approach will produce a more dynamic rendering.

Paraphrase A free-form approach to translation that generally produces the most idiomatic rendering possible. Most paraphrases are the work of single individuals and may or may not be based on the original texts.

1. The development of the Wycliffe Bible

a. Who was John Wycliffe?

a. John Wycliffe's Translation

a. John Wycliffe's translation significance

1. It was the first complete Bible in English

1. It helped break down the power structures of the political/religious Roman Catholic church.

1. It was completed more than sixty years before the invention of the movable-type printing press.

**Bibliology – The Doctrine of the Bible
Section 6 - Part 2
Issues of Translations**

2. The development of the Tyndale Bible

a. Who was William Tyndale

a. William Tyndale's Translation

a. William Tyndale's translation significance

1. The first English NT after the age of printing

1. The first English NT translated directly from the Greek

1. The first translation to use *italics* for words that were *not* in the text.

1. It heavily influenced the KJV

1. The Coverdale Bible (1535)

1. Matthew's Bible (1537)

Bibliology – The Doctrine of the Bible
Section 6 - Part 3
Issues of Translations

5. The Great Bible (1539)

6. The Geneva Bible (1557 [NT], 1560 [whole Bible])

a. The significance of the Geneva Bible

1. It was the First English Bible taken directly from Hebrew and Greek

1. It was the first translation done by a committee

1. It was the first English Bible with verse divisions

1. This was the first Bible to use italics extensively for words that were not in the original text.

7. The Bishops' Bible (1568)

8. The Rheims-Douai Bible (1582 [NT], 1609-1610 [whole Bible])

The Lord's Prayer: Translation Samples Compared

A Late 14th c. Version for Monks and Nuns

Oure Fader that art in heuene, halewed be thi name. Thi kyngdom come to us. Thi wylle be don, as in heuene, and in erthe. Oure eche dayes breed yeue us to day. And foryeue us oure dettys, as we forheue oure dettourys. And ne lede us not in temptacyon, but delyuere us of yuel. Amen.

Wycliffe Bible

Oure fadir that art in hevenes, halowid be thi name. Thi kyngdom come to. Be thi wille don in erthe as in hevene. Geve to us this day oure breed ovir othir substaunce. And forgeve to us oure dettis, as we forgeven to our dettouris. And lede us not in temptacioun, but delyver us fro yvel. Amen.

Tyndale Bible

Oure father, which arte in heaue, hallowed by thy name. Thy kyngdome come. Thy wyl be fulfilled upo the earth, as it is in heauen. Geve vs thys daye oure dayly breade. And forgeve vs oure dettes as we also forgeve oure deters. Lede vs not in to temptacyō but delyuer vs from euell. For thyne is the kyngdome and the power for euer. Amen.

Coverdale Bible

O oure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wyl be fulfilled vpon earth as it is in heauen. Geue vs this daye oure dayly bred. And forgeue vs oure dettes, as we also forgeue oure detters. And lede vs not in to temptacioun: but delyuer vs from euell. For thyne is the kyngdome, and the power, and the glorie for euer. Amen.

Matthew Bible

Oure father which arte in heuen halowed be thy name. Let thy kingdome come. Thy will be fulfilled as well in erth as it is in heuen. Geve vs this daye oure dayly bred. And for geue vs oure treaspases euen as we forgeue oure trespassers. And leade vs not into temptacion: but delyuer vs frō euyll. For thyne is the kyngdome + the power and the glorie foreuer. Amen.

Great Bible

Oure father which art in heuen, halowed be thy name. Let thy kingdome come. Thy will be fulfilled, as well in erth, as it is in heuen. Geue vs this daye oure dayly bred. And forgeue vs oure dettes, as we forgeue our detters. And leade vs not into temptation: but

delyuer vs from euyll. For thyne is the kyngdom and the power, and the glorie for euer. Amen.

Geneva Bible

Oure father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done euen in earth, as it is in heauen. Giue vs this day our daily bread. And forgive vs our dettes, as we also forgiue our detters. And lead vs not into tentation, but deliuer vs fro euil, for thine is the kingdome, and the power, and the glorie for euer, Amen.

Bishop's Bible

Our father, which art in heauen, halowed be thy name. Let thy kyngdome come. Thy wyll be done, as well in earth, as it is in heauen. Giue vs this day our dayly breade. And forgeve vs our dettes, as we forgeve our detters. And leade vs not into temptation, but delyuer vs from euyll. For thyne is the kyngdome, and the power, and the glory, for euer. Amen.

