

## ***Evidence for Faith Class***

### **Eight-week course outline**

- Faith and Reason
- Truth and Knowledge
- God's existence and the problem of evil
- The Reliability of the New Testament
- Jesus of Nazareth
- The Bible as God's Word
- Bible Interpretation

## ***The Bible as God's Word***

1. All scripture is given by inspiration of God (2Tim 3:16; 2Pet 1:16-21).
2. The scriptures are the very words of God (Matt 4:4; 1Cor 2:12-13; John 10:35; 1Thes 2:13; Rev 1:3; 22:18-19)
3. Being from God, every word of scripture is true (Titus 1:2; Psalm 119:160; Prov 22:20-22; 2Tim 2:15) and pure (Psalm 12:6,7; 119:160; Prov 30:5-6).
4. God has promised to preserve His words forever (Psalm 12:6-7; 100:5; 119:152, 160; Isa 40:8; Mat 5:17-18; 24:35; Luke 21:33; 1Pet 1:24-25).

## ***The Bible as God's Word***

Jesus Christ believed the scriptures, quoted the scriptures, taught the scriptures, commanded men to search the scriptures, opened people's understanding of the scriptures, and reproved people for not knowing the scriptures and for not believing the scriptures (Mat 4:4-7; 5:17-18; 21:42; 19:4-5; 22:29; 26:54-56; Mark 12:10; 14:49; Luke 4:21; 24:25-27,32,45; John 5:39; 7:38; 13:18; 17:12, 17; 19:28).

The above references show that Jesus viewed the Old Testament documents of his day as scripture from God. He also viewed his own words to be God's words (John 6:63; 8:28; 12:49; 14:10; Matt 5:22,28,32,34; Luke 21:33).

## ***The Bible as God's Word***

Jesus endorsed the New Testament scriptures by promising to send the Holy Spirit to guide the apostles into all truth and bring to their remembrance all things he had said to them (John 14:26; 16:13). The Holy Spirit moved the apostles of Jesus to speak words which were written down and referred to as scripture or God's word (2Peter 1:21 with 3:15-16 and Rom 16:22; 1Cor 2:12-13; 14:37; 1Thes 2:13).

## ***The Bible as God's Word***

The scriptures testify of Jesus (John 5:39; Mat 21:42; Luke 24:25-27, 44-46; Acts 8:35; 18:28; 2Tim 3:15; Heb 10:1-14; 1John 5:10). Jesus Christ is THE grand theme of the scriptures, being referred to hundreds of times by various names and titles. The name "Jesus" is found in scripture 973 times. Hundreds of years in advance, the Old Testament scriptures predicted Jesus' first coming into the world in detailed prophecies regarding His birth, life, ministry, death, and resurrection (1Pet 1:20; Rev 13:8; Gen 3:15; Deut 18:15; Mic 5:2; Isa 7:14; 9:6,7; 35:4-6; 53:1-10; Dan 9:24-25; Psalm 16:10 with Acts 2:29-32).

The New Testament scriptures document Jesus' fulfillment of these prophecies and provide a record and explanation of Jesus' birth, life, ministry, teachings, deeds, death, resurrection, ascension, and His promise of His return to earth in the future.

## ***The Bible as God's Word***

The scriptures are essential to the believer's relationship with God and to his fellow man (2Tim 3:16,17). For example, the scriptures are vital to the believer's salvation (2Tim 3:15; 1Pet 1:23), assurance of salvation (John 5:39; 1John 5:13), sanctification (John 17:17), approval to God (2Tim 2:15), discernment of truth versus error (2Tim 3:16; Acts 17:11), direction and guidance (Psalm 119:105; 2Tim 3:16), wisdom and understanding (Prov 2:1,2), spiritual maturity (Mat 4:4; 2Tim 3:16, 17; 1Pet 2:2; Heb 5:12-6:1), identification and resistance of sin (Heb 4:12; Rom 7:7; Mat 4:4-7; Psalm 119:9-11), character development (2Tim 3:16, 17), and emotional health (1John 1:4; Prov 3:13; John 13:17; 1John 2:5).

## ***The Bible as God's Word***

Every person should read the scriptures (Rev 1:3), study the scriptures (Acts 17:11; 2Tim 2:15), meditate in the scriptures (Psalm 119:48), learn the scriptures (Rom 15:4), know the scriptures (2Tim 3:15), believe the scriptures (Luke 24:25), trust the scriptures (Psalm 119:42), obey the scriptures (2Thes 3:14), love the scriptures (Psalm 119:47), take comfort in the scriptures (Rom 15:4), and teach the scriptures to others (Mat 28:19; Psalm 51:13).

