

Sample Questions on Biblical Doctrine  
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Introduction

Greeting in our Lord Jesus Christ;

Let me make a couple of comments concerning these sample questions. These questions are prepared to help you study Biblical doctrine in a manner more relevant for your faith life. As long as you are able to answer these questions properly, you will receive a decent grade from Doctrine course I teach. So, use these questions as a guideline for your study and if possible, be prepared before the semester starts. I have prepared these questions in bilingual format so that both Korean and non-Korean students may be benefited from them. For most of questions, I have provided their answers, which, however, are only for your reference and in some cases, do not always match the questions. Thus, you are encouraged to find answers from the textbooks. Try to condense the answers in two or three sentences.

Part I: The Doctrine of the Scripture

**1. 계시(Revelation)와 영감(Inspiration) 과 조명(Illumination) 을 정의하고 그 차이점을 말하라** (Define Revelation, Inspiration, and Illumination and compare and contrast them).

1) Revelation: It refers both to the process by which *God* discloses the divine nature and the mystery of the divine will and purpose *to human beings*, and to the corpus of truth disclosed.

*General revelation* maintains that God's existence and particular attributes can be ascertained through an innate sense of God's reality and conscience as well as through observation of the universe and history.

*Special revelation* refers to the more specific *divine self-disclosure* to and through certain persons that brings about human salvation.

2) Inspiration: A term used by many theologians to designate the work of the *Holy Spirit* in enabling the *human authors of the Bible* to record what God desired to have written in the Scriptures.

Theories explaining how God superintended the process of Scripture formation vary from dictation to ecstatic writing. Most evangelical theories of inspiration maintain that the Holy Spirit divinely guided the writing of Scripture, while at the same time allowing elements of the authors' culture and historical context to come through, at least in matters of style, grammar and choice of words.

3) Illumination: The ongoing work of *the Holy Spirit* in the *Christian person and community* in assisting believers to interpret, understand and obey the Scriptures.

Illumination is a matter of faith as well as intellectual assent - the Spirit's goal in illumination moves beyond mere intellectual assent to propositions of Scripture to the moving of the human will to trust Christ and obey him.

**2. 성경의 무오설 (Inerrancy)에 대한 당신의 이해는 무엇인가? (What is your understanding concerning the inerrancy of the Holy Scripture?)**

1) C&MA Doctrinal Statements

- a. The OT and NT were inerrant as originally given: Fully truthful in all of its teachings (John 10:35; Matt 5:18).
- b. God spoke to the prophets and the writers of the Bible who, in turn, spoke and wrote under supervision of the Holy Spirit (2 Pet 1:20-21; 2 Tim 3:16; Acts 1:16).
- c. The Bible is the only and final standard by which we believe and live (Rev 22:18-19).

2) Chicago Statement of Biblical Inerrancy (A Short Statement)

(<http://www.reformed.org/documents/>)

- a. 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.
- b. 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.
- c. The Holy Spirit, Scripture's divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.
- d. 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.
- e. 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.

**3. 정경(Canon)이란 무엇이며, 어떠한 책들이 성서의 정경에 속하는가? (Define the Canon and tell us the names of the books belonging to the Canon).**

1) Dictionary definition

Literally meaning "standard" or "rule," the term is most closely associated with the collection of books that the church has recognized as the written Word of God (Scripture) and that functions as the rule or standard of faith and practice in the church.

Although the various traditions are not in full agreement as to which books should comprise the collection of Scripture, at the very least all agree that the sixty-six books of the Protestant Bible are canonical and therefore authoritative.

2) Westminster Confession of Faith Chap. 1 Article 2 and 3 of the Holy Scripture (<http://www.reformed.org/documents/>)

Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament, which are these: Of the Old Testament: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. Of the New Testament: The Gospels according to Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistles to the Romans, Corinthians I, Corinthians II, Galatians, Ephesians, Philippians, Colossians, Thessalonians I, Thessalonians II, To Timothy I, To Timothy II, To Titus, To Philemon, The Epistle to the Hebrews, The Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation of John. All which are given by inspiration of God to be the rule of faith and life.

The books commonly called **Apocrypha**, not being of divine inspiration, are no part of the canon of the Scripture, and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.

4. 우리가 갖고 있는 성경은 원작자의 사본을 잘못 번역한 것이며 본래의 사본이 아니라 하여 성경의 영감설과 무관하다는 주장에 대해 당신은 어떻게 반응할 것인가? (Some assert that the present Bible translation is an imperfect version of the original autograph and therefore it has nothing to do with inerrancy. How will you respond to this assertion?)

1) Inerrancy

a. C&MA Manual A1. 3. Third. d

The OT and NT were inerrant as originally given: Fully truthful in all of its teachings (John 10:35; Matt 5:18). God spoke to the prophets and the writers of the Bible who, in turn, spoke and wrote under supervision of the Holy Spirit (2 Pet 1:20-21; 2 Tim 3:16; Acts 1:16). The Bible is the only and final standard by which we believe and live (Rev 22:18-19).

- b. Chicago Statement on inerrancy article X.  
(<http://www.reformed.org/documents/>)

We affirm that inspiration, strictly speaking, applies only to the **autographic text of Scripture**, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that **copies and translations of Scripture are the Word of God** to the extent that they **faithfully represent the original**.

We deny that any essential element of the Christian faith is affected by the absence of the autographs. We further deny that this absence renders the assertion of Biblical inerrancy invalid or irrelevant.

2) Textual Problems (ref. Westminster Confession)

A. Overwhelming **agreement**

- a. **Variety** of texts **Reliability** of the text
- b. Textual **divergence: Minor** factor

**Meaning intact**

Minor variants: Spelling & grammar.

B. **Doctrine of Inerrancy and preservation:** by His singular care and providence, kept pure in all ages

- a. **Substantial** conformity in its **essential form**.
- b. Textual variants do not impinge upon the **message:**
  - a) No major tenet of theology or **orthodoxy** is negatively or adversely affected by an alternate reading.
  - b) Integrity of the **original revelation** is not in any way challenged or threatened.

c. Inerrancy in (and preservation of) the Scripture **does not** imply a constant **miracle in transmission**.

d. **Inferior text** is also the word of God: Ancients view of Scripture: 2 versions of Jeremiah were both regarded as Scripture.

C. **Sufficient accuracy:**

Used by Jesus and Apostles LXX

D. Autograph:

- a. No necessity to find one.  
**Loss of original** does **not** entail **loss of its authority**. We can recover it with substantial accuracy.
- b. Talmon & Tov: One autograph (Lagardian)