



ChatGPT, AI, & Reformed Theological Seminary

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*** Draft ***

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1 Summary

1.1 What is ChatGPT?

ChatGPT is a large language model developed by OpenAI that uses deep learning techniques to understand and generate natural language. It has been trained on massive amounts of data and can perform a variety of tasks, such as answering questions, summarizing text, and even generating creative writing. One of its biggest strengths is its ability to understand complex language and respond in a way that is natural and easy to understand. However, like any machine learning model, ChatGPT has limitations. It is only as good as the data it has been trained on, and it can sometimes make mistakes or generate responses that are nonsensical or inappropriate. Additionally, it lacks the common sense and contextual understanding that humans possess, which can sometimes lead to misunderstandings or inaccurate responses.¹

The key feature of ChatGPT is that it is not (in the main) regurgitating content from, say, Wikipedia. It is composing on the fly, and any given answer can be regenerated to word it in a different way. Currently the free version has limited access depending on demand, and it will cap the number of queries you submit per hour. The paid format is \$20/month (for now) and offers faster response times and (basically) unlimited queries.

1.2 What are its capabilities (relevant to RTS)?

See the screenshots in section 2 for sample queries and results. In general, if one submits a well-formed query, ChatGPT is very capable of doing the following tasks:

Biblical languages

Parsing

- Parse with near-perfect accuracy for Greek
- Parse with high accuracy for Hebrew (some forms are harder for it)

Paradigms

- Generate noun and verb charts for virtually any word

Vocabulary

- Generate vocabulary lists and quizzes from existing textbooks

¹ Note: this paragraph was written by ChatGPT itself. *GPT* = “generative pre-trained transformer.”

Translation

- Produce exceptionally good translations from Greek and Hebrew, even for “made up” examples
- Translate Aramaic, Ethiopic, Syriac, and Latin (the samples I tried)
- Answer grammatical questions (e.g., identifying participle function)

Other

- Identify where a passage in a given primary language is found

Verdict

- ChatGPT was able to score a 98% on one of my harder Greek II quizzes, only missing one open-ended question about a subjunctive verb that many students also miss (its answer was not wrong, just not specific enough)
- The engine is fast enough and good enough that a student could use it easily to make As/Bs on a RTS Global quiz/exam or take-home test
- However, ChatGPT could also be very useful for self-study (producing quiz questions, vocab lists, parsing charts, etc.)

Biblical and theological studies

Book overviews

- Compose competent one paragraph (or longer) summaries of classical works (e.g., Augustine, *City of God*, I.4) and modern works
- Query information from existing documents (e.g., Reformed confessions; original language *and* translation of historical writings like the *Summa*)

Concepts & debates

- Compare and contrast different theological views of various figures or schools of thought (e.g., comparing views on baptism)
- Generate rather accurate summaries of doctrines (e.g., Turretin’s view of infralapsarianism), OT/NT books or topics (e.g., summarize the Mosaic covenant and the “republication” debate), and so forth
- (Note: In general it handles older topics better than more recent ones, but I was surprised at how close it got even for narrow contemporary research questions [e.g., the *kaige* recension of the Septuagint])

Papers

- Write a 5-paragraph basic paper on a topic (the better the prompt, the more accurate the results)
- Provide a suggested list of reading for a given topic (though sometimes it completely fabricates journal articles!)
- Assist in cleaning up bibliographic entries (e.g., put in Turabian)

Verdict

- ChatGPT was able to score an A- or B+ on one of my Gospels midterms consisting of short answer and essay questions; the answers, of course, missed out on certain nuances I cover in class, but the overall quality is possibly better than the average student's
- Book/chapter summaries for virtually any book (ancient or modern) can be easily produced by ChatGPT; it can even attempt to summarize journal articles, but often the results are generic or nonsensical
- The engine is not (yet) able to produce documentation for papers,² and it tends to glitch out for long requests; it could not produce, say, a 15-page exegesis paper but could be used to piece one together if a student structured a series of queries well
- That said, ChatGPT could be a remarkably useful for preparing study guides or developing leads for research topics

Practical theology

Ministry assignments

- Produce accurate content such as gospel presentations, sample worship services, philosophy-of-ministry statements, Sunday school lessons, homilies, and so forth; it does a surprisingly good job customizing the responses to various theological perspectives (Calvinist, Arminian; Baptist, etc.)
- Customize material to the “style” or “voice” of well-known figures (Tim Keller, John MacArthur, etc.)

Sermons

- Compose sermon outlines on OT/NT passages with a surprisingly high degree of accuracy/quality
- Generate application points and illustrations for a given message when prompted with a category (e.g., football, movie)
- Compose brief sermons (though, again, it tends to glitch out after about 1,000 words)

Other

- Produce an array of other material such as website content, questions to ask during an interview of a prospective staff member, etc.

² Reportedly one of the major upgrades to the ChatGPT engine for the upcoming version 4 release will attempt to boost its ability to provide documentation for its assertions.

Verdict

- ChatGPT can produce surprisingly good expositional and illustrative material for a sermon; one could not easily go and preach a sermon directly, but it could provide a robust starting point
- It would do very well in handling brief practical theology assignments (e.g., write a baptism homily based on Romans)

1.3 How should RTS respond?

Plagiarism detection

Because ChatGPT content is organically generated afresh every time, it would be virtually impossible to detect plagiarism; in fact, ChatGPT expressly says that it cannot identify its own output, and I confirmed this to be true with various test cases (see §2.4 below). It also does not do a very good job identifying where a given paragraph is from (unless it is a well-known primarily or classical text). Thus, at present ChatGPT provides little assistance in detecting plagiarism on the whole and certainly cannot be used to determine whether its engine has been used to generate material for a paper or assignment. Various app developers claim to be working on bots that can detect whether ChatGPT has been used, but I highly doubt that the results will be reliable as ChatGPT itself gets better over time. A reader *may* be able to tell that something is “off” in a given assignment—i.e. if it sounds overly generic or *too good*—but as the technology improves, it will be harder and harder to differentiate real human compositions from computer-generated ones.

Pedagogy

ChatGPT could be used with ease to complete course assignments across the RTS curriculum and go virtually undetected so long as students proofread and clean up oddities. However, fear of cheating is not the only factor here, for AI-related tools provide opportunities (as have all prior iterations of technology). Things like ChatGPT are here to stay, so ignoring it is not an options. There is no one-size-fits all solution,³ and I would suggest that there are a handful of ways instructors might respond:

³ The issue is being discussed at all levels of higher education. See, for instance, <https://www.insidehighered.com/news/2023/01/12/academic-experts-offer-advice-chatgpt>; <https://www.bu.edu/articles/2023/why-chatgpt-is-both-exciting-and-unsettling-for-students-and-faculty/>

- **Outright ban.** Shore up honor code statements such that they expressly forbid students from making any use whatsoever of ChatGPT (or materials derived from it).
 - *Pros: easy to implement; business as usual*
 - *Cons: ignores the reality that AI is a tool which future students will already be accustomed to using; misses an opportunity to cultivate a “right” use of the tool*

- **Research use only.** Permit students to make use of ChatGPT for looking up information, providing suggested reading, etc.—and ensure they (a) cite every instance when they do so on any assignment and (b) defend their rationale for *why* they used it
 - *Pros: balances the reality of AI with the need for independent research*
 - *Cons: risks repeating the early days of Wikipedia when data was often erroneous and unvetted (as is ChatGPT at present); short-circuiting the learning process (?)*

- **Critical interaction.** Require students to work with ChatGPT to generate sample content for a given prompt (e.g., an ST topic, exegesis of an OT/NT passage, or sermon assignment). Then have students (a) critique the AI-generated results, (b) indicate how they would correct and/or expand on the results using their own independent research using traditional sources, and (c) reflect on what they learned in the process.
 - *Pros: leads students down the path of engaging with AI in a rigorous way, including evaluating the implications*
 - *Cons: time consuming; might distract from traditional research skill development*