## ***The Bible as God's Word***

### **Inspiration**

All scripture is given by inspiration (2Timothy 3:16)

“Given by inspiration”, θεόπνευστος, means God-breathed . Only scripture is God-breathed and thus only scripture can claim to be the authoritative words of God.

While the speakers were moved by the Holy Spirit to speak, inspiration refers to the *words* of scripture not their authors. Nor does it refer to the physical documents upon which the words were written.

## ***The Bible as God's Word***

Inerrancy (without error)

Inerrancy flows from inspiration

All scripture is given by inspiration of God  
God does not inspire error  
Therefore the scriptures are inerrant

God cannot err  
The Bible is God's word  
Therefore the Bible cannot err

Other pieces of literature can be inerrant, but scripture is necessarily inerrant by virtue of the fact that all scripture is inspired by God

## ***The Bible as God's Word***

### **Chicago Statement on Biblical Inerrancy**

The “Chicago Statement on Biblical Inerrancy” (CSBI) was produced at an international Summit Conference of evangelical leaders, held at the Hyatt Regency O'Hare in Chicago in the fall of 1978. This congress was sponsored by the International Council on Biblical Inerrancy. The Chicago Statement was signed by nearly 300 noted evangelical scholars. This landmark document is considered to be the “first systematically comprehensive, broadly based, scholarly, creed-like statement on the inspiration and authority of Scripture in the history of the church.”

<http://defendinginerrancy.com/chicago-statements/>

## ***The Bible as God's Word***

### **Chicago Statement on Biblical Inerrancy**

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.

## ***The Bible as God's Word***

### **Chicago Statement on Biblical Inerrancy**

1. 1
2. 2
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.

## The Bible as God's Word

<http://defendinginerrancy.com/>

## The Bible as God's Word

### The Preservation of Scripture

Scripture does not Promise Preservation but the Scriptures are Essentially Preserved <small>(Daniel Wallace, Edward Glenn)</small>	Scripture Promises Preservation and the Scriptures are Essentially Preserved <small>(William W. Combs)</small>	Scripture Promises Perfect Preservation, but Not Necessarily in one Standard Text <small>(James D. Hiebel)</small>	Scripture Promises Perfect Preservation and the Scriptures are Perfectly Preserved and can be Identified with Certainty in one Standard Text <small>(Edward F. Hills, Theodore P. Letts)</small>
<b>Scriptural Position on Preservation</b>			
The Bible does not teach a doctrine of scripture preservation	The Bible teaches a doctrine of preservation but not pertaining to the exact words of scripture (Psalm 119:152, 160; Isa 40:8; Matt 5:18; 24:35; In 10:35)	The Bible teaches a doctrine of preservation including the words of scripture (Psalm 12:5-6; 119:152, 160; Isa 40:8; Matt 4:4; 5:18; 24:35; In 10:35; Rev 1:3; 22:18-19)	The Bible teaches a doctrine of preservation including the words of scripture (Psalm 12:5-6; 119:152, 160; Isa 40:8; Matt 4:4; 5:18; 24:35; In 10:35; Rev 1:3; 22:18-19)

## The Bible as God's Word

Not Promised but Essentially Preserved	Promised and Essentially Preserved	Perfectly Preserved, but Not Necessarily in a Standard Text	Perfectly Preserved in a Standard Text
<b>Definition of Scripture</b> Only the autographs are technically "scripture" (2Tim 3:16; 2Pet 1:19-21)	Only the autographs are technically "scripture" (2Tim 3:16; 2Pet 1:19-21)	The words in the autographs (2Tim 3:16; 2Pet 1:19-21) and in their preserved copies/translations to which believers have had access are "scripture". Jesus and the apostles refer to copies/translations as "scripture" (2Tim 3:15; Matt 21:42; 22:29; In 5:39; Acts 17:2, 11; 8:32). Not all or any one manuscript, text, or translation is necessarily 100% scripture, but the autographic text resides in the genealogical consensus of all these preserved ancient manuscripts.	The words in the autographs (2Tim 3:16; 2Pet 1:19-21) and in their preserved copies/translations to which believers have had access are "scripture" (2Tim 3:15; Matt 21:42; 22:29; In 5:39; Acts 17:2, 11; 8:32). Not all manuscripts, texts, or translations are necessarily 100% scripture, but one standard text is.
<b>Method of Preservation and its Ascertainment</b> All scripture is essentially preserved in the totality of manuscripts, patristic quotes, and translations of scripture available. It is ascertained by diligent study, comparison, and correlation.	All scripture is essentially preserved in the totality of manuscripts, patristic quotes, and translations of scripture available. It is ascertained by diligent study, comparison, and correlation.	All scripture is perfectly preserved within the consensus of manuscripts, patristic quotes, and translations of scripture available. Texts/translations with significant meaning differences cannot all be the 100% inspired scriptures. The correct readings are ascertained on a verse-by-verse, word-by-word basis by diligent study, comparison, and correlation.	All scripture is perfectly preserved through a particular manuscript text type and/or translation. Texts/translations with significant word differences cannot all be the 100% inspired scriptures. When there are significant differences in readings, the words of the standard preserved text type/translation are always correct.