Douai-Rheims Translation

Ovr Father which art in heauen, sanctified be thy name. Let thy Kingdom come. Thy wil be done, as in heauen, in earth also. Giue vs to day our supersubstantial bread. And forgiue vs our dettes, as we also forgiue our detters. And leade vs not into tentation. But deliuer vs from euil. Amen.

**Bibliology – The Doctrine of the Bible
Section 6 - Part 4
Issues of Translations**

8. The making of the Authorized Version (KJV)

a. The Hampton Court Conference

a. The Procedure of the Translators

a. The influences of the KJV

a. Its publication and reception

a. The debate over the KJV

**Bibliology – The Doctrine of the Bible
Section 6 - Part 6
Issues of Translations**

8. The making of the Authorized Version (KJV)

a. The Hampton Court Conference

a. The Procedure of the Translators

- a. The influences of the KJV
- a. Its publication and reception
- a. The debate over the KJV

1. The textual basis for the KJV

KJV	NASB
1 John 5:7 For there are three that bear record <u>in heaven, the Father, the Word, and the Holy Ghost: and these three are one.</u>	1 John 5:7 For there are three that testify:

1. Criticisms raised by King James only proponents about the text of modern translations

- a. A denial of the Spirit

KJV	NASB
1 Corinthians 6:19-20 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (20) For ye are bought with a price: therefore glorify God in your body, <u>and in your spirit, which are God's.</u>	1 Corinthians 6:19-20 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? (20) For you have been bought with a price: therefore glorify God in your body.

- a. The blood is removed

KJV	NASB	NIV
Colossians 1:14 In whom we have redemption <u>through his blood</u> , even the forgiveness of sins:	Colossians 1:14 in whom we have redemption, the forgiveness of sins.	Colossians 1:14 in whom we have redemption, the forgiveness of sins.

KJV	NASB	NIV
Ephesians 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;	Ephesians 1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace	Ephesians 1:7 In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God's grace

KJV 1611	KJV	NASB	NIV

Colossians 1:20 And (having made peace through the blood of his crosse) by him to reconcile all things vnto himself, by him, I say, whether they bee things in earth, or things in heauen.	Colossians 1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.	Colossians 1:20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.	Colossians 1:20 and through Him to reconcile to Himself all things, whether things on earth or things in heaven by making peace through his blood, shed on the cross
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a. The doctrine of hell is removed

KJV	NASB
Mark 9:43-48 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: (44) <u>Where their worm dieth not, and the fire is not quenched.</u> (45) And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: (46) Where their worm dieth not, and the fire is not quenched. (47) And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: (48) Where their worm dieth not, and the fire is not quenched.	Mark 9:43-48 "If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire, (44) [<u>where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.</u>] (45) "If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into hell, (46) [<u>where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.</u>] (47) "If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into hell, (48) where <u>THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.</u>

Bibliology – The Doctrine of the Bible Section 6 - Part 7 Issues of Translations

a. The treatment of John 7:53-8:11 in various translations

1. It fits the flow of the gospel
1. Jesus says he is the light of the world
1. We see a attempted stoning at the end
1. The transition from 7:52-8:12
1. It is cited as having been written by John
1. Numerous church fathers cite this
1. These verse do not violate other scripture
1. They corroborate other portions of the Bible

1. These verses fit beautifully with John's writing style
- a. Other Issues in the KJV Debate
 - a. Editions of the KJV
 1. The Judas Bible
 1. The Basketball Bible
 1. The Sinners Bible
 1. The Vinegar Bible
 1. The Murderer's Bible
 1. The Evil Bibles of 1653 and 1631
 - a. Summary and Concluding Thoughts

**Bibliology – The Doctrine of the Bible
Section 6 - Part 8
Issues of Translations**

9. The development of the Revised Version (1881-1885)

1. The Revised Version was a Revision of the Authorized Version
2. Nature of the Translation
3. Its Reception by people

10. The development of the American Standard Version (1901)

11. The development of the Revised Standard Version (1946, 1952)

**Bibliology – The Doctrine of the Bible
Section 6 - Part 9
Issues of Translations**

12. The New Oxford Annotated Bible (with Apocrypha)
13. The development of the New American Standard Bible (1963, 1971)
14. The development of the New International Version

NASB	KJV	NIV
Romans 4:5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,	Romans 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.	Romans 4:5 However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness

NASB	KJV	NIV
Romans 8:27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.	Romans 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.	Romans 8:27 And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with the will of God.

