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VIEW OF THE STATE OF EUROPE DURING THE MIDDLE AGES VOL II

HENRY HALLAM

Synopsis of Biblical Interpreters:

Genesis 1-11



By Matthew Poole

Translated by Dr. Steven Dilday

21ST CENTURY CHRISTIAN CONTRIBUTION TO PHILOSOPHY

The twentieth century has also witnessed the same kind of interaction between theology and philosophy as in the early church age. On one side are those who with Tertullian (c.160-230) would ask "What is there in common between Athens and Jerusalem? What between the Academy and the Church?" In other words, Christianity and philosophy are two poles apart. On the other hand, there are those who feel that philosophy can be a great tool in elucidating and establishing theology. One must understand that though philosophy is not recognized to be the ultimate source of theology, yet philosophical categories such as *substantia*, *ousia*, etc have found a significant place in Western theology. A study of the history of Christian theology shows how St. Augustine was influenced in his theology by Platonic philosophy while St. Thomas Aquinas was influenced by Aristotle in formulating his systematic theology. In the modern period, philosophies such as existentialism and process philosophy have greatly influenced theologians. In the Indian sub-continent itself, one can see the grand influence of the different philosophical systems in the development of Indian Christian theologians.

Thus, it can be seen that philosophy has always had some role in the development of theologians. However, it is even more pertinent to ask how far Christians have contributed towards the development of philosophy in the past, especially in the twentieth century. It is ubiquitously known that Christians played an important role in the development of philosophy in the early period.

Alvin Plantinga

The name of Alvin Plantinga is of particular relevance in the field of epistemology, particularly in the development of foundationalism which also serves as an apologetic for theism in the epistemology of religion. According to Plantinga, in the human noetic structure, there are beliefs that are not based on nor need any other evidence since they are basic to the noetic structure. One of such basic beliefs is belief in God. Plantinga has shown a skeptical face towards the assumed success of natural theology. His Reformed background may be an explanation for this. To Plantinga the existence of God doesn't need to be proved at all. He advances an epistemological viewpoint known as broad foundationalism according to which there are certain beliefs that are basic; they do not need to be supported by any other beliefs, on the other hand they are basic to other contingent beliefs.

According to Plantinga, belief in God is basic. His criterion for basic belief is that "a belief is properly basic only in certain conditions; these conditions are...the ground of its justification and, by extension, the ground of the belief itself."⁶ Accordingly, "there is in us a disposition to believe propositions of the sort *this flower was created by God or this vast and strange universe was created by God* when we contemplate the flower or behold the starry heavens or think about the vast reaches of the universe."⁷ To a believer many of the events in his life can be explained by his basic belief in God's existence and involvement in the world. In fact, unless one has theism at the foundations of his

⁶ Milard J. Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1983), p. 40.
⁷ Sunand Sumithra, *Christian Theology from an Indian Perspective* (Bangalore: TBT, 1996), pp. 35-38.

⁸ Alvin Plantinga, "Religious Belief Without Evidence", *Perspectives in Philosophy* (Ed. Louis P. Pojman, Belmont: Wadsworth Publishing Company, 1991), p. 264.
⁹ *Ibid.* p. 264.