## The Bible as God's Word

Not Promised but Essentially Preserved	Promised and Essentially Preserved	Perfectly Preserved, but Not Necessarily in a Standard Text	Perfectly Preserved in a Standard Text
<b>Certainty of the preserved scripture</b>			
God has preserved his word. Although textual criticism cannot yet produce certainty about the exact wording of the original text in every place, carefully produced texts and versions are able to convey God's truth to the reader with competent adequacy for all the needs of the Christian life.	God has preserved his word as he promised. Although textual criticism cannot yet produce certainty about the exact wording of the original text in every place, carefully produced texts and versions are able to convey God's truth to the reader with competent adequacy for all the needs of the Christian life. Through careful study, a person can gain more and more certainty about which readings in the various texts and translations express God's inspired words and which do not.	God has preserved his word as he promised. Although textual criticism cannot yet produce certainty about the exact wording of the original text in every place, carefully produced texts and versions are able to convey God's truth to the reader with competent adequacy for all the needs of the Christian life. Through careful study, a person can gain more and more certainty about which readings in the various texts and translations express God's inspired words and which do not.	God has preserved his word as he promised. Although textual criticism cannot yet produce certainty about the exact wording of the original text in every place, carefully produced texts and versions are able to convey God's truth to the reader with competent adequacy for all the needs of the Christian life. Through careful study, a person can gain absolute certainty about which text/translation expresses God's inspired words in every place and which texts/translations are corrupted in various places.

## The Bible as God's Word

Not Promised but Essentially Preserved	Promised and Essentially Preserved	Perfectly Preserved, but Not Necessarily in a Standard Text	Perfectly Preserved in a Standard Text
<b>Questions Raised</b> If God has not promised to preserve the scriptures, how do we know we have the scriptures at all? How do we know there are not words within books or entire books that have been completely lost?  All the questions in the second column apply.	Where are the inspired scriptures today? What value is the verbal, plenary inspiration of the scriptures without their verbal plenary preservation?  Does essential preservation satisfy scripture's promises regarding scriptural preservation?  Can essential preservation give the Christian adequate confidence in the details of scripture? Are the details ("every word", "not and tittle") not important?  Since the Bible is God's Word, shouldn't Christian textual critics view the Bible differently than other books of antiquity? Wouldn't God and Satan have been active in respectively preserving and corrupting it throughout the generations? Or at least, shouldn't textual criticism be harmonized with sound theology?	Where are the inspired scriptures? What value is the verbal plenary inspiration and preservation of scripture if the inspired, preserved words have not been preserved in an easily-identifiable standard text/Bible?  When readings significantly differ in the various texts/translations, how are ordinary Christians to discover which words are the perfectly-preserved inspired words and which are not, especially in places where the textual critics disagree? Are all Christians required to be textual critics themselves in order to gain certainty regarding the verses involving variants? Is it reasonable to think that certainty is achievable regarding all these verses? Is certainty in these details not important?	Where did God promise that He would preserve the scriptures in one standard text throughout all ages or in a particular age?  On what scriptural and/or historical basis does a Christian identify which text/translation represents the inspired scriptures? Which manuscript family (Byzantine, Western, Alexandrian)? Which text (Textus Receptus, Majority Text, Critical Text, etc.). Which edition of the text (Beza's fourth or fifth, Nestle-Aland's 27th or 28th, etc)? Which type of translation (formal or dynamic)? Which translation (KJV, NKJV, NASB, NIV, ESV)? Which edition of the translation?  Where were the scriptures before the perfectly-preserved text/translation was produced/transmitted? Does the historical data regarding the continuity of textual transmission over 2000 years support this view of preservation or discredit it as being arbitrary and contrived?