- **Work-in-process deliverable(s).** Require students to submit not only their final product (paper, sermon, etc.) but also prior outlines, notes, drafts, etc.
 - *Pros: provides a comprehensive picture of the learning and work process, including how they interacted with sources (including GPT), revised, etc.*
 - *Cons: more time consuming to grade; could still be “gamed” with GPT*

- **In-person assessment.** Revert to paper-based or conversation-based quizzes and tests, where AI-related tools cannot be used.
 - *Pros: forces students to master material; mitigates the temptation to cheat*
 - *Cons: difficult if not impossible to implement for large courses and Global/hybrid delivery formats; more laborious and time-consuming to administer*

- **Experiential assessment.** Incorporate personal reflection (with concrete examples) or personalized data collection (interviews, etc.) that could not easily be AI-generated.
 - *Pros: provides a venue for personal application/synthesis*
 - *Cons: would be hard to integrate into certain paper or exam types*

- **Pre-screening.** Run exam questions through ChatGPT multiple times to get a feel for the basic themes/style of the answers provided.
 - *Pros: could be an ad hoc solution to detect cheating on exams*
 - *Cons: time consuming; GPT updates regularly, so you would have to do this every semester*
- **The “Rod Culbertson” question.**⁴ Incorporate highly detailed, classroom-specific content on exams that would not easily be available to GPT (anecdotes/case studies; cutting edge research interests; etc).
 - *Pros: AI-proof in theory*
 - *Cons: word gets out among students; other questions could still be GPT'd*

Opportunities

- **Develop an elective**—or, perhaps, a module in a course like IPTS or Ethics—that helps students think through the implications of AI for ministry and the church at large. Assignments could include (a) testing out ChatGPT for a variety of ministry- and academics-related tasks (as demonstrated here); (b) reading up on the latest developments in AI; (c) personally reflecting on the ethics of AI for Christian ministry; (d) developing a Sunday school or other lesson to teach about AI to laypersons (anthropology, wisdom, etc.)
- **Leverage ChatGPT for research purposes** in certain areas, such as the following:
 - Generating code that can help with data collection
 - Tracking down hard-to-find primary source texts
 - Reverse-lookup of quotations, especially from primary sources (it does not work very well for modern books)


⁴ Named after Rod’s proclivity (at least when I was a student) to tell us random stories about Clearwater or RUF, pause and say, “This won’t be on the exam or anything, so just listen,” and then proceed to put it on the exam and assign a very high point value.


2 Sample output from ChatGPT

In what follows I have included a host of screenshots showing the prompt and the results. I have often cropped the results for the sake of brevity. It is important to note that, due to the organic nature of the AI engine, typing in the same prompts shown below *will not* yield the same results, for they are generated afresh each time. *Note: produced with GPT-3.5 prior to the release of GPT 4.0.*


2.1 Biblical languages


Parsing

 Parse ἑτοιμασθῆ and give person, number, tense, voice, mood, and translation

 Person: 3rd
Number: Singular
Tense: Aorist
Voice: Passive
Mood: Subjunctive

Translation: "that he/she/it be prepared"

 Parse אָדַבֵּר and give person, number, tense, root word, and translation

 The word אָדַבֵּר is written in Hebrew script and is transliterated as "adabber". Here is the breakdown of its grammatical features:

- Person: First person (I)
- Number: Singular
- Tense: Future
- Root word: ד-ב-ר (d-b-r)
- Translation: "I will speak" or "I will talk"

Bulk approach (which could be used quickly for a quiz)

GL

Parse the following words, providing tense, voice, mood, person, number, root, and translation

1. βάλωσιν
2. φάγωμεν
3. καταβεβηκυῖα
4. ἀπεκρίθησαν
5. ἐβαπτίζοντο



1. Tense: Aorist, Voice: Active, Mood: Subjunctive, Person: 3rd, Number: Plural, Root: βαλ-, Translation: "they may throw"
2. Tense: Aorist, Voice: Active, Mood: Subjunctive, Person: 1st, Number: Plural, Root: φαγ-, Translation: "let us eat"
3. Tense: Perfect, Voice: Perfect, Mood: Participle, Person: N/A, Number: N/A, Root: βαιν-, Translation: "having come down"
4. Tense: Aorist, Voice: Passive, Mood: Indicative, Person: 3rd, Number: Plural, Root: ἀποκριν-, Translation: "they were answered/replied to"
5. Tense: Imperfect, Voice: Middle/Passive, Mood: Indicative, Person: 3rd, Number: Plural, Root: βαπτιζ-, Translation: "they were being baptized"

Paradigms

GL

Display the imperfect active indicative paradigm for Greek λύω



Certainly! Here is the imperfect active indicative paradigm for the Greek verb "λύω" (lyō), which means "I loose, I unbind, I release".

Singular:

- ἔλυον (elyon) = I was loosing
- ἔλυες (elyes) = You were loosing
- ἔλυε (elye) = He/She/It was loosing

Plural:

- ἐλύομεν (elyomen) = We were loosing
- ἐλύετε (elyete) = You (plural) were loosing
- ἔλυον (elyon) = They were loosing

GL

Write out the verb paradigm for λύω for aorist active subjunctive



Person	Singular	Plural
1st	λύσω	λύσωμεν
2nd	λύσης	λύσητε
3rd	λύση	λύσωσι(ν)

GL

Generate a third declension Greek paradigm chart for σαρξ, ονομα, πας (masculine form), and πιστις.



Sure, here are the paradigm charts for the third declension Greek nouns σαρξ, ονομα, πας (masculine form), and πιστις:

σαρξ (flesh)

Case	Singular	Plural
Nominative	ἡ σὰρξ	αἱ σάρκες
Genitive	τῆς σαρκός	τῶν σαρκῶν
Dative	τῇ σαρκί	ταῖς σαρξί(ν)
Accusative	τήν σάρκα	τάς σάρκας
Vocative	ὦ σὰρξ	αἱ σάρκες

ονομα (name)

Case	Singular	Plural
Nominative	τὸ ὄνομα	τὰ ὀνόματα
Genitive	τοῦ ὀνόματος	τῶν ὀνομάτων
Dative	τῷ ὀνόματι	τοῖς ὀνόμασι(ν)



Display the qal imperfect verb paradigm using קתל



Singular:

אֶקְטֹל (akatel) - I kill

תִּקְטֹל (tiktel) - You (masculine singular) kill

תִּקְטְלִי (tik't'li) - You (feminine singular) kill

יִקְטֹל (yiktol) - He/She/It kills

Plural:

נִקְטֹל (niktal) - We kill

תִּקְטְלוּ (tik't'lu) - You (masculine plural) kill

תִּקְטְלֶנָּה (tik't'lenah) - You (feminine plural) kill

יִקְטְלוּ (yik't'lu) - They kill

Translation



Translate λέγοντος



"λέγοντος" is a present participle form of the Greek verb "λέγω" (lego), which means "to say" or "to speak". As a standalone word, "λέγοντος" means "while he/she/it is saying" or "when he/she/it says". However, the translation may vary depending on the context of the sentence.



Translate συνήγαγεν αυτούς εις τὸν τόπον



He brought them to the place.

Romans 3:23




Translate πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ



For all have sinned and fall short of the glory of God.


4 Macc 4:5 (a harder example)

GL Translate πῶς οὖν, ἴσως εἴποιεν ἄν τινες, εἰ τῶν παθῶν ὁ λογισμὸς κρατεῖ, λήθης καὶ ἀγνοίας οὐ δεσπόζει;

 "How then, some might say, if reason controls the passions, does forgetfulness and ignorance not reign?"


Made up example (from a Greek quiz)

GL Translate Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, αὐτῷ ἡ γυνὴ ἐκ τοῦ ὄχλου ἠρώτα· εἰ σὺ ὁ βασιλεὺς ὁ ἐρχόμενος;

 And as he was saying these things, his wife asked him from the crowd, "Are you the coming king?"

Isa 42:9

GL Translate הַרְאֵנִי הַנְּחָאֵי וְהַדְּשׁוּתִי אֲנִי סֵלִיד בְּטָרְם תִּצְחַחְנָה אֲשֶׁר־הָיָה אֲתִכְּם


 "Behold, the former things have come, and the new things I declare; before they spring forth I tell you of them."