concerned that all copies of the Torah are identical, and that each copy is consistent in its date and in its language. The names Aquinas, Summa Theologiae, Article 10. At John 1:28, Origen altered Bethany to Bethabara in order to remove what he regarded as a geographical difficulty, and this reading is extant today in MSS. doi:10.1086/470722 – via Society of Biblical Literature. "Essay 65: "Inspiration"', 113. Apologists have suggested that the differences are the result of two different lineages, Matthew's from King David's son, Solomon, to Jacob, father of Joseph, and Luke's from King David's other son, Nathan, to Heli, father of Mary and father-in-law of Joseph.[96] However, Geza Vermes points out that Luke makes no mention of Mary, and questions what purpose a maternal genealogy would serve in a Jewish setting.[97] He also points out that Jesus is 42 generations away from King David in Luke, but only 28 generations away in Matthew.[98] In Ethics, Dietrich Bonhoeffer pointed out another conflict, between Matthew 12:30/Luke 11:23 ("He who is not with Me is against Me; and he who does not gather with Me scatters") and Mark 9:40/Luke 9:50("For he who is not against us [you] is for us [you]"). For example, the documentary hypothesis asserts that repetitions and contradictions are the result of texts that have been woven together from diverse sources written by different authors, at different times.[54] On this point, Ronald Witherup gives the example of Genesis 1 and Genesis 2, which most scholars view as two separate stories of creation written by different authors in different time periods. There shall not be left one stone upon another, that shall not be thrown down." However, in Mark 14:57-58, the event becomes words from people who "bear false witness against him"; in Mark 15:29, Jesus' words are used to blaspheme him; and in Acts 6:13-14, similar words are again said to be from those bearing false witness. Brown, this approach found expression in Dei verbum, one of the documents adopted at the Second Vatican Council, which stated that scripture teaches "solidly, faithfully and without error that truth which God wanted put into sacred writings for the sake of salvation.[126] meaning that Scripture is inerrant only "to the extent to which it conforms to the salvific purpose of God.[127][28] without necessarily being reliable on matters such as paleontology or political history; this view is challenged by some conservative Catholic scholars.[29][30] Muslim In the Middle Ages, Muslim scholars such as Ibn Hazm, al-Qurtubi, al-Maqrizi, Ibn Taymiyyah, and Ibn al-Qayyim,[31] based on their interpretation of Quranic and other traditions,[32] maintained that Jews and Christians had tampered with the scriptures, a concept known as taḥrīf. Some scholars[who?] believe that Paul and James do not contradict each other but speak about different questions.[123] They assert that the perspective of Paul is different from, and complementary to, that of James: "When Paul claims that one is justified by faith alone, apart from works, he is referring to works that precede salvation. Scholars such as Bart Ehrman have speculated that John 21 was appended to the gospel at a later date,[71] but no manuscript evidence for this assertion has been discovered.[72] All major modern Christian communions accept a uniform canon of 27 books, although a few small and isolated communities have either fewer or more. In total, there are nearly twenty numerical discrepancies between the lists.[57] Furthermore, in both cases a total figure of 42,360 people is given,[58] but the partial figures do not add up to the total.[59] A third version of the list exists in the apocryphal book 1 Esdras. 2 Samuel 24:9), the year a certain king began his reign (e.g. 2 Chronicles 36:9 vs. Barton and Muddiman cite inconsistencies between the gospel writers about what happened at Christ's tomb. 359. and Muddiman, J., The Oxford Bible Commentary, Oxford University Press, 2007, p. 175 ^ John 7:53-8:11 ^ Ehrman, Bart D. Wallace, "The Comma Johanneum and Cyprian Archived 2007-04-09 at the Wayback Machine". Brown, An Introduction to the New Testament, p.114. ^ Ralph, M. And then there are instances that involve major issues, where one author has one point of view on an important topic (How was the world created? ^ "The Baptist Faith and Message, I, p. 146, after refusing the money the priests bought the field in Judas' name ... ^ Brown, Raymond Edward (1977). Nave (2002), "The role and function of repentance in Luke-Acts", p. 26. For example, although both religions believe in the coming Messiah, the Jewish expectation is different from the Christian view. Barry Levy writes about the Torah that "the textual integrity of every biblical book should be extremely important to those interested in either the Hebrew Bible or classical Jewish thought". A. 174. ^ Ian H. See also Biblical literalism Criticism of Christianity Great Apostasy References ^ Faine, Thomas. Some of these complement each other, while others are contradictory, even within the same book.