

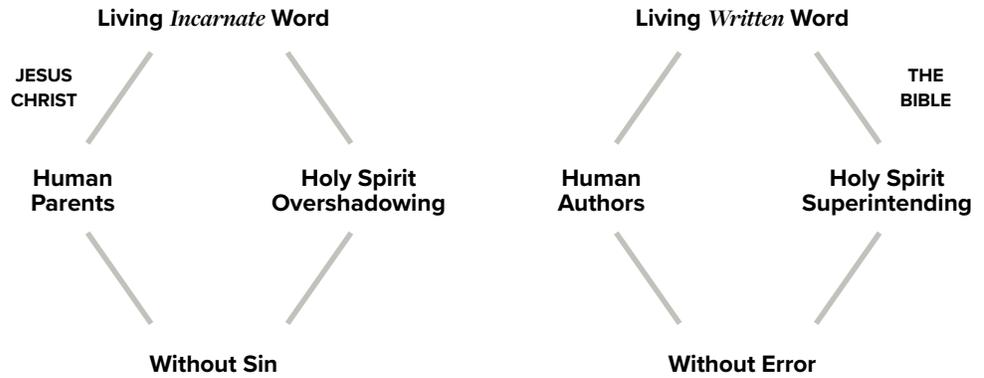
# *APPENDICES*

# APPENDIX A

## THE WORD OF GOD

### TWO LIVING REVELATIONS <sup>196</sup>

Special Revelation



<sup>196</sup> Paul P. Enns, *Moody Handbook of Theology*, Revised and Expanded, (Chicago, Moody Publishers, 2014), 170.

# APPENDIX B

## PRIMARY BIBLICAL TEXTS ON INSPIRATION

### 2 TIMOTHY 3:16 NIV

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.

1. “*God-breathed*” originates from the Greek word, *theopneustos*, that can be translated “inspired.” This association is unique in Scripture. It also means “God-spirated” or “breathed out by God.” It appears to mean the bringing into existence of something, especially that the Scripture came out from God as words come out of us by the exhalation of breath.<sup>197</sup>

### 2 PETER 1:21 ESV

“For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.”

1. “*Carried along*” or superintending; ancient language – like wind that hits the sails of a ship and moves the ship in a specific direction. God is guiding the process. The “ship” ends up exactly where God wants. The Bible is exactly what He wants.

### 1 CORINTHIANS 2:13 NIV

This is what we speak, not in words taught us by human wisdom but in words *taught by the Spirit*, explaining spiritual realities with spirit-taught words.

1. Words taught by the Spirit are Divinely inspired words.
2. The Scriptures are inspired – *not* the human authors.

<sup>197</sup> Cupp, 36.

# APPENDIX C

## PROOFS OF INSPIRATION <sup>198</sup>

1. Bible, itself, claims to be Inspired.
  - a. “You can’t establish the supreme authority of your supreme authority by going to some other lesser authority” <sup>199</sup>
  - b. “Scripture itself is alone competent to judge our doctrine of Scripture” <sup>200</sup>
  - c. No ordinary book
  - d. 2 Timothy 3:16; 2 Peter 1:21; 1 Corinthians 2:13.
  
2. Survival of the Bible
  - a. The Bible has survived over two millennia of criticism, scrutiny, and violent attack—philosophical, military, and religious.
  - b. A few oppressors of the Bible
    1. Antiochus Epiphanes, 175 BC.
    2. Diocletian and Roman Empire (284 – 305 AD)
    3. Roman Catholic Church (middle ages) worked to keep people from personal Bible reading.
    4. Philosophers and writers question the Bible’s authority and inspiration (17th-19th centuries).
      - a. Voltaire “A hundred years from my death the Bible will be a museum piece.” <sup>201</sup> Twenty-five years after Voltaire’s death his home was purchased by the Geneva Bible Society and used as a warehouse to distribute Bibles.
  
3. Uniqueness of the Bible
  - a. Many holy teachings become irrelevant. (i.e. Zoroastrianism, Shinto (ancient Japanese religion), unlike the Bible.
  - b. Compare to the Qur’an which protects itself against scrutiny and contains many inconsistencies.
  