## New Testament Manuscripts

### Greek NT Texts by Word Length

Words	Tisch	SBL	WH	NA27	Von S	Treg	Alford	Gries	BYZ (RP)	TR (1550)	TR (SCR)
Words	137547	137647	137681	138020	138369	138382	138400	139620	140155	140722	140746

Andrew Wilson, *New Testament Textual Criticism Theory and Research*

# New Testament Manuscripts

## Textual Philosophies

- Reasoned Eclecticism -- the modern method of New Testament textual criticism. Philosophy of most new Bibles translated from the Critical Text (UBS and Nestle-Aland). Prefers the shorter, harder, disharmonized, and harsher forms of text. Strong Alexandrian priority. Advocated by textual critics such as Daniel Wallace and Gordon Fee.
- Alternatives to reasoned eclecticism are
  - Dennis Kenaga, *Skeptical Trends in New Testament Textual Criticism*
  - James Roysse, *The Treatment of Scribal Leaps in Metzger's Textual Commentary*
  - Reasoned Conservatism, D. A. Black, *New Testament Textual Criticism: a Concise Guide*,
  - Harry Sturz, *The Byzantine Text-type and New Testament Textual Criticism*,
  - Maurice Robinson, *Byzantine Priority*
  - Zane Hodges, *The Majority Text*
  - Genealogical Theory offered by James D. Price
  - Textus Receptus traditional approach, Donald Waite, Douglas Wilson, Ed Hills, Ted Letis

# Translation Differences

Matt 5:2

Formal translation	Functional translation
Matt 5:2 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them,	Matt 5:2 Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, 2 and he began to teach them.

The KJV/NKJV says Jesus "opened his mouth" per the Greek text. The NIV11 says he "began to teach", attempting to translate the *thought* rather than the Greek words.

# Translation Differences

Formal translation	Functional translation
neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 14 And many of the children of Israel shall he turn to the Lord their God.	wine or other fermented drink, and he will be filled with the Holy Spirit, even before he is born. 14 He will bring back many of the people of Israel to the Lord

κοιλίας κοιλία (κοῖλος) Noun fem sing gen stomach, womb	μητρός μήτηρ Noun fem sing gen mother
[εσν] G2836 womb	[εσν] G3384 mother's

The KJV/NKJV text says "from his mother's womb" per the Greek text. The NIV11 says he "before he is born" attempting to translate the *thought* rather than Greek words.

# Translation Differences

Acts 4:27

Formal translation	Functional translation
his Christ. 27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were	And Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you

παιδῶ παιῖς Noun masc sing acc child; slave	
[εσν] G3816 servant	

The KJV/NKJV text says "child". The NIV11 says "servant" from the same Greek word.

# Translation Differences

Formal translation	Functional translation
Rom 16:1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchreae: 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	Rom 16:1 I commend to you our sister Phoebe, a deacon <sup>a,b</sup> of the church in Cenchræe. <sup>b,2</sup> I ask you to receive her in the Lord <sup>a</sup> in a way worthy of his people <sup>a</sup> and to give her any help she may need from you, for she has been the

Romans 16:1 NU-Text omits of the gospel.	Romans 16:1 1. in Gr. "deaconses." It is debated whether δουλῶνος (δουλῶνος) here refers to a specific office within the church. One contextual argument used to support this view is that Phoebe is associated with a particular church, Cenchreae, and as such would therefore be a deacon of that church. In the NT, some who are called δουλῶνος are related to a particular church, yet the scholarly consensus is that such individuals are not deacons, but "servants" or "ministers," other viable translations for δουλῶνος. For example, Epaphroditus is associated with the church in Colossians and is called a δουλῶνος in Col 1:7, but no contemporary translation renders...
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The KJV/NKJV text says "servant". The NIV11 says "deacon" from the same Greek word.

# Translation Differences

δουλῶνος In the NA28 29 hits in 27 verses.

Formal translation	Functional translation
Rom 16:1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchreae: 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	Rom 16:1 I commend to you our sister Phoebe, a deacon <sup>a,b</sup> of the church in Cenchræe. <sup>b,2</sup> I ask you to receive her in the Lord <sup>a</sup> in a way worthy of his people <sup>a</sup> and to give her any help she may need from you, for she has been the

Diakonos, used many times in the gospels and epistles, is almost always translated "servant"/"minister" in the early-written epistles. The English "Deacon" is used only in 1Timothy and Philippians in the early translation tradition, distinguishing a church office from normative Christian ministry. Why would Rom 16:1 be translated "deacon" versus "servant" in the NIV?

## The Bible as God's Word

Translation theories: Formal versus Functional

### Arguments for Preferring Functional Equivalent Translations:

1. Functional translations are more easily understood by the reader.
2. Functional translations reflect a missionary approach to a culture, a fact which American Christians need to accept and then make necessary adjustments.
3. Functional translations are more effective in sharing with unchurched people.
4. Functional translations are more effective with children.
5. Functional translations are more faithful to the goal of the Bible writers...to communicate in the common language of the people.
6. Functional translations are easier for new Christians to understand.
7. Functional translations relate better to the lesser educated.
8. Functional translations are more effective with people who speak/read English as a second language.