[67] Despite the lack of a single unifying theology, common themes recur, including (although no list can be exhaustive) monotheism, the divine origins of human morality, God's election of a chosen people, the idea of the coming Messiah, and the concepts of sin, faithfulness, and redemption. Brown notes the apparent disagreements between the New Testament books in reporting the words of Jesus concerning his prediction of the destruction of the Temple. Sbc.net. Eerdmans Publishing. ^ "St. James the Less". Paul claims several times that believers are saved by divine grace, and that believers are therefore "not under law, but under grace".[120] The Epistle of James, in contrast, claims that Christians are to obey the "whole law".[121] that "a person is justified by what he does and not by faith alone", and that "faith without works is dead".[122] Protestants, with their belief in salvation by faith alone, have had difficulty reconciling these contradictory views. 2 Kings 24:8), the details of Apostle Paul's itinerary (Acts 9, 11, 15,18:22, 21 vs. "Genesis: introduction and annotations". ^ Burr, WH., Self-Contradictions of the Bible, 1860, reprinted Library of Alexandria, 1987. Retrieved 5 December 2012. have continued to be a matter of dispute among theologians and various denominations. T., Tyndale New Testament Commentaries: Matthew, Inter-Varsity Press, Leicester, England (1985), p. pp. 104–121. To fit in all canonical material, Tatian created his own narrative sequence, which is different from both the synoptic sequence and John's sequence. "Vatican II and the Truth of Sacred Scripture", p. 319. Why do the people of God suffer? The canons of other important communions were defined in the Thirty-Nine Articles of 1563 for the Church of England, the Westminster Confession of Faith of 1647 for Presbyterianism, and the Synod of Jerusalem of 1672 for the Greek Orthodox. ISBN 0-385-05907-8. ^ Proceedings of the Hartford Bible Convention, Partridge & Brittan, 1854, p. in 1 Corinthians: "Inconsistencies have been found within later chapters, for instance between an apparently softer stance on sacrificial food in 8:1-13 and 10:22-11:1, and a harder line in 10:1-22.[125] Also, the letter "seems to place a total ban on women's speech in church, which is strangely inconsistent with Paul's permission in 11:2-16 that (veiled) women could pray and prophesy. "[126] Old Testament versus New Testament Main articles: Christian views on the Old Covenant, Christianity and Judaism, New Covenant, Antinomianism, and Ethics in the Bible In the 2nd century CE, the Christian theologian Marcion composed a work (now lost) entitled Antithesis. 3, pp. ISBN 0-7139-9059-7. 132 ISBN 0-8028-3843-X ^ St. Augustine of Hippo, in The Harmony Of The Gospels (Extended Annotated Edition), Jazybee Verlag, 2012, Chapter VII. He argued that the falsification of the Torah could have taken place while there existed only one copy kept by the Aaronic priesthood of the Temple in Jerusalem. Verse 8, in the Hebrew text, even says that the "entire Torah" is to be taught today. Since the location of God's holy site is probably the central original difference between Judaism and Samaritanism, it makes sense that this passage is in one version and not the other.[52] Contradictions Most questions of biblical inconsistency relate to contradictions in the narrative, and it was there that he hanged himself. Further reading Artt, William. 114. Each gives a genealogy of Jesus, but the names, and even the number of generations, differ between the two. The more prominent are identified and discussed below, with examples. Mercer dictionary of the Bible. The scribe of Codex Vaticanus and the translator of the Ethiopic version correct the account by transferring the words to 9:2, where the furnace of the Holy Place is itemized. Barry Levy notes that the 16th-century Rabbi Ibn Zimra recounted "how he restored the scrolls to their original state" and noted "the importance of having textual consistency in the scrolls, because criticisms of how Jews preserved and transmitted the Torah text contained accusations that they willfully changed it."[63] Levy also suggests that "Torah scrolls remain prized and frequently used ritual objects, and scribes have continually worked as carefully as possible to copy them, always holding dear the belief that they were producing as accurate and correct a text as they could. What is the significance of Jesus' death?", and another author has another." ^ Brettler 2004, pp. 3–5 "Slowly, with the rise of rationalism, particularly as associated with figures such as Thomas Hobbes (1588–1679) and especially Benedict (Baruch) Spinoza (1632–1677), the view that the Torah was a unified whole, written by Moses, began to be questioned. Bonhoeffer called these two sayings "the claim to exclusiveness and the claim to totality", perceived it only as thunder".