NASB	KJV	NIV
Romans 8:35-36 Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (36) Just as it is written, "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED. "	Romans 8:35-36 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (36) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.	Romans 8:35-36 Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written: For your sake we face death all day long; we are considered as sheep to be slaughtered.

**Bibliology – The Doctrine of the Bible
Section 6 - Part 10
Issues of Translations**

15. The development of the New King James Version (1979, 1982)

16. The development of the New English Bible (1973, 1978)

17. The development of the New Revised Standard Version (1989)

Bibliology – The Doctrine of the Bible
Section 6 - Part 11
Issues of Translations

18. The development of the Today’s New International Version

COLORADO SPRINGS GUIDELINES FOR TRANSLATION OF GENDER-RELATED LANGUAGE IN SCRIPTURE

A. Gender-related renderings of Biblical language which we affirm:

1. The generic use of "he, him, his, himself" should be employed to translate generic 3rd person masculine singular pronouns in Hebrew, Aramaic and Greek. However, substantival participles such as *ho pisteuon* (they) can often be rendered in inclusive ways, such as "the one who believes" rather than "he who believes."
2. Person and number should be retained in translation so that singulars are not changed to plurals and third person statements are not changed to second or first person statements, with only rare exceptions required in unusual cases. (John 14:21)
3. "Man" should ordinarily be used to designate the human race, for example in Genesis 1:26-27; 5:2; Ezekiel 29:11; and John 2:25.
4. Hebrew *'ish* should ordinarily be translated "man" and "men," and Greek *aner* should almost always be so translated.
5. In many cases, *anthropoi* refers to people in general, and can be translated "people" rather than "men." The singular *anthropos* should ordinarily be translated "man" when it refers to a male human being.
6. Indefinite pronouns such as *tis* can be translated "anyone" rather than "any man."
7. In many cases, pronouns such as *oudeis* can be translated "no one" rather than "no man."
8. When *pas* is used as a substantive it can be translated with terms such as "all people" or "everyone."
9. The phrase "son of man" should ordinarily be preserved to retain intracanonical connections.
10. Masculine references to God should be retained.

B. Gender-related renderings which we will generally avoid, though there may be unusual exceptions in certain contexts:

1. "Brother" (*adelphos*) should not be changed to "brother or sister"; however, the plural *adelphoi* can be translated "brothers and sisters" where the context makes clear that the author is referring to both men and women.
2. "Son" (*huios, ben*) should not be changed to "child," or "sons" (*huioi*) to "children" or "sons and daughters." (However, Hebrew *banim* often means "children.")
3. "Father" (*pater, 'ab*) should not be changed to "parent," or "fathers" to "parents" or "ancestors."

C. We understand these guidelines to be representative and not exhaustive, and that some details may need further refinement.

SOME EXAMPLES YOU CAN CHECK FOR YOURSELF

The following verses illustrate the guidelines for translation of gender-related language in Scripture. For Guideline **A1** (first sentence): John 14:23; Rev. 3:20; (second sentence): John 3:18. **A2**: Psalm 1:2; 34:20; Gal. 6:7; James 5:14-15. **A3**: See guidelines for examples; also Psalm 90:3. **A4**: Hebrew: Psalm 1:1; Greek: Acts 20:30; 1 Cor. 13:11. **A5** (first sentence): Matt. 12:36; (second sentence): 1 Cor. 15:21; 1 Tim. 2:5. **A6**: Matt. 16:24. **A7**: Gal. 3:11. **A8**: John 12:32. **A9**: Psalm 8:4; Dan. 7:13. **A10**: Matt. 6:9; John 3:16. **B1**: Matt. 18:15. **B2** (first sentence): Gal. 4:7; (second sentence): Exod. 19:6. **B3**: Gen. 48:21.

NASB	KJV	ESV
James 5:13-15 Is anyone among you suffering? Then he must pray. Is anyone cheerful? He is to sing praises. (14) Is anyone among you sick? Then he must call for the elders of the church and they are to pray over him , anointing him with oil in the name of the Lord; (15) and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.	James 5:13-15 Is any among you afflicted? let him pray. Is any merry? let him sing psalms. (14) Is any sick among you? let him call for the elders of the church; and let them pray over him , anointing him with oil in the name of the Lord: (15) And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him .	James 5:13-15 Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. (14) Is anyone among you sick? Let him call for the elders of the church, and let them pray over him , anointing him with oil in the name of the Lord. (15) And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.