Qumran Hebrew: 4Q400 f2 2 (a competent translation result)

GL Translate המה נכבדים בכל מחני אלוהים ונוראים למוסדי אנשים

 They are honored in all of God's camps and feared by human institutions.


1 Enoch 62:1 (Ethiopic)


 Translate ወክሙዝ፡ አዘዘ፡ እግዚእ፡ ለነገሥት፡ ወዐዚዛን፡ ወልዑላን፡ ወለእለ፡ የኃድርዋ፡ ለምድር፡ ወይብል፡ ክሥቱ፡ እዕይን-ቲክሙ፡ ወአንሥኡ፡ አቅርን-ቲክሙ፡ እመ፡ ትክሉ፡ አእምሮቶ፡ ለጎሩይ።

 "Wekemaz azaz, Igziabher leNegesti, we'ezzan walulana welale, yeHadrwa lemidiraw weyibel, kistu ie'ynitikumu weAnsiu akirnitikumu, emat'ekulu a'imerotu leHariyu."

This is a phrase from Ge'ez, an ancient language used in Ethiopia and Eritrea. In English, it roughly translates to: "Praise and exalt, O God, the King of Kings, and the Angels and the Saints who are standing and serving, and all creatures of the earth and the air, for the sake of your mercy."

Tg. Ps.-Jonathan Gen 3:15 (Aramaic)

 Translate ודבכו אישוי בינך ובין איתתא בין זרעית בנך ובין זרעית בנהא ויהי כד יהוון בנהא דאיתתא נטרין מצוותא דאורייתא יהוון מכוונין ומחייין יתך על רישך וכד שבקין מצוותא דאורייתא תהוי מתכווין ונכית יתהון בעיקביהון ברם להון יהי אסו ולך לא יהי אסו ועתידין הינון למיעבד שפיותא בעיקבא ביומי מלכא משיחא

 "And may your spouses and the offspring of your son and daughter speak between you, and when the daughter-in-law is observing the commandments of the Torah, they will be directed and enliven you on your head. And when they leave the commandments of the Torah, they will be directed and you will be wounded in their footsteps. But they should be rich and not you. And they will be destined to make the lips of the Messiah move on the day of his reign."

Other



Write a 20-word vocabulary quiz based on William Mounce's Basics of Biblical Greek Grammar chapters 4-10



1. What is the Greek word for "love" used in 1 Corinthians 13?
2. What are the three genders in Greek?
3. What is the plural form of "logos"?
4. What is the Greek word for "grace"?
5. What is the difference between the aorist and present tense?
6. What is the genitive case used for?
7. What is the dative case used for?
8. What is the accusative case used for?
9. What is the vocative case used for?
10. What is the nominative case used for?
11. What is the third declension?
12. What is the principal part of a verb?
13. What is the difference between a regular and contract verb?
14. What is the subjunctive mood used for?
15. What is the imperative mood used for?
16. What is the indicative mood used for?
17. What is the middle voice used for?
18. What is the passive voice used for?



Make a vocabulary list of the Hebrew words in Miles Van Pelt's Basics of Biblical Hebrew chapter 9.



1. פֶּסַח - Pesach - Passover
2. עֶבֶד - eved - servant, slave
3. יְהוּדִי - ivri - Hebrew
4. פָּסַן - pasan - pass over, spare
5. שֵׁכֶם - shechem - shoulder, hill
6. יָבִי - yavi - he will bring
7. אֶבֶן - even - stone
8. פָּעַל - pa'al - he worked
9. חֵט' - chet' - sin
10. זֶבַח - zevach - sacrifice, offering
11. חֶסֶד - chesed - steadfast love, kindness

Looking up unknown texts

GL

Where is this verse from: Τέκνον, τὴν ζωὴν τοῦ πτωχοῦ μὴ ἀποστερήσης καὶ μὴ παρελκύσης ὀφθαλμοὺς ἐπιδεεῖς.



This verse is from the Book of Sirach in the Old Testament Apocrypha. Specifically, it is from Sirach 4:1.

GL

Where is this verse from: ܐܘܨܬ ܩܕܝܫܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ



This verse is from the Syriac version of the Book of Genesis (Genesis 12:6).

(Note: this is almost correct; the verse is actually from Genesis 15:6)

GL

Generate a vocabulary quiz using the top 20 words in the Greek New Testament?



1. Θεός (Theos) - God
2. Ἰησοῦς (Iēsous) - Jesus
3. πίστις (pistis) - faith
4. ἀγάπη (agapē) - love
5. χάρις (charis) - grace
6. σωτηρία (sōtēria) - salvation
7. βασιλεία (basileia) - kingdom
8. ἁμαρτία (hamartia) - sin
9. πνεῦμα (pneuma) - spirit
10. ἁγιασμός (hagiasmos) - sanctification
11. δικαιοσύνη (dikaiosunē) - righteousness
12. εὐαγγέλιον (euangelion) - gospel
13. κύριος (kyrios) - Lord
14. ζωὴ (zōē) - life

A surprisingly good summary of a chapter in Mounce's textbook

GL

Summarize the main points of chapter 21 in Bill Mounce's Basics of Biblical Greek Grammar



Chapter 21 of Bill Mounce's Basics of Biblical Greek Grammar focuses on the middle voice in Greek verbs. The middle voice is used when the subject of the sentence is both the performer and the receiver of the action. It can also express reflexive actions, such as "washing oneself."

The middle voice is formed by adding a suffix to the verb stem, which varies depending on the verb's tense, voice, and mood. For example, the middle suffix for present tense verbs is "-omai," while the suffix for future tense verbs is "-somaí."

Some verbs have both active and middle forms, while others have only a middle form. In addition, some verbs have different meanings in the middle voice than in the active voice.

Finally, the chapter covers the use of the middle voice in various tenses and moods, including the present, aorist, future, perfect, and subjunctive. Examples and exercises are provided to help students practice identifying and using the middle voice in Greek.

Something like this could be used for self-study/testing

GL

Give me six random verses in Latin from the Vulgate version of Romans.



1. "Nam non iustus est qui ex lege venit sed qui per fidem Iesu Christi." - Romans 3:28
2. "Sed ostendit Deus suam caritatem in nobis, quoniam cum adhuc peccatores essemus, Christus pro nobis mortuus est." - Romans 5:8
3. "Nec potest natura sua subici legi Dei, nec enim etiam potest." - Romans 8:7
4. "Ergo fratres debemus non carni vivere, ut secundum carnem simus." - Romans 8:12
5. "Omnis anima potestatibus sublimioribus subdita sit, non est enim potestas nisi a Deo." - Romans 13:1
6. "Oportet autem vos, fratres, exhortari propter misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum." - Romans 12:1

2.2 Biblical and theological studies

Book overviews (or other content retrieval)

Older works



Write a 10-sentence summary of part I, book 4 of Augustine's City of God in the style of a religious studies student for a graduate course.



In book 4, Augustine argues against the claims of the pagans who attribute the fall of Rome to the abandonment of the traditional gods. He asserts that the real reason behind Rome's decline was its moral decay, which was a consequence of its idolatry and materialism. He argues that the pagan gods were unable to provide moral guidance and that their worship was nothing more than a vain attempt to secure temporal blessings.

Augustine contends that true worship requires the recognition of the one true God, who alone can provide eternal blessings. He cites the examples of the Old Testament patriarchs and prophets as evidence of the power of faith in God to overcome earthly trials and tribulations. He also critiques the philosophical arguments of the pagans, asserting that they lack the necessary foundation in divine revelation to arrive at the truth.

Augustine defends the Christian faith against the accusations of the pagans, who claim that



Generate four bullets the summarize the fifth chapter of Gregory the Great's Book of Pastoral Rule



- The fifth chapter of Gregory the Great's Book of Pastoral Rule emphasizes the importance of humility in the life of a pastor and church leader.
- Gregory argues that humility is essential for a leader to truly serve and care for their flock, and to avoid falling into the trap of pride and self-righteousness.
- He also suggests that humility should be demonstrated through actions, such as listening to and considering the opinions of others, admitting mistakes and seeking forgiveness when necessary, and avoiding ostentatious displays of power or wealth.
- Ultimately, Gregory believes that true humility is a reflection of the love of Christ, and is essential for effective pastoral leadership and a healthy church community.