Source: Brett Maragni

## The Bible as God's Word

Translation theories: Formal versus Functional

### Arguments for Preferring Formal Equivalent Translations:

1. Formal translations are more faithful to the original languages.
2. Formal translations use the only translation philosophy known to scholars prior to the middle of the 20<sup>th</sup> Century.
3. Formal translations protect the reader from translators' opinions and biases.
4. Formal translations are more theologically precise.
5. Formal translations seem to sound and feel more majestic and beautiful.
6. Formal translations allow *you* to interpret the meaning.
7. Formal translations have a longer shelf life.
8. Formal translations tend to showcase the various styles of the Bible writers better than functional versions

Source: Brett Maragni

## The Bible as God's Word

Translation theories: Formal versus Functional(Dynamic)

### APPENDIX: BIBLE TRANSLATIONS CHART

This is a chart of selected translations and the philosophies behind them; it is not meant to be precise. The format below shows two things: (1) There is a continuum extending from the NASB down to The Street Bible, but (2) there are three distinct translation philosophies, and there is a marked difference between an "essentially literal" translation, a "dynamic equivalent" translation, and a paraphrase. The upper-left represents more literal translation, and the bottom-right represents less literal translation.

*Essentially Literal*  
NASB ESV KJV/NKJV RSV/NRSV

*Dynamic Equivalent*  
NIV TNIV NLT CEV GNB

*Paraphrase*  
NTME TLB TM TSB

*Key of Abbreviations:*  
NASB—New American Standard Bible  
ESV—English Standard Standard  
NKJV—New King James Version  
KJV—King James Version  
RSV—Revised Standard Version  
NRSV—New Revised Standard Version  
NIV—New International Version  
TNIV—Today's New International Version  
NLT—New Living Translation  
CEV—Contemporary English Version  
GNB—Good News Bible  
NTME—The NT in Modern English (Phillips)  
TLB—The Living Bible  
TM—The Message  
TSB—The Street Bible

Leland Ryken, *Bible Translation Differences—Criteria for Excellence in Reading and Choosing a Bible Translation*, Crossway Books

## The Bible as God's Word

To make an informed decision about English Bible translations, there are four important areas of study to consider:

1. **Bibliology**—What is your view of the inspiration and preservation of the Bible, and who has the responsibility to preserve it?
2. **Textual Criticism Theory**—Do you favor
  - Reasoned Eclecticism which has an Alexandrian manuscript priority (represented by the Nestle-Aland and UBS Critical Text and most all modern English translations except the NKJV or KJV2000) or
  - Majority/Byzantine manuscript priority (represented by Hodges/Farstad or Robinson/Pierpont printed Greek texts (no English translation to date)) or
  - the Textus Receptus – the traditional text of the protestant reformation (largely Byzantine priority) translated into English in Tyndale, Coverdell, Great, Geneva, Bishop's, KJV, NKJV, KJV2000

## The Bible as God's Word

### 3. Translation Theory. Do you favor

- **Formal Equivalence**—translating for the same *meaning* at the *word* level (KJV, NKJV, NAS, ESV, RSV/NRSV) -- essentially a literal translation, more like *original* language, requires more study, more precise, less opinion of translators
- **Functional (or Dynamic) Equivalence**—translating for the same *reader affect* at the *phrase* level (NIV, TNIV, NLT, CEV, GNB) -- less literal, more like the *target* language, more easily understood, less precise, more opinion of translators

### 4. Intelligibility or readability (assuming the Bible is intended to be understood by people)

## The Bible as God's Word

To make an informed decision about English Bible translations, there are four important areas of study to consider:

1. Who is to preserve scripture?
2. Which manuscripts are correct?
3. Which translation theory is best?
4. Which translation is understandable without sacrificing too much accuracy?

## *The Bible as God's Word*

### English Bible Translation Comparison Chart

Translation Theory \ Greek Text	Textus Receptus Reformation Text (140,746 Greek words*)	Byzantine/Majority Text (140,722 Greek words*)	UBS/Nestle-Aland Critical Text (138,020 Greek words*)
Formal Equivalence	KJV/NKJV/KJV2000	--	NASB, ESV, RSV/NRSV
Functional Equivalence	--	--	NIV, TNIV, NLT, CEV, GNB

\*Scrivner    \*Robinson/Pierpont    \*NA27    Source: Andrew Wilson, *New Testament Textual Criticism Theory and Research*