TNIV	NIV (2011)
<p>¹³ Is anyone among you in trouble? Let them pray. Is anyone happy? Let them sing songs of praise. ¹⁴ Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord. ¹⁵ And the prayer offered in faith will make them well; the Lord will raise them up. If they have sinned, they will be forgiven.</p>	<p>¹³ Is anyone among you in trouble? Let them pray. Is anyone happy? Let them sing songs of praise. ¹⁴ Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord. ¹⁵ And the prayer offered in faith will make the sick person well; the Lord will raise them up. If they have sinned, they will be forgiven.</p>

NASB	TNIV
<p>Acts 20:30 and from among your own selves <u>men</u> will arise, speaking perverse things, to draw away the disciples after them.</p>	<p>³⁰ Even from your own number <u>some</u> will arise and distort the truth in order to draw away disciples after them.</p>

NASB	TNIV
<p>Luke 17:3 "Be on your guard! If your <u>brother</u> sins, rebuke <u>him</u>; and if <u>he</u> repents, forgive <u>him</u>.</p>	<p>³ So watch yourselves. "If a <u>brother or sister</u> sins against you, rebuke <u>them</u>; and if <u>they</u> repent, forgive <u>them</u>.</p>

NASB	TNIV
<p>Hebrews 2:17 Therefore, <u>He</u> had to be made like <u>His brethren</u> in all things, so that <u>He</u> might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.</p>	<p>¹⁷ For this reason <u>he</u> had to be made like <u>his brothers and sisters</u> in every way, in order that <u>he</u> might become a merciful and faithful high priest in service to God, and that <u>he</u> might make atonement for the sins of the people.</p>

NASB	TNIV
<p>Psalms 8:4 What is <u>man</u> that You take thought of <u>him</u>, And the <u>son of man</u> that You care for <u>him</u>?</p>	<p>⁴ what are <u>mere mortals</u> that you are mindful of <u>them</u>, <u>human beings</u> that you care for <u>them</u>?</p>

NASB	TNIV
<p>Psalms 34:20 <u>He</u> keeps all <u>his</u> bones, Not one of them is broken.</p>	<p>²⁰ <u>he</u> protects all <u>their</u> bones, not one of them will be broken</p>

Bibliology – The Doctrine of the Bible
Section 6 - Part 12
Issues of Translations

19. The development of the New New International Version (2011)

1. Why did they choose the research of Collins and not another dictionary such as Webster or American Heritage, which have similar databases?

1. Whose sermons were they listening to, and which internet sites were they visiting. Why would those sermons and internet sites, be a source for their decision?

TNIV	NIV (2011)
¹³ Is anyone among you in trouble? Let <u>them</u> pray. Is anyone happy? Let <u>them</u> sing songs of praise. ¹⁴ Is anyone among you sick? Let <u>them</u> call the elders of the church to pray over <u>them</u> and anoint <u>them</u> with oil in the name of the Lord. ¹⁵ And the prayer offered in faith will make <u>them</u> well; the Lord will raise <u>them</u> up. If <u>they</u> have sinned, <u>they</u> will be forgiven.	¹³ Is anyone among you in trouble? Let <u>them</u> pray. Is anyone happy? Let <u>them</u> sing songs of praise. ¹⁴ Is anyone among you sick? Let <u>them</u> call the elders of the church to pray over <u>them</u> and anoint <u>them</u> with oil in the name of the Lord. ¹⁵ And the prayer offered in faith will make <u>them</u> well; the Lord will raise <u>them</u> up. If <u>they</u> have sinned, <u>they</u> will be forgiven.

NASB	TNIV
Luke 17:3 "Be on your guard! If your <u>brother</u> sins, rebuke <u>him</u> ; and if <u>he</u> repents, forgive <u>him</u> .	³ So watch yourselves. "If a <u>brother or sister</u> sins against you, rebuke <u>them</u> ; and if <u>they</u> repent, forgive <u>them</u> .

NIV (2011)
"If your <u>brother or sister</u> ^[a] sins against you, rebuke <u>them</u> ; and if <u>they</u> repent, forgive <u>them</u> .