GL

Give me the Latin of Thomas Aquinas's Summa Theologica 3.2



The Latin text for Thomas Aquinas's Summa Theologica, Question 2, Article 3 is as follows:

Articulus 3. Utrum Christus fuit necessarius ad salutem humanam?

Objectiones:

Ad tertium sic proceditur. Videtur quod Christus non fuerit necessarius ad salutem humanam. Salus enim hominum est per gratiam Dei. Sed homines ante Christum habuerunt gratiam Dei, dicitur enim Gen. VI, invenit Noe gratiam coram Domino. Ergo Christus non fuit necessarius ad salutem humanam.

Praeterea, sicut Augustinus dicit, IV super Gen. ad Litt., ante adventum Christi, justi omnes Christi passionem in figura et in sacramentis habebant, in fide passionis, in memoria, in desiderio, unde dicebantur filii prophetarum. Ergo videtur quod Christus non fuerit necessarius ad salutem humanam.

Sed contra est quod dicitur Act. IV, non est aliud nomen sub caelo datum hominibus, in quo oporteat nos salvos fieri. Sed hoc nomen Christus est. Ergo sine Christo nullus potest salvari.

GL

Provide me with the first three articles of the Second Helvetic Confession



Certainly! The Second Helvetic Confession is a Reformed Protestant statement of faith that was written by Heinrich Bullinger in 1561. Here are the first three articles of the confession:

Article 1: On the Holy Scriptures Being the True Word of God

We believe and confess the canonical Scriptures of the holy prophets and apostles of both Testaments to be the true Word of God, and to have sufficient authority of themselves, not of men. For God himself spoke to the fathers, prophets, apostles, and still speaks to us through the Holy Scriptures.

Article 2: On Interpreting Scripture

We believe that the true sense of Scripture is not manifold, but one; and that no one part of it is to be so expounded as to contradict another. We also believe that it is not lawful to explain one passage of Scripture in such a way as to annul another passage that is clear and to the point, but that all passages are to be explained by Scripture itself.

Article 3: On the Unity of God and the Trinity of Persons

Modern books

GL

Summarize the key points in Scott R. Swain's, *The Trinity, Revelation, and Reading*



In his article "The Trinity, Revelation, and Reading," Scott R. Swain argues that the doctrine of the Trinity is essential to a proper understanding of biblical interpretation. He suggests that the Trinity provides the necessary framework for understanding the nature of divine revelation and the ways in which it is communicated to humans. Swain contends that the Trinity informs our understanding of the divine Word as an expression of the Father's will, the Son's self-expression, and the Spirit's communication. He argues that the Trinity also shapes our approach to biblical interpretation by emphasizing the importance of reading the Bible in light of its canonical context and with a commitment to the centrality of Christ. Ultimately, Swain maintains that a proper understanding of the Trinity is crucial for a faithful reading of Scripture and for recognizing the ways in which God reveals himself to humanity.

GL

Write a one-paragraph analysis of the argument about God's covenant faithfulness in N.T. Wright's book, *Paul and the Faithfulness of God*



In his book, *Paul and the Faithfulness of God*, N.T. Wright argues that God's covenant faithfulness is central to understanding the apostle Paul's theology. Wright posits that Paul's teachings on salvation, the church, and ethics are all rooted in the idea that God is faithful to the covenant he made with his people. According to Wright, Paul believed that God's faithfulness was demonstrated through the life, death, and resurrection of Jesus Christ, and that through faith in Jesus, individuals could participate in God's covenant faithfulness. Wright's argument highlights the importance of covenantal thinking in Pauline theology, emphasizing the continuity between the Old and New Testaments and the centrality of God's faithfulness in Christian faith.

Theological concepts and debates

Well-known topics



Write one paragraph describing the Arminian view of prevenient grace



The Arminian view of prevenient grace is that it is a divine enabling that prepares and empowers the human will to respond to the gospel. It is an act of God's love and mercy towards all people, regardless of their sinfulness or moral condition. This grace does not coerce or force a person's will, but rather enables the person to make a free and voluntary response to God's offer of salvation. According to Arminians, prevenient grace is necessary for a person to believe in Jesus Christ and receive eternal life. It is the first step in the process of salvation and is available to all people, but they must choose to cooperate with it in order to receive the full benefits of God's saving grace.



List three reasons for the traditional Reformed view of church discipline



The traditional Reformed view of church discipline holds that the church has the responsibility to correct and rebuke its members who are in sin or error. Here are three reasons for this view:

1. **Obedience to God's Word:** Reformed theology places a strong emphasis on the authority of Scripture. The Bible teaches that the church is responsible for maintaining purity and holiness within its members (Matthew 18:15-17, 1 Corinthians 5:1-13, Galatians 6:1). The Reformed view of church discipline is therefore seen as a necessary expression of the church's obedience to God's Word.
2. **The Protection of the Church:** Church discipline is also viewed as a means of protecting the church from the harmful effects of sin and error. When members are allowed to persist in sin or false doctrine without correction, it can lead to division and a weakening of the church's witness. By holding members accountable for their actions, the church seeks to maintain its integrity and effectiveness.
3. **The Restoration of the Sinner:** Finally, the Reformed view of church discipline is motivated by a desire to see sinning members restored to fellowship with God and

GL

Provide a one paragraph summary of Francis Turretin's views on infralapsarianism



Francis Turretin was a 17th-century Swiss-Italian Protestant theologian who defended the Reformed doctrine of infralapsarianism. According to Turretin, God's decree of election is logically posterior to his decree to allow the fall of humanity into sin, which he permitted for his own glory and the manifestation of his justice and mercy. Infralapsarianism asserts that God's predestination of the elect is based on his foreknowledge of their faith and good works, rather than on his unconditional decree. Turretin argued that God's sovereign election does not violate human freedom, but rather secures it by enabling believers to persevere in faith and obedience. He also rejected the notion that God predestines some people to damnation without considering their moral responsibility or the offer of salvation through Christ.

GL

Compare and contrast the views of Augustine and Pelagius on human free will and divine sovereignty



Augustine and Pelagius had different views on human free will and divine sovereignty, which sparked a theological debate in the early Christian church.

Augustine's View:

Augustine argued that human beings are born with a sinful nature due to Adam's original sin, and that humans cannot choose good without God's help. God's grace is necessary for salvation, and he believed that humans do not have complete free will because they are bound by their sinful nature. Augustine also believed in divine sovereignty and that God predestines some people for salvation.

Pelagius' View:

Pelagius argued that human beings are born without a sinful nature, and that humans have complete free will to choose good or evil. He believed that God's grace is not necessary for salvation, and that human beings can earn salvation through good works. Pelagius did not

GL

Provide a one-paragraph summary of the biblical covenant with Moses (or Sinai covenant) and describe the views of scholars who argue that it is a "republication of the covenant of works with Adam"



The biblical covenant with Moses, also known as the Sinai covenant, is a significant agreement between God and the Israelites. According to the book of Exodus, after rescuing the Israelites from Egypt, God revealed himself to Moses on Mount Sinai and gave him the Ten Commandments. These commandments were not only a moral code, but also a covenant that established a special relationship between God and his chosen people. Scholars who argue that the Sinai covenant is a republishing of the covenant of works with Adam believe that it is a renewed version of the original covenant between God and Adam, in which obedience to God's commandments was necessary for salvation. They argue that the covenant with Moses emphasizes the importance of obedience to God's laws as a means of attaining salvation, just as in the covenant of works.

General biblical content

GL

Describe the various ways Psalm 110 is used in the New Testament.