[110] Acts 7:15-16 is another troublesome part: So Jacob went down into Egypt, and died, he, and our fathers, And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. ... France states this form of exegesis involves the "fullest possible use of linguistic, literary, historical, archaeological, and other data bearing on that author's environment". The most natural interpretation of the Hebrew wording is that the slaughtering was done by the one making the offering rather than by the priest. Assertions that the Bible contains inconsistencies contradict Martin Luther's statement that "God cannot lie." [21] Luther accepted that mistakes and inconsistencies existed, but concluded that they did not necessarily undermine the truth of the Gospel.[22] German Lutheran theologian Andreas Oslander took a different view, proposing in Harmonia evangelica (1537) a number of attempted harmonisations, including the suggestion that Jesus must have been crowned with thorns twice, and that there were three separate episodes of cleansing of the Temple.[23] Modern Christian approaches to biblical consistency are reminiscent of the split between Luther and Oslander, and can be broadly divided between inerrancy and infallibility. This culminated in the development of the models of the Documentary Hypothesis in the 19th century, according to which the Torah (or Hexateuch) is composed of four main sources or documents which were edited or redacted together: J, E, P, and D. Many scholars are referred to in the footnotes. The International Standard Bible Encyclopedia. Brown suggests that the various accounts show that Jesus did not have God's detailed foreknowledge of what was to happen to the Temple. Gathercole, The Preexistent Son: Recovering the Christologies of Matthew, Mark and Luke. Some of these are glaringly obvious, like the inclusion of a passage in the Samaritan version of the Ten Commandments that restates the command to build an altar on Mount Gerizim, and says plainly that Mount Gerizim is the site where all future sacrifices must be offered. Misquoting Jesus: The Story Behind Who Changed the Bible and Why. New Testament Main article: Textual criticism § New Testament The New Testament has been preserved in three major manuscript traditions: the 4th century CE Alexandrian text-type; the Western text-type, also very early but prone to paraphrase and other corruptions; and the Byzantine text-type, which makes up above 80% of all manuscripts, the majority comparatively very late in the tradition. Barton states that "this is not the Bible that we have in fact got", Eerdmans Publishing Company (May 2003), ISBN 0-8028-2219-3 ^ Bart Ehrman; Misquoting Jesus, 166 ^ Felix Just, "Combining Key Methodologies in Johanne Studies", in Tom Thatcher (ed), What We Have Heard from the Beginning: The Past, Present, and Future of Johanne Studies, (Baylor University Press, 2007), p. The statement in Mark 8:31, that 'the Son of man must suffer many things ... Galatians 1:18, 2:1). There are differences of opinion as to how the new covenant affects the validity of biblical law. ISBN 0-310-28670-0. ^ Martinich AP, "The Two Gods of Leviathan: Thomas Hobbes on Religion and Politics, Cambridge University Press, 2003, pp. Marcion pointed to Isaiah 45:7 "I make peace and create evil, I the Lord do all these things". D. 49–51. Dog Ear Publishing. 89. In Mark 13:2 it is reported as a direct statement: "And Jesus answering said unto him, Seest thou these great buildings? ^ Warren, Tony. The text of the New Testament: its transmission, corruption, and restoration. ISBN 0-9655047-5-1. ^ Daniel B. Metzger, Bruce Manning (1992). And in 1860, William Henry Burr produced a list of 144 self-contradictions in the Bible.[39] Biblical scholars have studied inconsistencies in and between texts and canons as a means to study the bible and the societies that created and influenced it. Since the Bible never enumerates its own component parts, those who believe it is inerrant must appeal to extra-biblical authority to justify which books to include.[42] Over the centuries, different communities have accepted shifting collections of books. 74 ^ Douglad McCready, He Came Down from Heaven: The Preexistence of Christ And the Christian Faith. ^ Leiman, S. Bruce Compton: "James 2:21-24 and the justification of Abraham", p. Genesis 2, on the other hand, originates from an earlier, more primitive tradition dated to around the tenth century B.C." Fundamentalists argue that this is simply the same story told twice, the first time (Gen 1:1-2:4) being poetic and the second one (Gen 2:4-25) being more anthropomorphic.[55] There are further examples of other types of inconsistency in the Old Testament. Taylor, The Faith of a Moralist (Macmillan, London, 1930) II, p. 41–43. ^ Rabin, E., Understanding the Hebrew Bible: A Reader's Guide, KTAV Publishing House, 2006, p. Coherence and textual integrity of the Bible An American Christian family's Bible dating to 1859 Disputes regarding the internal consistency and textual integrity of the Bible have a long history. On the subject of the Jewish text, B. Nevertheless, the idea of a complete and clear-cut canon of the New Testament existing from Apostolic times has no foundation in history, and the canon of the New Testament, like that of the Old, is the result of a historical process. In some cases, seemingly trivial points of differences can actually have an enormous significance for the interpretation of a book or for the reconstruction of the history of Ancient Israel, how the world was created, why God allows suffering, or the religious significance of Jesus' death.