KJV	NIV 2011
Romans 16:1-2 I commend unto you Phebe our sister, which is a <u>servant</u> of the church which is at Cenchræa: (2) That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.	I commend to you our sister Phoebe, a <u>deacon</u> of the church in Cenchræa. ² I ask you to receive her in the Lord in a way worthy of his people and to give her any help she may need from you, for she has been the benefactor of many people, including me

NASB	KJV	ESV	NIV 1984	TNIV	NIV 2011
But I do not allow a woman to <u>teach or exercise authority</u> over a man, but to remain quiet	But I suffer not a woman to teach, nor to <u>usurp authority</u> over the man, but to be in silence.	I do not permit a woman to <u>teach or to exercise authority</u> over a man; rather, she is to remain quiet.	I do not permit a woman to teach or to <u>have authority</u> over a man; she must be silent.	I do not permit a woman to teach or to <u>assume authority</u> over a man; ^[a] ^[b] she must be quiet.	I do not permit a woman to teach or to <u>assume authority</u> over a man; ^[a] she must be quiet.

NASB	KJV	NIV 1984	TNIV	NIV 2011
"For I hate divorce," says the LORD, the God of Israel, "and him who covers his garment with wrong," says the LORD of hosts. "So take heed to your spirit, that you do not deal treacherously."	For the LORD, the God of Israel, saith that he hateth putting away: for <i>one</i> covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.	"I hate divorce," says the LORD God of Israel, "and I hate a man's covering himself ^[a] with violence as well as with his garment," says the LORD Almighty	"I hate divorce," says the LORD God of Israel, "and I hate it when people clothe themselves with injustice," says the LORD Almighty.	"The man who hates and divorces his wife," says the LORD, the God of Israel, "does violence to the one he should protect," ^[a] says the LORD Almighty.

**Bibliology – The Doctrine of the Bible
Section 6 - Part 13
Issues of Translations**

Paraphrase translations

1. Formal equivalent translations

1. Dynamic equivalent translations

20. The development of the Phillips Paraphrase Translation (1958)

21. The development of the Good News Bible (1966)

a. Who was Robert Bratcher?

22. The development of the Living Bible

NASB	Living Bible
Eph 2:8-9 For by grace you have been saved through faith; and that not of yourselves, <u>it is</u> the gift of God; (9) not as a result of works, so that no one may boast.	Because of his kindness you have been saved by trusting Christ. Even trusting him is not of yourselves, it too is a gift from God.

Bibliology – The Doctrine of the Bible
Section 6 - Part 14
Issues of Translations

23. The development of the message

a. Presuppositions of Eugene Peterson

a. His flawed translation

NASB	The Message
Gal 3:2-3 This is the only thing I want to find out from you: did you receive the <u>Spirit</u> by the works of the Law, or by hearing with faith? (3) Are you so foolish? Having begun by the <u>Spirit</u> , are you now being perfected by the flesh?	Galatians 3:2-3 ²⁻⁴ Let me put this question to you: How did your new life begin? Was it by working your heads off to please <u>God</u> ? Or was it by responding to God's Message to you? Are you going to continue this craziness? For only crazy people would think they could complete by their own efforts what was begun by <u>God</u> . If you weren't smart enough or strong enough to begin it, how do you suppose you could perfect it? Did you go through this whole painful learning process for nothing? It is not yet a total loss, but it certainly will be if you keep this up!

NASB	The Message
Mat 12:28 "But if I cast out demons by the <u>Spirit</u> of God, then the kingdom of God has come upon you.	^{28a} "But if it's by <u>God's</u> power that I am sending the evil spirits packing, then God's kingdom is here for sure.

NASB	The Message
1Co 2:11-13 For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God. (12) Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, (13) which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.	10-13The Spirit, not content to flit around on the surface, dives into the depths of God, and brings out what God planned all along. Who ever knows what you're thinking and planning except you yourself? The same with God—except that he not only knows what he's thinking, but <u>he lets us</u> in on it. God offers a full report on the gifts of life and salvation that he is giving us. We don't have to rely on the world's guesses and opinions. We didn't learn this by reading books or going to school; we learned it from God, who taught us person-to-person through Jesus, and we're passing it on to you in the same firsthand, personal way

NASB	The Message
Matthew 1:22. All this took place to fulfill what the Lord had spoken by the prophet	This would bring the prophet's embryonic sermon to full term
Matthew 5:13. You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.	Let me tell you why you are here. You're here to be salt-seasoning that brings out the God-flavors of this earth. If you lose your saltiness, how will people taste godliness? You've lost your usefulness and will end up in the garbage.
John 3:5. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.	Unless a person submits to this original creation—the 'wind hovering over the water' creation, the invisible moving the visible, a baptism into a new life—it's not possible to enter God's kingdom.