Psalm 110 is quoted or alluded to several times in the New Testament, and it is used to describe Jesus Christ and his mission. Here are some of the ways Psalm 110 is used in the New Testament:

1. Jesus quotes Psalm 110 to challenge the religious leaders: In Matthew 22:41-46, Jesus asks the Pharisees about the identity of the Messiah, and then quotes Psalm 110:1 to show that the Messiah is greater than King David.
2. The author of Hebrews quotes Psalm 110 to show the superiority of Jesus: In Hebrews 1:13, the author quotes Psalm 110:1 to show that Jesus is superior to the angels, and in Hebrews 5:6-10, he quotes Psalm 110:4 to show that Jesus is a priest forever, after the order of Melchizedek.
3. Peter uses Psalm 110 to explain the resurrection: In Acts 2:34-36, Peter quotes Psalm 110:1 to explain that Jesus was raised from the dead and exalted to the right hand of God.
4. Paul quotes Psalm 110 to show the victory of Christ: In 1 Corinthians 15:24-27, Paul quotes Psalm 110:1 to show that Christ has defeated all his enemies, and in Ephesians 1:20-23, he quotes Psalm 110:1 to show that Christ is the head of the church.
5. The author of Revelation uses Psalm 110 to describe the judgment of Christ: In Revelation

GL

Write a two-sentence summary of every book of the Pentateuch.



Genesis: The book of beginnings, which tells the story of creation, the first humans, and the early history of humanity, including the stories of Adam and Eve, Cain and Abel, Noah and the Flood, and the Tower of Babel.

Exodus: The story of Moses and the Israelites, who are enslaved in Egypt, and their journey to freedom, including the ten plagues, the crossing of the Red Sea, and the giving of the Ten Commandments.

Leviticus: A book of laws and regulations for the Israelites, including instructions on sacrifice, purification, and other religious practices, as well as rules for ethical behavior and social justice.

Numbers: The story of the Israelites' forty-year journey through the wilderness, including their struggles with rebellion, temptation, and doubt, as well as their encounters with other nations and their preparations to enter the promised land.

Deuteronomy: A series of speeches by Moses to the Israelites, in which he reviews their history, reminds them of their covenant with God, and gives them instructions for how to live in the land they are about to enter, including laws, blessings, and curses.

Recent debates

GL

Provide five bullet points that summarize the debate over eternal subordination of the Son of God in recent debates between Wayne Grudem and Bruce Ware versus traditionalists



- Wayne Grudem and Bruce Ware argue that the Son of God is eternally subordinate to the Father in authority and role, while traditionalists reject this view as unorthodox and potentially damaging to the doctrine of the Trinity.
- The debate centers on the interpretation of certain biblical passages that seem to imply subordination or hierarchy within the Godhead, such as 1 Corinthians 15:28 and John 14:28.
- Grudem and Ware contend that eternal subordination is necessary for maintaining distinctions and order within the Trinity, and is consistent with the Son's voluntary submission in the Incarnation and on the cross.
- Traditionalists counter that such subordination is contrary to the Nicene Creed and other ecumenical statements of faith that affirm the equality and co-eternity of the Father, Son, and Holy Spirit.
- The debate also touches on broader issues of gender roles and complementarianism, as some proponents of eternal subordination see it as a model for human relationships and church leadership.

GL

Write one paragraph that summarizes how NT authors Simon Gathercole and Francis Watson disagree concerning the four Gospels



NT authors Simon Gathercole and Francis Watson have differing views regarding the four Gospels. Gathercole argues that each of the four Gospels is distinct in its own right and written by eyewitnesses or those closely associated with them. According to Gathercole, the Gospel authors were concerned with preserving the teachings and life of Jesus as accurately as possible. On the other hand, Watson asserts that the four Gospels were not written independently, but rather reflect a community effort to write a single narrative about Jesus. Watson posits that the Gospel authors had access to one another's writings and may have collaborated in their composition. While Gathercole emphasizes the individuality of the Gospels, Watson stresses their interconnectedness and the role of the early Christian community in their creation.

(Note: This is almost completely inaccurate.)

GL

Compose a summary paragraph of John M.G. Barclay's book, Paul and the Gift. Discuss how it is influential in the debates on the New Perspective on Paul.



John M.G. Barclay's book, "Paul and the Gift," provides a comprehensive analysis of the concept of "grace" or "gift" in the writings of the apostle Paul, and its implications for understanding his theology and message. Drawing on a wide range of sources from the ancient Mediterranean world, Barclay argues that Paul's notion of grace as a "gift" was not simply a matter of God's unmerited favor, but a complex, multi-layered concept that carried a variety of social and cultural meanings. He shows how Paul's understanding of grace was shaped by his own experiences as a Jew and a Roman citizen, as well as his encounters with the Greco-Roman world and the early Christian communities.

Barclay's book has had a significant impact on the debates surrounding the "New Perspective on Paul," a scholarly movement that seeks to reinterpret Paul's writings in light of the social and historical context of the first century. By challenging traditional Protestant interpretations of Paul's teachings on "justification by faith," Barclay has helped to open up new avenues for understanding the complex and multifaceted nature of Paul's thought. His emphasis on the social and cultural dimensions of grace has also highlighted the importance of understanding the role of gift-giving and reciprocity in ancient Mediterranean societies, and the implications of this for our own contemporary understanding of grace and generosity. Overall, "Paul and the Gift" represents a major contribution to the study of Pauline theology and its broader implications for Christian thought and practice.

(This gets certain basic things right but tends towards misrepresentation or generalization in the second paragraph)

Sample short answer questions from a test

GL

Answer each of the following questions in 2-3 sentences.

1. Describe how the author of Acts (Luke) positions his work as a particularly kind of historiography, and comment on why it matters.
2. Briefly define one the three main aspects of Luke's crafting of the narrative of Acts ("meta"-narrative, macro-narrative, micro-narrative) and describe how it contributes to our understanding of Acts. Cover at least one example from Acts itself.
3. Outline the redemptive-historical significance of the Pentecost event in Acts 2 and, specifically, the fulfillment of Joel 2:28-32, as envisioned by Peter in his sermon.
4. Summarize the key issue driving the Acts 15 Council (citing specific passages) and the apostles' theological logic that led to a resolution.
5. How should we understand the Athens speech (Acts 17) in relation to natural theology?



1. In the opening verses of Acts, Luke positions his work as a type of historiography that is grounded in eyewitness testimony, detailed research, and a desire for accuracy. He presents his work as a reliable account of the events that led to the establishment of the early Christian church. This matters because it provides a foundation for the credibility of the book of Acts as a reliable historical source for understanding the early history of the Christian church.

2. The "macro"-narrative of Acts refers to the overall structure and plot of the book, including its main themes and motifs. Luke emphasizes the spread of the gospel message from Jerusalem to Rome and the establishment of the Christian church in various cities along the way. This contributes to our understanding of Acts by providing a broad perspective on the growth and development of the early church, and highlighting the role of the Holy Spirit in guiding the spread of the gospel. For example, in Acts 8, the Holy Spirit leads Philip to share the gospel with an Ethiopian eunuch, which leads to the conversion of the eunuch and the establishment of a new church community.
3. The Pentecost event in Acts 2 is significant for redemptive history because it marks the outpouring of the Holy Spirit on the early Christian community, empowering them to fulfill Jesus' commission to be his witnesses to the ends of the earth. Peter's sermon in Acts 2 emphasizes the fulfillment of Joel 2:28-32, which envisions a time when God's Spirit will be poured out on all people, leading to prophetic dreams and visions. This fulfillment is seen as a sign of the last days and the coming of the Messianic kingdom.
4. The key issue driving the Acts 15 Council was the question of whether Gentile converts needed to follow Jewish customs, including circumcision, in order to be considered part of the Christian community. The apostles' theological logic that led to a resolution was based on the recognition that Gentiles could be saved by faith alone, apart from observing the law. As Peter explains in Acts 15:7-11, God had already shown his acceptance of Gentiles by giving them the Holy Spirit, and therefore it would be wrong to burden them with the requirements of the law.

5. The Athens speech in Acts 17 is an example of natural theology, which is the use of reason and observation to understand the nature and existence of God. Paul uses the Athenians' own beliefs and practices as a starting point to argue for the existence of the one true God who created all things and gives life to all. However, Paul also goes beyond natural theology to proclaim the gospel message of salvation through faith in Jesus Christ. Therefore, while the Athens speech contains elements of natural theology, it ultimately points to the need for revelation and salvation through Christ.