4. Unique in Beauty and Insight
  - a. Depth in a class by itself. Deep enough for the most learned scholar, but yet simple enough for a child.
  
5. Unique in Unity
  - a. Sixty-six books; 1600+ years; 40 authors; 3 continents; different

<sup>198</sup> Mike Mazzalongo, “6 Proofs of Inspiration,” *Understanding Your Religion*, BibleTalk.tv, <https://www.youtube.com/watch?v=H8n0re-PAsQQ&list=PLYBAquZ0mO-FUcoHNUyYV5AzVWHTgC-Q47&index=5>.

<sup>199</sup> DeYoung, 23.

<sup>200</sup> J. I. Packer, as quoted by Kevin DeYoung in *Taking God at His Word*, (Wheaton, Ill, Crossway, 2014), 23.

<sup>201</sup> Daniel Merritt, “Voltaire’s Prediction, Home, and the Bible Society: Truth or Myth? Further Evidence of Verification,” Blog, Cross Examined.org, August 18, 2019, <https://crossexamined.org/voltaires-prediction-home-and-the-bible-society-truth-or-myth-further-evidence-of-verification/>.

times, cultures; most authors unknown to each other; Yet, tells one story without contradiction or confusion (as if only one author).

6. Unique in Universality

- a. Most read, translated, and sold book in history. Universal appeal over 1900 years. No other book can claim as many readers in as many countries, in as many languages, for as many years. No other book has been found to be so unique in style, content, and unity.
- b. Worldwide believers can talk about the Bible and unite.

7. Life Transformation

- a. Modern pragmatic argument—something is true or good because it works.
- b. Principles in the Bible work and produce happy and peaceful lives. (Nothing else works better); Consider countries without Christianity as its foundation. Compare any person or nation not following the Bible.
- c. Think “Love your neighbor as yourself” and “Love your enemy.”

8. Fulfilled Prophecy

- a. Men cannot predict future events accurately.
- b. Only God can be 100% accurate in predicting future events. (i.e. Isaiah 44:28... city was rebuilt; Isaiah lived in 700 BC Cyrus... was a king... he ruled 150 years AFTER Isaiah... Isaiah predicts it... like you predicting who the US President will be in 150 years).
- c. 100s of prophecies in the OT. 61 are direct fulfilled prophecies about Jesus. (lineage Jer 23:5); time he appears (Daniel); place of birth (Micha 5:2) titles and his power Isaiah 9:6-7; Reason he would come; How he would die (Isaiah 42-52)
- d. Accurate Fulfillment of Prophecy Points to a Divine Source. A supernatural power is at work.
- e. Only Holy Book of all the major religions that contains hundreds of fulfilled prophecy confirmed by history.

9. Other

- a. Historical accuracy
  - 1. If the Bible has been shown to be accurate in small details, shouldn't we be able to trust it in bigger themes?
  - 2. Sometimes, all the pieces of the puzzle have not been discovered.

# APPENDIX D

## FALSE VIEWS OF INSPIRATION <sup>202 203</sup>

### 1. Dictation (Divine Dictation) or Mechanical Theory:

God speaks. Writer passively transcribes like a secretary or stenographer. "Take a memo." (Jeremiah 30:2; Exodus 20:1)

Objections: (i.e. Pentateuch – Moses is the compiler; Luke 1:1-4, Luke researches... etc.) Prophetic books read like their lives. Different writing styles suggest the authors were not mere automatons. Style of the books were not uniform. (i.e. John (simple) vs Luke (more sophisticated)).

\*The Qur'an was claimed to have been transmitted in this fashion from Allah through the angel Gabriel to Muhammad.

### 2. Partial or Dynamic Inspiration:

Only parts of Scripture are Inspired (parts related to faith and practice). God preserves the message of salvation amid other material that may be erroneous.

Objections: What parts of the Bible are Inspired and what parts contain errors? How can doctrine be separated from history? How can the Bible be deemed trustworthy?

### 3. Conceptual Inspiration:

Only the concepts or ideas of the writers are inspired and not the words. The author wrote the idea in his own words. There can be no errors in the Scripture since the author wrote in his own words and were not superintended by God. The Bible is not the Word of God, but contains the Word of God.

