

- (1) Alleged contradictions with scientific facts.
 - (a) The mention of the rising and setting of the sun (Genesis 15:12; 19:23; Numbers 2:3; 34:15; Matthew 5:45; Mark 1:32).
Solution.
 [1] This is phenomenal language (language of appearance).
 [2] The expression is used without hesitation by scientists themselves.
 - (b) The mention of “the four corners of the earth” (Isaiah 11:12).
Solution.
 [1] This expression is not indicating that the earth is flat or square.
 [2] It probably signifies the four compass points – signifying gathering people from all over the world.
- (2) Alleged contradictions between historical accounts.
 - (a) Between the 24,000 in Numbers 25:9 and the 23,000 in 1 Corinthians 10:8.
Solution.
 [1] Paul refers to the slain by the plague in one day.
 [2] Moses’ figure includes those who died later from the effect of the plague.
 - (b) Between the “the mountain” in Matthew 5:1 and the “level place” in Luke 6:17.
Solution.
 [1] Luke’s “plateau” or “level place” may have been Matthew’s “mountain.”
 [2] Luke’s version of the “Sermon of the Mount” may have been presented at another time and place than Matthew’s.
- (3) Alleged inaccuracies in chronology – e.g. Pekah’s reign of 20 years (2 Kings 15:27).
 - (a) Problem.²⁰

²⁰ Harold Lindsell, *The Battle for the Bible* (Grand Rapids: Zondervan Publishing House, 1976), pp. 171-174.

- [1] Pekah reigned 20 years (2 Kings 15:27).
- [2] Pekah's successor, Hoshea, reigned 9 years before being overthrown by the king of Assyria in 722 B.C. Thus, Pekah's reign would have ended in 732/731 B.C.
- [3] If Pekah began his reign in Samaria and if the reign lasted 20 years, then he was king until 720 B.C., 2 years after the kingdom of Israel was taken captive.
- [4] This timeline would not allow for the reign of Hoshea under whom the kingdom was taken away by the Assyrians.

(b) Solution.

- [1] Pekah began his sole reign over Samaria in 740 B.C., which lasted 8 years.
- [2] Pekah co-reigned with Menahem and Pekahiah.
- [3] It is believed that Pekah ruled over Gilead only for his first 12 years.
- [4] When the writer of the Book of Kings set down the chronology he listed the facts.
 - [a] First, the time Pekah became sole ruler
 - [b] Second, the total number of years, 20, of Pekah's reign including when he was coregent with Menahem and Pekahiah.
- [5] This was a similar same style used for Omri (1 Kings 16:23), Jehoshaphat²¹ (1 Kings 22:41-42), and Jeroboam²² (2 Kings 14:23).

c. Problems with miracles and prophecy.

- (1) If God's omnipotence is accepted, then acceptance of miracles should be no problem (Job 42:2; Jeremiah 32:17; Matthew 19:26). Also, if the greatest miracle, the resurrection of Christ is accepted (cf. Matthew 12:38-40), there should be no problem in accepting lesser miracles.

²¹ Jehoshaphat reigned for 25 years (ca. 873-849 B.C.) and was coregent with his father Asa for 3 years.

²² Jeroboam ruled for 41 years, this consisted of a 12-year coregency with his father, Joash/Jehoash (ca. 793-782 BC), and 29 years of sole reign (ca. 782-753 BC) – <https://biblearchaeologyreport.com/2021/03/04/king-jeroboam-ii-an-archaeological-biography/>

- (2) If God's omniscience and sovereignty are accepted, then acceptance of prophecy is no problem (Ephesians 1:11; Romans 4:21).
- d. Problems with the use of the Old Testament by New Testament writers.
 - (1) When quoting passages from Old Testament Hebrew text, the New Testament writers translated them into Greek.
 - (2) New Testament writers sometimes paraphrased Old Testament passages to:
 - (a) Bring out their full meaning.
 - (b) To stress a certain point.
 - (3) New Testament writers often quoted from the Septuagint²³ (c. 200 B.C.)
 - (a) In doing so, the Holy Spirit directed their use and paraphrasing of the Septuagint.
 - (b) The biblical writers would also have the Hebrew text in mind.
- e. Problems with the use of non-biblical sources by New Testament writers.
 - (1) Quotes from apocryphal (or more specifically, pseudepigraphical²⁴) works.
 - (a) Passages.
 - [1] Jude 9 cf. The Assumption of Moses.²⁵

²³ The Septuagint (also known as the LXX) is a translation of the Hebrew Bible into the Greek language. The name Septuagint comes from the Latin word for "seventy." The tradition is that 70 (or 72) Jewish scholars were the translators behind the Septuagint. The Septuagint was translated in the third and second centuries BC in Alexandria, Egypt. As Israel was under the authority of Greece for several centuries, the Greek language became more and more common. By the second and first centuries BC, most people in Israel spoke Greek as their primary language. That is why the effort was made to translate the Hebrew Bible into Greek—so that those who did not understand Hebrew could have the Scriptures in a language they could understand. The Septuagint represents the first major effort at translating a significant religious text from one language into another.