NASB	The Message
Rom 8:35 Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?	Do you think anyone is going to be able 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:

NASB	The Message
Act 16:31 They said, "Believe in the Lord Jesus, and you will be saved, you and your household."	They said, "Put your entire trust in the Master Jesus. Then you'll live as you were meant to live—and everyone in your house included!"

NASB	The Message
Joh 10:30 "I and the Father are one."	I and the Father are one heart and mind."

Bibliology – The Doctrine of the Bible
Section 6 - Part 15
Wrap up – General Questions

1. How do I select a good Bible?
 - a. Formal Equivalent Translations
 1. The New American Standard
 2. The King James version
 3. The New King James version
 4. The English Standard version
 5. The Holman Standard Christian Bible
 - a. Dynamic Equivalent Translations
 1. The New International Version (1984)
 2. The Living Bible

1. What is an optimal equivalent translation

1. What about the NET Bible?

1. What about the English Standard Version (ESV)?

1. What about Red Letter editions of the Bible?

Bibliology Post Test

1. The neo-orthodox view of the Bible says that the scriptures
 - a. Are the literal word of God
 - b. Contain the word of God
 - c. Are not the word of God
 - d. Are not the only books that are the word of God
 - e. Have nothing to do with God
2. The term inerrancy refers mainly to
 - a. The character of God
 - b. Figures of speech used in the Bible
 - c. The accuracy of the Bible
 - d. The history of the Bible
 - e. None of the above
3. The term canon literally means
 - a. A collection
 - b. A measuring rod
 - c. A group
 - d. A council
 - e. A large weapon
4. The number of Greek New Testament manuscripts that exist today are
 - a. 100
 - b. 500
 - c. 3000
 - d. 5000
 - e. Too numerous to count

5. In the Roman Catholic Bible, the book of Daniel contains
 - a. 12 chapters
 - b. 13 chapters
 - c. 14 chapters
 - d. None of the above
6. How many total books in the Roman Catholic Bible?
 - a. 73
 - b. 75
 - c. 78
 - d. Still adding books
7. How many total books in the Greek Orthodox Bible?
 - a. 66
 - b. 78
 - c. 80
 - d. I don't know
8. Who said the following quote about the extra books of the Bible? "The church reads for example of life and instruction of manners but not to establish any doctrine"?
 - a. Anabaptists
 - b. Presbyterians
 - c. The church of England
 - d. Methodist
9. The Greek translation of the Old Testament is known as:
 - a. A faulty translation
 - b. The apocrypha
 - c. The Septuagint
 - d. The LXX
 - e. Both c and d
10. The term apocrypha refers to:
 - a. The book of Revelation
 - b. A collection of books written 200 years before Christ
 - c. The coming of anti-Christ
 - d. Things that are hidden
 - e. Both b and d
1. Special revelation is defined as God making Himself known through:
 - a. Christophanies
 - b. Theophanies
 - c. Dreams and visions
 - d. Angels
 - e. Christ and the Bible
 - f. All of the above
2. The work of the Spirit in helping us to understand scripture is referred to as:
 - a. Revelation
 - b. Illumination
 - c. Inspiration
 - d. Animation
 - e. Indoctrination
3. The term hermeneutics refers to:
 - a. The study of angels
 - b. The study of Christ
 - c. The study of interpretation
 - d. The study of man
 - e. None of the above
4. In the writing of the final product of scripture, one can say that God:
 - a. Dictated all his words to the human authors
 - b. Accommodated himself to popular scientific views
 - c. Inspired only the thoughts and concepts
 - d. Inspired every word and pen stroke
 - e. None of the above
5. That there are only 66 books in the Bible:
 - a. Was decided during the time of the reformation
 - b. Has been changed throughout church history
 - c. Was decided at the council of Nicaea
 - d. Was recognized by Christians in all generations
6. The chapter and verse divisions in the Bible are:
 - a. Identical in every translation
 - b. Inspired by God
 - c. Produce the same number of chapters in every Bible
 - d. Added by man for ease of locating different passages
 - e. None of the above
7. The discovery of the dead sea scrolls help to authenticate:

- a. The inspiration of the Bible
 - b. The preservation of the Bible
 - c. The unreliability of the Bible
 - d. The Septuagint can't be trusted
8. This test tells me that I have learned a lot about Bibliology
- a. True
 - b. False
 - c. Possibly
 - d. All of the above

http://www.egbc.org/Pastors_welcome.htm

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