[53] Modern scholars find inconsistencies in the Old Testament and Torah and ascribe many of them to the process by which they were created. ^ Barton, J. ^ The Pentateuch, or Torah, is the first five books of the bible - Genesis, Exodus, Leviticus, Numbers and Deuteronomy. "The Continuing Christian Need for Judaism". Witherup, Biblical Fundamentalism: What Every Catholic Should Know, Liturgical Press (2001), p. 235. ^ Carroll Bierbower, "The Antithesis" ^ Bruce Manning Metzger, The canon of the New Testament: its origin, development, and significance, pp. By the end of the 4th century unanimity had been achieved in the West concerning the New Testament canon as it is today, and by the 5th century most of the East had come into harmony by accepting the Book of Revelation. Levenson, Jon D. The temple priests, unwilling to return the defiled money to the treasury,[112] used it instead to buy a field known as the Potter's Field, as a plot in which to bury strangers. The Jewish Christians disagreed, believing that everyone, including the gentiles, must keep the Mosaic law. ISBN 9780195297515, pp. 1023–1033. ^ The New Catholic Encyclopedia (Detroit: Gale, 2003). The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke (The Anchor Yale Bible Reference Library). Unfortunately even this commitment and care could not guarantee a letter-perfect text." [64] Furthermore, Shnayef Leiman writes that "Errors have crept into the best Torah scrolls. 9:4), which is contrary to the Old Testament description of the Tabernacle (Exod. ^ The discrepancies occur in the following families: Arab, Pahab;Moab (through the line of Joshua and Joab), Zattu, Bani, Bebai, Azgad, Adonikam, Bigvai, Adin, Bezai, Hashum, Bethlehem (and Netophah), Bethel (and Ai), Magbish, Lod (and Hadid and Ono), Senaah, Asaph, Shallum (and Ater, Talmon, Akkub, Hatita and Shobai), Delaiah (and Tobiah and Nekoda), and the singers. ^ "Quod auctor sacrae Scripturae est Deus". He asserts that such hypotheses are false, and that the contradictory portrayals of creation are not because they were written by different authors. If so, it contradicts Ezekiel 44:11, where it is done by the Levites, and 2 Chr 29:22, 24 where done by the priests.[56] There are several places in the Old Testament where numerical figures can be directly compared. 166. Systematic theology: an introduction to biblical doctrine. John Wiley & Sons, to the ground where it had split open.[verify] Inter-Varsity Press New Bible Commentary, 21st Century edition, p. 91–92 ^ W. 382. Modern scholarship calls these attributions into question. Within Christianity, themes such as the nature of God (trinitarianism and nontrinitarianism),[68] nature of Jesus, views of the old covenant, original sin, predestination, ordination of women, hell, biblical prophecies, etc. In the 2nd century CE, Tatian produced a gospel text called Diatessaron by weaving together all four gospels into one. The New Jerome Biblical Commentary (1st ed.), Grand Rapids, Mich: Zondervan Pub. ISBN 9780865543737. "In some cases seemingly trivial points of difference can actually have an enormous significance for the interpretation of a book or the reconstruction of the history of ancient Israel or the life of the historical Jesus. ^ Helms, Randel (2006). The Bible Against Itself: Why the Bible Seems to Contradict Itself. ISBN 9780061863286. ^ Rashid Abdul Mahamim, Jesus and the Bible, Islamic Books, 2003, p.4. ^ Barton, J., The Bible: The Basics, Routledge, 2010. The Historical Figure of Jesus. (1890). 194 ^ Spong, John Shelby (September 26, 1979). A few scribes attempted to harmonize the Johannine account of the Passion with that in Mark by changing 'sixth hour' of John 19:14 to 'third hour' (which appears in Mark 15:25). ^ Golding, JL., Rationality and Religious Theism, Ashgate Publishing, Ltd., 2003, p.106 ^ Ankerberg, J. 194. They note that "In Mk 16:1 there are three women at the tomb, in Mt 28:1 two, and in Lk 23:55-24:10 more than three. The Luke version presents both versions. 1029f". Since Eusebius reports that Papias of Hierapolis mentioned a similar episode narrated in the apocryphal Gospel of the Hebrews, Bart D. "Tatian's Diatessaron and the Analysis of the Peutateuch". ^ Dei verbum, Chapter III, from the Catechism of the Catholic Church ^ Raymond Brown, The Critical Meaning of the Bible, Paulist Press (1981), p. (ed), Modern Scholarship in the Study of Torah: Contributions and Limitations, Rowman & Littlefield, 1996, p.186. 38. ^ Izhar ul-Haqq, Ch. 1 Sect. ^ Encyclopaedia Judaica, 2nd ed., vol. and Teeter, D. Ehrman suggests that such episode could have been originally part of such work; however, Kyle R. "Most biblical scholars accept Genesis 1 as originating around the sixth century B.C. with a group of scribes who were concerned about the preservation of the liturgical traditions of the Jews (thus the concern for the seven-day schema of creation and the notion of the sabbath).