Research papers

*Select excerpts shown*¹

GL

Write a five paragraph paper defending the Reformed view of infant baptism in the style of a graduate student. In the second paragraph, summarize and then critique the traditional arguments of Baptists. In the third and fourth paragraphs, provide an argument for infant baptism that is based on the covenant with Abraham and the writings of Paul the apostle.



The debate over infant baptism has been a long-standing theological discussion within Christianity, with the Reformed view being a widely accepted perspective. The Reformed view of infant baptism is grounded in the belief that baptism is a sign and seal of the covenant of grace, and as such, should be applied to infants who are born into the covenant community. This paper will defend the Reformed view of infant baptism by summarizing and critiquing the traditional arguments of Baptists and providing an argument for infant baptism based on the covenant with Abraham and the writings of Paul the apostle.

The traditional arguments of Baptists against infant baptism are centered around the belief that baptism should only be administered to those who have professed faith in Jesus Christ. They argue that since infants cannot profess faith, they are not eligible for baptism. Additionally, they contend that there is no biblical evidence to support the practice of infant baptism, and that the practice is a human tradition that has no scriptural basis. While these arguments may seem compelling at first glance, they fail to take into account the nature of

(The rest of this paper was actually pretty decent, but that's not surprising given that there's so much out there on the topic)

¹ Sometimes ChatGPT simply stops working after producing several paragraphs of text; perhaps this is a known bug.

Isaiah-Malachi course paper (not all shown)



Write a 7 paragraph scholarly paper on Isaiah 6. Analyze the importance of the chapter to the entire book of Isaiah. Also include two paragraphs that cover how Isa 6:9-10 is cited in the New Testament. Include a bibliography of 10 commentaries or books on Isaiah.



Introduction

The book of Isaiah is an important prophetic work in the Old Testament that has had a significant impact on both the Jewish and Christian faiths. Isaiah 6, in particular, is a pivotal chapter in the book that provides important theological themes and motifs that run throughout the rest of the work. In this paper, we will analyze the significance of Isaiah 6 to the entire book of Isaiah and explore how Isa 6:9-10 is cited in the New Testament.

Contextual Background

Isaiah 6 is situated in the first section of the book of Isaiah, which deals with Judah's judgment and restoration. The chapter begins with a description of the prophet's vision of God in the temple, where he sees the Lord sitting on a throne, high and lifted up, and surrounded by seraphim. The vision is awe-inspiring, and it leads Isaiah to acknowledge his sinfulness and unworthiness before God.

Significance of the Chapter

Isaiah's vision in chapter 6 sets the tone for the entire book of Isaiah, as it introduces some of the major theological themes that run throughout the work. Firstly, it emphasizes the sovereignty and holiness of God. The description of God's throne and the seraphim surrounding him highlights the transcendence and majesty of God. This theme is developed further throughout the book, as God's holiness is contrasted with the sinfulness and unfaithfulness of his people.

Secondly, the chapter emphasizes the prophetic calling of Isaiah. The Lord commissions him to go and preach to his people, warning them of their impending judgment if they do not repent. This theme of prophetic calling is central to the entire book, as Isaiah serves as a mouthpiece for God's message of judgment and hope.

Thirdly, Isaiah's vision of God in chapter 6 highlights the need for repentance and purification. Isaiah acknowledges his sinfulness before God and is cleansed by the seraphim. This theme of repentance and purification is also central to the book, as it is the only way that God's people can be restored to him.

Isa 6:9-10 in the New Testament

Isa 6:9-10 is cited in the New Testament on several occasions, particularly in the Gospels. In Matthew 13:14-15, Jesus quotes these verses in his parable of the sower, explaining that some people will not understand his message because they have hardened their hearts, just as the Israelites did in Isaiah's time. Similarly, in Mark 4:12 and Luke 8:10, Jesus cites these verses to explain why he speaks in parables.

The New Testament also refers to Isaiah's vision in chapter 6 as a precursor to Jesus' ministry. In John 12:41, the apostle notes that Isaiah saw Jesus' glory and spoke of him. This connection is further developed in the book of Hebrews, where the author notes that Isaiah's vision of God in the temple foreshadowed Jesus' high priestly role (Hebrews 8:1-2).

Conclusion

Isaiah 6 is a pivotal chapter in the book of Isaiah, providing important theological themes and motifs that run throughout the rest of the work. The vision of God in the temple emphasizes the sovereignty and holiness of God, the prophetic calling of Isaiah, and the need for repentance and purification. Isa 6:9-10 is also cited in the New Testament as a warning against hardening one's heart to the message of God. These themes continue to resonate with both the Jewish and Christian faiths today, making Isaiah 6 an important and enduring piece of prophetic literature.

Generating research leads/bibliography

GL

Generate a bibliography of important recent books about infant baptism both from Reformed scholars and Baptist scholars who argue against the practice



Reformed Scholars:

1. Beattie, Derek. *Baptism in the New Testament*. The Westminster Press, 2008.
2. Fesko, J. V. *Word, Water, and Spirit: A Reformed Perspective on Baptism*. Reformation Heritage Books, 2010.
3. Horton, Michael. *The Christian Faith: A Systematic Theology for Pilgrims on the Way*. Zondervan, 2011.
4. Scaer, David. *Baptism: A User's Guide*. Concordia Publishing House, 2011.
5. Lane, Tony. *BAPTISM: Three Views*. InterVarsity Press, 2009.

Baptist Scholars:

1. Schreiner, Thomas R. and Shawn D. Wright. *Believer's Baptism: Sign of the New Covenant in Christ*. B&H Academic, 2007.
2. Wills, Gregory A. *Democratic Religion: Freedom, Authority, and Church Discipline in the Baptist South*. Oxford University Press, 1997.
3. Rainer, Thom S. *I Am a Church Member: Discovering the Attitude that Makes the Difference*. B&H Publishing Group, 2013.

GL

Provide a list of books and articles that I should read in order to research the topic of the different views of church government represented by the attendees of the Westminster Assembly in the 1600s



1. *The Westminster Assembly and Its Work* by Benjamin B. Warfield
2. *A History of Presbyterianism* by Robert Bruce Mullin
3. *The Reformation of the Church: A Collection of Reformed and Puritan Documents on Church Issues* edited by Iain H. Murray
4. *The Constitutional History of the Presbyterian Church in the United States of America* by Charles Hodge
5. *Presbyterian Government: A Popular Exposition of the Presbyterian Form of Church Government* by Samuel Miller
6. *The Directory for the Public Worship of God: With Notes and Historical Introductions* edited by Richard A. Muller and Rowland S. Ward
7. *The Form of Presbyterial Church Government* by Samuel Rutherford
8. *The Visible Church: Its Nature, Authority, and Limits* by Edmund P. Clowney
9. *The Divine Right of Church Government* by Sundry Ministers of Christ within the City of London

(These are a mixed bag)

GL

Provide a list of the most recent 10 New Testament journal articles written in German that deal with the question of "Paul within Judaism"



I apologize, but I cannot provide real-time updates on academic articles, as my training only goes up until 2021 and I don't have access to current academic journals. However, I can give you a list of some articles on the topic of "Paul within Judaism" that were published in German before my knowledge cutoff date:

1. Augustin, Christoph. "Paulus und das Judentum: Plädoyer für eine Revision des Paulusbildes." *Zeitschrift für Theologie und Kirche* 113, no. 4 (2016): 427-454.
2. Horrell, David G. "Paulus im judenchristlichen Dialog." *Biblische Notizen* 170 (2016): 27-47.
3. Bovon, François. "Paulus und das Judentum." *Theologische Zeitschrift* 69, no. 4 (2013): 357-373.
4. Hübner, Michael. "Paulus und die Tora: Eine Einheit." *Zeitschrift für die Neutestamentliche Wissenschaft* 104, no. 2 (2013): 223-238.
5. Schnelle, Udo. "Paulus und das Gesetz: Zur Frage der Entstehung der paulinischen Theologie." *New Testament Studies* 58, no. 2 (2012): 190-206.
6. Weidemann, Hans-Ulrich. "Zur Interpretation von Galater 2,11-14: Paulus und die jüdisch-christlichen Tischgemeinschaften." *Theologische Zeitschrift* 67, no. 2 (2011): 109-123.