Objections: Both Jesus (Matt 5:18) and Paul (1 Thess 2:13) affirmed verbal inspiration.

### 4. Neo-orthodox view:

God is so different from us we cannot know Him unless through direct revelation. (not through general revelation, etc.) Denies Scripture is the Word of God, but rather claims it is only a witness to Jesus. The words in Scripture are fallible written by fallible men. (only inspired when God uses words at times to speak to people)

<sup>202</sup> Cupp, 34.

<sup>203</sup> Paul P. Enns, *Moody Handbook of Theology*, 162-164.

Objections: How is this any different than God using any books?

5. **Spiritual Illumination View:**

Suggests that some Christians have greater spiritual insight than others, and thus when illuminated by the Holy Spirit may author inspired Scripture. It is the authors, not the writings that are inspired.

6. **Limited Inspiration:**

(opposite of dictation theory); Scripture is mostly man's work with limited help from God. God guided the human authors, but these authors had freedom to express themselves in their writings (even allowing for historical errors). God guided the human authors but allowed them freedom to express themselves in their works, even to the point of allowing factual and historical errors. Fortunately, the Holy Spirit prevented doctrinal errors.

Objections: How do we know doctrine is true? The reliability of the Bible becomes suspect.

7. **Natural inspiration:**

The Bible is just a human production - nothing else. The authors were simply men with unusual ability (religious insight, who wrote books like anyone else.)

Objections: Why aren't there more books like it written?

# APPENDIX E

## NORTH AFRICA'S EARLY CHURCH LEGACY TIMELINE <sup>204</sup>

Date	Place	Key Contributions
150-220	Carthage	Tertullian creates Latin theological vocabulary (Trinity, substance).
200-250	Carthage & region	Rapid Christian growth, early Latin translations of Scripture.
249-258	Carthage	Cyprian strengthens episcopal unity, deals with apostasy & penance.
345-348	Carthage	Council under Gratus tackles rebaptism & clerical rules.
370-430	Hippo	Augustine's theology: original sin, grace, <i>City of God</i> , <i>Confessions</i> .
393	Hippo	Synod affirms the 27-books as the NT.
397	Carthage	Council formally ratifies NT canon for the first time.
418	Carthage	Council condemns Pelagianism.
419	Carthage	Council compiles African Code of Canons, asserts local church rights.

<sup>204</sup> Thor Odland, Scholarly discussions, teachings and travel to Carthage, Tunisia, 2025.

# APPENDIX F

## OLD TESTAMENT COMPARISON <sup>205</sup>

### I. HEBREW BIBLE (TaNaKh)

- A. Torah, Nevi'im, Ketuvim
  
- B. Twenty-four books in the Hebrew Bible equals 39 books in the Protestant Bible; No vowels and thus, much shorter.
  
- C. Torah (Law)
  - 1. Genesis
  - 2. Exodus
  - 3. Leviticus
  - 4. Numbers
  - 5. Deuteronomy

DEUTERONOMY 34:10

No prophet has risen in Israel like Moses, whom the Lord knew face to face.

- D. Nevi'im (Prophets)
  - 1. Joshua
  - 2. Judges
  - 3. Samuel
    - a. First and Second Samuel were divided because the book could not fit on one scroll.
  - 4. Kings
    - a. First and Second Kings.
  - 5. Isaiah
  - 6. Jeremiah
  - 7. Ezekiel
  - 8. The Twelve (12 minor prophets)

MALACHI 3:18

“And you will again see the distinction between the righteous and the wicked, between those who serve God and those who do not.”

(Look back at the Torah and then look forward at how God deals with the righteous and wicked)

<sup>205</sup> The Bible Museum, Washington, DC, 2025.

E. **Ketuvim (Writings)**

Opens with Psalms 1:1 “how blessed is the person who doesn’t walk in the ways of the sinner” ... opens with mirror to the verse at the end of Malachi.