It's a belief in the "total truthfulness and reliability of God's words" (Grudem, Systematic Theology, Inter-Varsity, 2004, 90). Jesus said, "Your word is truth" (John 17:17). This inerrancy isn't just in passages that speak about salvation, but also applies ... 25/4/2022 - Rev. Dr. Jordan B. Cooper is a Lutheran pastor, adjunct professor of Systematic Theology, Executive Director of the popular Just & Sinner YouTube Lutheran pastor and theologian Jordan B. Cooper ... FULL PRODUCT VERSION : java version "1.8.0_66" Java(TM) SE Runtime Environment (build 1.8.0_66-b17)Java HotSpot(TM) 64-Bit Server VM (build 25.66-b17, mixed mode ... 24/4/2021 - Exegesis is unique compared to the above four disciplines—biblical, historical, systematic, and practical theology.But it also makes use of each. 13 Each theology might impact a person's exegesis (for example, a person will naturally bring their systematic theology into their interpretive process), but in the end, as Carson says, we must let Scripture have the final say. Stuart, that is one of the proof-texts people use in support of leaders having spiritual authority over others.. Regarding the word 'Obey' in that verse, Burleson writes the following: "In the Greek it is peitho. This word means "to persuade, to win over."When it is in the passive and middle voices, it means to be persuaded, to listen to (in Acts 5: 40 peitho is in the passive voice ... In the Greek text Acts 1:1-4 is all one ... (and he) spoke from God" (2 Peter 1:21-+) to pen these inspired words, giving us a "systematic treatment" of the birth ... Having this gift we have God the Father's boundless love, God the Son's atoning blood, and full communion with all three Persons of the blessed Trinity. Having this gift ... Premillennialism, in Christian eschatology, is the belief that Jesus will physically return to the Earth (the Second Coming) before the Millennium, a literal thousand-year golden age of peace. Premillennialism is based upon a literal interpretation of Revelation 20:1–6 in the New Testament, which describes Jesus' production a list in a period of a thousand years. The study of inconsistencies in the Bible has a long history. In his 1670 Tractatus Theologico-Politicus, Baruch Spinoza considered the Bible to be "a book rich in contradictions". In the 18th century, Thomas Paine in The Age of Reason compiled many of the Bible's self-contradictions. And in 1860, William Henry Burr produced a list of 144 self-contradictions in the Bible.

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