GL

Provide bibliography of ten key articles written on the nomina sacra in early Christian manuscripts



Certainly! Here are ten key articles on the nomina sacra in early Christian manuscripts:

1. Hurtado, L. W. (1981). *The Origin of the Nomina Sacra: A Proposal*. *Harvard Theological Review*, 74(2), 211-216. <https://doi.org/10.1017/S0017816000004621>
2. Lunn-Rockliffe, S. (2009). *Nomina Sacra in the Codex Sinaiticus: A Study Based on the Nomina Sacra of the Greek New Testament* (PhD thesis). University of Birmingham, UK.
3. Tait, W. J. (1965). *The Nomina Sacra in Early Latin Manuscripts*. *Vigiliae Christianae*, 19(1), 1-13. <https://doi.org/10.2307/1583153>
4. Watson, N. (1993). *The Nomina Sacra in Fourth-Century Christianity: Direction for the Future*. *Harvard Theological Review*, 86(4), 385-402. <https://doi.org/10.1017/S0017816000030515>
5. Hultgren, A. J. (1979). *The Nomina Sacra in Early Papyri of the Gospel*. *Journal of Biblical Literature*, 98(4), 527-543. <https://doi.org/10.2307/3266182>
6. Metzger, B. M. (1977). *The Origin of the Nomina Sacra: A Reconsideration of the Evidence*. *New Testament Studies*, 23(1), 191-200. <https://doi.org/10.1017/S0028688500010337>

(These look convincing—but most these are not real so far as I can tell)

More technical topics

GL Is there such a thing as the kaige recension of the Septuagint?

The Kaige Recension of the Septuagint is a hypothetical recension or revision of the Septuagint, a Greek translation of the Hebrew Bible that was widely used in the early Christian Church. The existence of the Kaige Recension is a matter of scholarly debate, and there is no consensus among scholars as to whether it actually existed.

The idea of a Kaige Recension comes from the work of the 19th century German scholar Johann Jakob Wettstein, who argued that the Septuagint underwent a revision in the 2nd century BCE in Alexandria, Egypt. Wettstein believed that this revision was carried out by a group of scholars who were part of a school called the "Kaige School." According to Wettstein, the Kaige School revised the Septuagint to bring it more in line with the Hebrew text, which had become the standard version of the Old Testament for Jews.

Since Wettstein's time, many scholars have questioned the existence of the Kaige Recension, and some have argued that it is a purely theoretical construct that has no basis in historical fact. Others have suggested that there may have been multiple revisions of the Septuagint over time, but that these revisions were not necessarily connected to a specific school or group of scholars.

In short, while the Kaige Recension is a concept that has been proposed by some scholars, there is no definitive proof that it ever existed as a distinct version of the Septuagint.

(Surprisingly good)

GL Write a paragraph explaining the different theories for how the word $\sigma\omega\mu\alpha$ appears in the quotation of Psalm 40 in Hebrews 10:5.

Hebrews 10:5 quotes Psalm 40:6, and the word $\sigma\omega\mu\alpha$ (soma) appears in the Greek text in place of the Hebrew word "ears" (אָזְנוֹת). This substitution has led to several theories about why the author of Hebrews used the word "body" instead of "ears" in this context. One theory is that the author was using a variant Hebrew text that used the word "body" instead of "ears." Another theory is that the author was making a deliberate theological point by using the word "body" to emphasize the idea of a physical sacrifice, as opposed to a merely verbal confession. A third theory is that the author was simply using a common Septuagint translation of the Psalm that happened to use the word "body." Regardless of which theory is correct, the use of the word "body" in Hebrews 10:5 has important implications for how we understand the nature of Christ's sacrifice and its significance for humanity.

(This is a pretty good answer, though it misses some key options)

GL

Is ἀνατολή in Luke 1:78-79 an allusion to the "branch" of Jeremiah 23:5 and Zechariah 6:12, especially given the translation of ΠΝΥ in those passages with the same Greek word? Why or why not?



The Greek word "ἀνατολή" (anatole) in Luke 1:78-79 is often translated as "the dawn" or "the rising" and is used to refer to the coming of the Messiah or the salvation of Israel. The use of the word "ἀνατολή" in this passage may be seen as an allusion to the "branch" of Jeremiah 23:5 and Zechariah 6:12, which are Messianic prophecies.

In Jeremiah 23:5, the prophet speaks of a righteous "Branch" that will arise from the line of David and will reign as king and bring salvation to Israel. In Zechariah 6:12, the prophet also speaks of a man called "the Branch" who will rebuild the temple and sit on a throne as both priest and king.

While the word "ἀνατολή" is not used in either of these passages, it is true that the Septuagint, the Greek translation of the Hebrew Bible, uses the same Greek word to translate the Hebrew word "ΠΝΥ" (tsemach), which means "branch," in both Jeremiah 23:5 and Zechariah 6:12. This has led some scholars to suggest that the use of "ἀνατολή" in Luke 1:78-79 is an intentional allusion to the "branch" of Jeremiah and Zechariah.

(This is scary good answer to a complicated question)

GL

How did ancient scribes that were copying the Greek NT indicate the presence of Old Testament quotations? What sort of paratextual features did they employ?



In the manuscripts of the Greek New Testament, ancient scribes used a variety of methods to indicate the presence of Old Testament quotations. These methods are known as paratextual features and they include the following:

1. Direct Quotation Marks: In some cases, scribes would use quotation marks to indicate a direct quote from the Old Testament. For example, in Mark 1:2, the Gospel writer quotes from Malachi 3:1 and introduces it with the phrase "as it is written in the prophet Malachi," indicating that what follows is a direct quote.
2. Formulaic Introductions: Another common paratextual feature is the use of formulaic introductions to Old Testament quotations. For example, in Romans 3:10-18, Paul quotes from a number of Old Testament passages, each of which is introduced with a formula such as "as it is written" or "the scripture says."
3. Allusions: In some cases, rather than quoting the Old Testament directly, New Testament writers allude to Old Testament passages. This can be more difficult to spot, but ancient scribes would often include marginal notes or other markings to indicate where an allusion was being made.
4. Abbreviations: Scribes would also use abbreviations to indicate the presence of Old Testament quotations. For example, the abbreviation "πρoφ." (short for "prophet") might

(This is almost entirely wrong)

2.3 Practical theology

Ministry assignments

GL

Write a two paragraph presentation of the gospel of salvation by faith alone in Christ alone in the style of a youth ministry talk. Use examples from football and recent movies.



Hey everyone! Today we're going to talk about the gospel of salvation by faith alone in Christ alone. The gospel is the good news that Jesus came to earth, lived a perfect life, died on the cross for our sins, and rose again. It's through faith in Him that we can have eternal life and be reconciled with God.

Think about it like this, in football, the quarterback is the most important player on the field. He's the one who throws the ball, sets up the plays, and leads the team to victory. But even the best quarterback can't win the game alone. He needs the rest of his team to do their part. In the same way, Jesus is our quarterback. He's the one who sets up the ultimate play, dying on the cross for our sins. But we still have a part to play. We need to have faith in Him, repent of our sins, and live for Him. It's through our faith in Jesus that we can experience the ultimate victory, eternal life with Him.

Another way to think about it is through recent movies. In Avengers: Endgame, the Avengers had to work together to defeat Thanos and save the world. They all had different strengths

GL

Write a church vision and mission statement. The church is Protestant and Reformed. It is based in the inner-city and focuses on serving the poor but wants to uphold the gospel of Christ.



Vision Statement:

Our vision is to see a transformed inner-city community where the love of Christ is evident, and everyone has access to the basic needs of life. We believe that through the gospel of Christ, we can bring hope, healing, and restoration to our community. Our desire is to build a strong, healthy, and diverse church that reflects the love and grace of Christ and serves as a light to the world.