EMET (Truth)

1. Psalms
2. Proverbs EMET (Truth)
3. Job

Five Scrolls (Read during important Jewish Feasts)

4. Songs of Songs
5. Ruth
6. Lamentations Five Scrolls
7. Ecclesiastes
8. Esther
9. Daniel

(Ezra and Nehemiah)

10. Ezra/Nehemiah

(First/Second Chronicles)

11. Chronicles

Ends with a decree where Cyrus the Great ... says he is appointed to build a Temple in Jerusalem ... anticipates completion ... more to come.

II. **PROTESTANT OLD TESTAMENT**

- A. **39 books**
- B. **Often ask, “Why did Catholics add seven books?”**
- C. **Some versions contain the Apocrypha.**

III. **CATHOLIC OLD TESTAMENT**

- A. **46 books (39 books + 7 books + 2 additions.)**

- B. Often ask, “Why did the Protestants remove seven books from the Bible?”
  
- C. **Seven Apocryphal books**
  - 1. Tobit, Judith, 1 Maccabees, 2 Maccabees, Wisdom of Solomon, Wisdom of Sirach (Ecclesiasticus), and Baruch including the Letter of Jeremiah.
  
- D. **Additions to Esther and Daniel**
  - 1. Additions to Esther—six short parts and additions to Daniel— three or four parts: “Susanna,” “Prayer of Azariah” +/- “Song of the Three Holy Children,” and “Bel and the Dragon.”

#### IV. **ORTHODOX OLD TESTAMENT**

- A. **Eastern Orthodox - 53 books** (39 books + 14 books + 3 additions)
  - 1. Same as catholic + may contain 3rd and 4th Maccabees, Prayer of Manasseh (at end of 2nd Chronicles), I Esdras, II Esdras, Odes (prayers or psalms), and an additional psalm, Psalm 151
  - 2. Russian – 56 books (39 books + 17 books + 4 additions)
  - 3. Greek
    - a. 1st and 2nd Samuel and 1st and 2nd Kings (1, 2, 3, 4 Kingdoms).
    - b. 1st and 2nd Chronicles (1st and 2nd Paralipomenon).
    - c. Ezra (2 Esdras)
    - d. Apocryphal books
      - 1. 1 Esdras, Tobit, Judith, 1, 2, 3, 4 Maccabees, Wisdom of Solomon, Wisdom of Sirach (Ecclesiasticus) Baruch, Letter of Jeremiah.
    - e. Additions
      - 1. Psalms (includes 151)
      - 2. Daniel with additions, “Susanna,” “Prayer of Azariah” +/- “Song of the Three Holy Children,” and “Bel and the Dragon.”
      - 3. Esther with additions.
  - 4. Slavonic

- a. 1st and 2nd Samuel and 1st and 2nd Kings (1, 2, 3, 4 Kingdoms).
  - b. 1st and 2nd Chronicles (1st and 2nd Paralipomenon). 2nd Chronicles includes Prayer of Manasseh.
  - c. Ezra (1 Esdras)
  - d. Apocryphal books
    - 1. 2 Esdras (1 Esdras), 3 Esdras (2 Esdras) Tobit, Judith, 1, 2, 3 Maccabees, Wisdom of Solomon, Wisdom of Sirach (Ecclesiasticus), Baruch, Letter of Jeremiah.
  - e. Additions
    - 1. Psalms (includes 151)
    - 2. Daniel with additions, “Susanna,” “Prayer of Azariah” +/- “Song of the Three Holy Children,” and “Bel and the Dragon.”
    - 3. Esther with additions.
5. Georgian
- a. 1st and 2nd Samuel and 1st and 2nd Kings (1, 2, 3, 4 Kingdoms).
  - b. 1st and 2nd Chronicles (1st and 2nd Paralipomenon). 2nd Chronicles includes Prayer of Manasseh.
  - c. Ezra (Esdras)
  - d. Apocryphal books listed as “Non-Canonical Books (Historically Important)”
    - 1. 2 Esdras (1 Esdras), 3 Esdras (2 Esdras) Tobit, Judith, 1, 2, 3, 4 Maccabees, Wisdom of Solomon, Wisdom of Sirach (Ecclesiasticus), Baruch, Letter of Jeremiah.
  - e. Additions
    - 1. Psalms (includes 151)
    - 2. Daniel with additions, “Susanna,” “Prayer of Azariah” +/- “Song of the Three Holy Children,” and “Bel and the Dragon.”
    - 3. Esther with additions
6. Romanian
- a. 1st and 2nd Samuel and 1st and 2nd Kings (1, 2, 3, 4 Kingdoms).