²⁴ Ascribing false names of authors to works

²⁵ Three early church fathers say that Jude 9 refers to the *Assumption of Moses*. The early church father Clement of Alexandria (A.D. 155-220) said that Jude referred to the Assumption of Moses when he wrote these words, "When Michael, the archangel, disputing with the devil, debated about the body of Moses." Here he confirms the assumption of Moses.

Another early church father, Origen (A.D. 185-254), writes this about Jude's statement in his *De Principiis*, "And in the first place, in the book of Genesis, the serpent is described as having seduced Eve; regarding whom, in the work entitled The Ascension of Moses (a little treatise, of which the Apostle Jude makes mention in his Epistle), the archangel Michael, when disputing with the devil regarding the body of Moses, says that the serpent, being inspired by the devil, was the cause of Adam and Eve's transgression."

- [2] Jude 14-15 cf. 1 Enoch 1:9.
- (b) Principles.
 - [1] Jude may be quoting from oral tradition or from other written material other than these two books.
Even if he does quote these books, he is not necessarily teaching that everything in these two books is true.
 - [2] The Holy Spirit would direct Jude to select only true material.
- (2) Quotes from pagan writers.
 - (a) Passages.
 - [1] Acts 17:28a – ‘For in Him we live and move and have our being.’ [by Epimenides the Cretan]

Acts 17:28b – As some of your own poets have said, ‘We are his offspring.’ [by Aratus, a Cilician, in his poem, *Phaenomena*].
 - [2] Titus 1:12-13 – Even one of their own prophets [Epimenides] has said, “Cretans are always liars, evil brutes, lazy gluttons.” This testimony is true. Therefore, rebuke them sharply, so that they will be sound in the faith
 - [3] 1 Corinthians 15:33 – Do not be misled: “Bad company corrupts good character.” [by Menander]
 - (b) Principles.
 - “Truth is truth no matter where it is found, whether uttered by a heathen poet, a pagan prophet

According to Edwin A. Blum, the early church father, Didymus of Alexandria (A.D. 309/314-398), also states that Jude 9 referred to the *Assumption of Moses* in his book “In epistolas canonicas brevis enarratio.”

In summary, this means three early church fathers state that Jude 9 and the *Assumption of Moses* refer to the same event. But it is important to notice that they wrote about one hundred years after Jude was written. Therefore, how did they conclude that Jude quoted the *Assumption of Moses* or that the *Assumption of Moses* quoted Jude?

The existing copy of the *Assumption* does not contain any reference to the facts stated in Jude 9.

(Numbers 24:17), or even a dumb animal (Numbers 22:28).”²⁶

[1] All Truth is God’s truth.

[2] The Holy Spirit selected certain truths from these writers without accepting all that they wrote as truth.

f. Problems with the quotation of biblical passages of questionable authority by New Testament writers.

(1) Passage – 1 Corinthians 3:19 cf. Job 5:13

(2) Principles.

(a) The Holy Spirit directed Paul in selecting a particular statement from Eliphaz that is true.

(b) This principle does not mean that everything that Eliphaz said is approved as true.

g. Problems with morality and religious practices.

(1) The Bible gives a true record of man’s sin.

(a) God condemns rather than condones sin.

(b) If man had originated the Bible, sin would have been either glamorized or minimized.

(2) The Bible points out with appropriate balance both the faith and failures of its characters (Christ had no failures).

6. The logical conclusions of verbal, plenary inspiration.

a. The Scriptures are inerrant.

(1) The definition of inerrant.

“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 truth.”²⁷

(2) The proof of inerrancy.

(a) John 17:3; Romans 3:4 – Trustworthiness of God’s character.

²⁶ Geisler and Nix, p. 165

²⁷ Edward J. Young, *Thy Word is Truth*, (Grand Rapids: Eerdmans, 1957), p. 113.

- (b) Matthew 5:18; John 10:35 – Teaching of Christ.
 - (c) John 10:35, “gods” cf. Psalms 82:6; Galatians 3:16, “Seed,” Matthew 22:31-32, “am” – arguments based on a word or a form of a word.
- (3) The extent of inerrancy.
Includes not only matters of faith and practice, salvation and Christian living, but also secular matters such as history, science, geology, etc.
- b. The Scriptures are authoritative.
 - (1) The definition of authority. Scriptures are the God-given standard for determining the beliefs and practice of the Christian. Including what Scripture teaches on any biblical subject.
 - (2) The distinction between authority and inerrancy.
 - (a) Authority concerns truthfulness in intended meaning.
Context must be carefully considered. E.g. Genesis 3:4, “You will not surely die!”
Psalm 14:1, “There is no God.”
 - (b) Inerrancy concerns truthfulness in recording.

VI. Canonicity of the Books of the Bible.

A. Definition of canonicity.

1. Canon is derived from the Greek word *kanon*, which signified a reed or measuring staff.
Metaphorical meaning – rule, standard, principle of law
2. Application of “canonicity” to the Bible books. “The books of the Protestant Bible meet certain standards which qualify them as parts of God’s complete written revelation to man.”
3. “Canonization of books is not to be confused with their collection. They were collected because they were canonical, that is, possessed of divine authority by virtue of their inspired character.”²⁸

B. Proof of canonicity.

1. The Old Testament books.

²⁸ Unger, p. 177.