- b. 1st and 2nd Chronicles (1st and 2nd Paralipomenon).
- c. Ezra (1 Esdras)
- d. Nehemiah (2 Esdras)
- e. Apocryphal books
  - 1. 3 Esdras (1 Esdras) Tobit, Judith, 1, 2, 3 Maccabees, Wisdom of Solomon, Wisdom of Sirach (Ecclesiasticus), Baruch, Letter of Jeremiah, Prayer of Manasseh, Prayer of Azariah and Song of the Three Holy Children, Susanna, Bell and the Dragon.
- f. Additions
  - 1. Psalms (includes 151)
  - 2. Esther with additions.

## B. Oriental Orthodox Old Testament

- 1. Coptic
  - a. Apocryphal books
    - 1. Tobit, Judith, 1, 2, Maccabees, Wisdom of Solomon, Wisdom of Sirach (Ecclesiasticus), Baruch including the Letter of Jeremiah,
  - b. Additions
    - 1. Psalms (includes 151)
    - 2. Daniel with additions, "Susanna," "Prayer of Azariah" +/- "Song of the Three Holy Children," and "Bel and the Dragon."
    - 3. Esther with additions.
- 2. Ethiopic
  - a. 1st and 2nd Samuel and 1st and 2nd Kings (1, 2, 3, 4 Kingdoms)
  - b. 1st and 2nd Chronicles (1st and 2nd Paralipomenon).
  - c. Proverbs (Proverbs 1-24); Tagsas (Proverbs 25-31)
  - d. Apocryphal books
    - 1. 1 Esdras/Ezra Sutuel (2 Esdras), 2 Esdras (1 Esdras), 3 Esdras (Ezra and Nehemiah) Judith, Tobit, 1 Maqabeyan, 2-3 Maqabeyan, Wisdom of Solomon, Wisdom of Sirach (Ecclesiasticus), Baruch, Letter of Jeremiah, Jubilee, Enoch, Prophecy Against Pashur, Ethiopic 4 Baruch, Josippon.

- e. Additions
  - 1. Esther with additions
  - 2. Psalms (includes 151 and additions)
  - 3. Daniel with additions, “Susanna,” “Prayer of Azariah” +/- “Song of the Three Holy Children,” and “Bel and the Dragon.”
  - 4. 2nd Chronicles includes Prayer of Manasseh.
  - 5. Song of Songs/Solomon with additions.
  
- 3. Syriac
  - a. 1st and 2nd Kings (combined as “Kings”).
  - b. Apocryphal books
    - 1. Tobit, 1, 2, 3, 4, 5 Maccabees, Wisdom of Solomon, Wisdom of Sirach (Ecclesiasticus), Baruch, Letter of Baruch, Letter of Jeremiah, Apocalypse of Baruch (2 Baruch), 4 Ezra (2 Esdras).
    - 2. Susanna and Judith added to a new section “Book of Women” that includes Ruth and Esther.
  - c. Additions
    - 1. Psalms (includes 151)
    - 2. Daniel with additions (“Prayer of Azariah” +/- “Song of the Three Holy Children,” and “Bel and the Dragon.”)
  
- 4. Armenian
  - a. 1st and 2nd Samuel and 1st and 2nd Kings (1, 2, 3, 4 Kingdoms)
  - b. 1st and 2nd Chronicles (1st and 2nd Paralipomenon).
  - c. Apocryphal books
    - 1. 1 Esdras, Judith, Tobit, 1, 2, 3 Maccabees, Wisdom of Solomon, Wisdom of Sirach (Ecclesiasticus), Baruch.
  - d. Additions
    - 1. Esther with additions
    - 2. Psalms (includes 151)
    - 3. Daniel with additions, “Susanna,” “Prayer of Azariah” +/- “Song of the Three Holy Children,” and “Bel and the Dragon.”

V. **ASSYRIAN OLD TESTAMENT**

A. **39 books** (same as Hebrew Bible)

B. **No Apocryphal books**

VI. **SAMARITAN BIBLE**

A. **Contains only the Torah.**

# APPENDIX G

## APOCRYPHA AND PSEUDEPIGRAPHIA

### I. APOCRYPHA DEFINED

- A. Means “hidden” or “secret” (from the Greek).
- B. Referred to as Deuterocanonical or “second canon” of Scripture.
- C. Written during the 400 silent years (400 BC – 1st century)
  - 1. Fifteen books between 300 BC – 100 BC and Esdras in 100 AD.
  - 2. Fourteen books if the Letter of Jeremiah and Baruch are combined.
  - 3. Eleven books considered Scripture by Roman Catholic church. When added to the OT they make up only seven extra books because the others are added to existing books.
- D. Apocrypha record some of the history and religious stories during the silent years
- E. Total writing of the Apocrypha is about the size of the NT.
- F. Apocrypha included essays, poems, and historical accounts that circulated in the synagogues of the early churches. They were often mixed with OT books.
- G. Luther (1534) moved the apocrypha to the back of the Bible. He felt they were useful but not equal to the sacred scriptures. Afterwards many protestants omitted them in future translations.
- H. Roman Catholic Council of Trent (1546) listed apocryphal books and included them in their Catholic Bibles—usually 14 books.

- I. Jerome included the apocrypha in the Latin vulgate, but made it clear these books were only church books to be read for edification and not canonical books.

## II. REASONS THE APOCRYPHA ARE NOT IN THE PROTESTANT BIBLE

- A. New Testament does not mention the apocrypha
- B. Christ and the apostles do not recognize.
- C. The Jews never accepted the Apocrypha as scripture. It is not in the Hebrew Bible.
- D. The Apocrypha never claims to be inspired (“Thus saith the Lord” etc.) – In fact, 1 Maccabees 9:27 denies it.
- E. The Apocrypha is never quoted as authoritative in scriptures.  
(Although Hebrews 11:35-38 alludes to historical events recorded in 2 Maccabees 6:18-7:42).
- F. **Matthew 23:35** – Jesus implied that the close of the Old Testament scripture was the death of Zechariah (400 B.C.). This excludes any books written after Malachi and before the New Testament.
- G. **Resulting controversial theology**
  1. Give money to atone sins
  2. Praying for the dead (and giving money to atone for their sins)
  3. Praying to saints in heaven and asking them for prayer
  4. Purgatory
- H. Rejected by Jerome and Luther, but accepted by Council of Rome (383) and reaffirmed by the Council of Trent (1546)

### III. PSEUDEPIGRAPHA DEFINED

- A. **Pseudo – false; epigraphein – inscribe; means to write falsely;**  
(attempts to imitate Scripture under false names)
  
- B. **May be called Old Testament pseudepigrapha** (intertestamental period) **or New Testament pseudepigrapha** (2nd Century AD +)
  
- C. **A few examples.**
  - 1. Testament of Hezekiah.
  - 2. The Vision of Isaiah, the Books of Enoch, the Secrets of Enoch, the Book of Noah, the Apocalypse of Baruch, the Rest of the Words of Baruch, the Psalter of Solomon, the Odes of Solomon, the Testaments of the Twelve Patriarchs, the Testament of Adam, the Testament of Abraham, the Testament of Job, the Apocalypse of Ezra, the Prayer of Joseph, Elijah the Prophet, Zechariah the Prophet, Zechariah: Father of John, the Itinerary of Paul, the Acts of Paul, the Apocalypse of Paul, the Itinerary of Peter, the Itinerary of Thomas, the Gospel according to Thomas, the History of James, the Apocalypse of Peter, and the Epistles of Barnabas.
  
- D. **Stories associated with Apostles:** The writers often attributed these books to the apostles (i.e. Gospels of Peter or Thomas) Improved readership; Books may contain Jesus' childhood stories or doctrinal problems. No serious scholar considered them as canon.
  
- E. **Devotional value and insights of Christian leaders > 1st Century.** (i.e. Shepherd of Hermas, Didache, etc.). May be helpful spiritually and historically. No serious scholar considered them as canon.