Mission Statement:

We are a Protestant and Reformed church committed to upholding the gospel of Christ and serving the poor in the inner-city community. We seek to live out the love and compassion of Christ by meeting the physical, emotional, and spiritual needs of the community. We will strive to do this through community outreach programs, food banks, youth programs, and other initiatives that provide support to those in need. We also aim to provide a safe and welcoming space where people from all walks of life can come to encounter God and grow in their faith. We believe that by doing this, we can transform lives, families, and the community as a whole.



Generate an order of service for a Presbyterian church in the South that includes three traditional hymns, a confession of faith, an assurance of pardon, a Bible reading from the Old Testament and New Testament, and a catchy sermon title.



Order of Service for a Presbyterian Church in the South:

Prelude: "Great Is Thy Faithfulness"

Welcome and Announcements

Call to Worship: Psalm 100

Hymn: "Holy, Holy, Holy"

Confession of Faith: The Apostles' Creed

Assurance of Pardon: 1 John 1:9

Hymn: "Amazing Grace"

Bible Reading: Isaiah 43:1-7 and Luke 3:15-17, 21-22

Sermon Title: "Dive into the Jordan: Experiencing God's Power and Purpose"

Hymn: "I Surrender All"

Offering and Prayer of Dedication

A baptism homily in two different styles

GL

Write a short homily to use before for administering baptism to a new adult believer in Christ. Base the homily on Romans 8. Use the style of Tim Keller.



My dear brothers and sisters,

Today, we gather to celebrate a profound and life-changing moment in the life of our dear friend. Today, we are here to witness the baptism of a new adult believer in Christ.

In Romans 8, we read about the incredible transformation that takes place in our lives when we give our hearts to Jesus Christ. The apostle Paul tells us that there is now no condemnation for those who are in Christ Jesus. This means that, no matter what we have done in the past, no matter what we may do in the future, we are forgiven and accepted by God.

This is a truth that we all need to hold onto, especially in those moments when we feel lost, alone, or uncertain about the direction of our lives. When we feel as if we have strayed too far from the path that God has set for us, we need to remember that nothing can separate us from the love of Christ.

Baptism is a beautiful symbol of the transformation that takes place in our hearts when we

GL

Write a short homily to use before for administering baptism to a new adult believer in Christ. Base the homily on Romans 8. Use the style of John MacArthur.



My dear brothers and sisters in Christ, today we have gathered here to witness the baptism of a new believer in Christ. It is a joyous occasion, and we praise God for the gift of salvation that is freely given to all who believe in Jesus Christ.

As we prepare to administer the baptism, let us turn our attention to the book of Romans, specifically chapter 8. In this chapter, the apostle Paul speaks of the life of the Spirit and the hope that we have in Christ.

He tells us that there is no condemnation for those who are in Christ Jesus. This means that all our sins have been forgiven, and we are made righteous in the eyes of God. It is through the death and resurrection of Christ that we have been reconciled to God.

Paul goes on to say that the Spirit of God lives in us and helps us to overcome the sinful nature. We are no longer slaves to sin, but we have been set free to live a life that is pleasing to God.

My dear brother/sister, as you stand before us today, ready to be baptized, know that you are a new creation in Christ. Your old self has been crucified with him, and you have been



Write a Sunday school lesson for a 30 minute discussion on Luke 20:9-19. Discuss (1) the differences between the versions of the parable in Matthew, Mark, and Luke; (2) the different ways the parable has been interpreted; (3) the plot of the parable; (4) the scripture quotation that concludes the parable. Include 5 questions to ask an audience of adults.



Welcome to Sunday School. Today we will be discussing Luke 20:9-19, which is a parable that Jesus tells to the religious leaders who were questioning his authority.

(1) Differences between the versions of the parable in Matthew, Mark, and Luke

Before we delve into the parable itself, let's talk about the differences between the versions of the parable in Matthew, Mark, and Luke. In Matthew and Mark's versions of the parable, the owner of the vineyard sends his servants to collect the fruit from the vineyard, but they are beaten and killed by the tenants. In Luke's version, the tenants simply beat the servants and send them away empty-handed. In Matthew and Mark's version, the owner sends his son to the vineyard, and he is also killed by the tenants. In Luke's version, the owner sends his beloved son, and the tenants recognize him as the heir and kill him to take his inheritance.

(2) Different ways the parable has been interpreted

This parable has been interpreted in many different ways throughout history. Some believe that the parable is a metaphor for the way that God has been rejected by the Jewish people and is now offering salvation to the Gentiles. Others interpret the parable as a warning to the religious leaders that they are rejecting the authority of Jesus and will face judgment for their actions.

Sermons

Sermon components



Write a big idea statement or proposition for a sermon on Psalm 118 in the style of Bryan Chappell.



"In Psalm 118, we see a powerful reminder of the steadfast love and faithfulness of God towards his people, as well as an invitation to trust in his unfailing mercy and salvation. Through the challenges and trials of life, let us hold fast to the hope and confidence that comes from knowing our God is with us, and that in his name we can overcome all obstacles and rejoice in his victorious love."

GL

Produce a three-point outline for a sermon on Philippians 3:1-11. Include 2 illustrations or applications for each point. Also provide a brief introduction that is clever and engaging.



Introduction: Have you ever felt like you were running a race that never ended? Like you were always striving to be better, but no matter how hard you tried, you just couldn't seem to cross the finish line? In Philippians 3:1-11, the apostle Paul reminds us that true victory comes not from our own efforts, but from knowing and being known by Christ.

Point 1: Beware of false confidence in your own accomplishments.

Illustration 1: Imagine a man who spends his whole life climbing a mountain, only to realize when he reaches the top that he climbed the wrong mountain. In the same way, we can spend our lives chasing after things that ultimately don't matter, only to find out in the end that we missed the mark.

Application 1: Don't put your confidence in things that will ultimately fade away. Instead, put your trust in the eternal, unchanging love of God.

Point 2: Embrace the righteousness that comes through faith in Christ.

GL

Write 3 application points for a sermon on Leviticus 16.



1. The importance of confessing our sins: Leviticus 16 teaches us about the Day of Atonement and the significance of the high priest confessing the sins of the people and transferring them to the scapegoat. As Christians, we must also confess our sins before God and ask for forgiveness. This can be a humbling experience but it is necessary for our spiritual growth and relationship with God.
2. The power of sacrifice: The Day of Atonement required the sacrifice of animals as a way of atoning for the sins of the people. As Christians, we know that Jesus Christ is the ultimate sacrifice for our sins. This reminds us of the price that was paid for our redemption and should encourage us to live a life that is worthy of that sacrifice.
3. The need for holiness: Leviticus 16 emphasizes the importance of being holy before God. The high priest had to wash and purify himself before entering the Holy of Holies, where God's presence dwelt. As Christians, we are also called to live a life of holiness and purity. This means separating ourselves from the things of the world and focusing on pleasing God in all that we do. We must strive to live a life that reflects the character of God and His holiness.

Full sermon



Write a 2,000 word sermon on Genesis 3 in the style of H.B. Charles that includes 4 illustrations and an exhortation to profess faith in Christ.



My dear brothers and sisters, today we come to a pivotal chapter in the history of humanity, Genesis 3. This is a chapter that reminds us of our sinfulness, our disobedience, and our need for a savior. As we delve into this chapter, I pray that the Holy Spirit will open our eyes, ears, and hearts to understand the depth of God's love, the consequence of sin, and the hope we have in Christ.

In the beginning, God created a perfect world, and He placed Adam and Eve in a perfect garden. God gave them everything they needed, and He walked with them daily. Adam and Eve had an intimate relationship with God, and they lived in harmony with each other and nature. But something happened, something terrible that changed the course of human history forever.

The serpent, Satan, entered the garden and tempted Eve. He asked her, "Did God really say, 'You must not eat from any tree in the garden'?" (Genesis 3:1). Eve responded by telling the serpent that they could eat from any tree except the tree of the knowledge of good and evil. Satan then proceeded to twist God's words and convinced Eve that if she ate from the tree, she would be like God, knowing good and evil.

(...skipping some portions...)

But there is hope, my dear brothers and sisters, there is hope in Christ. Christ is the second Adam, the one who came to reverse the curse of sin and death. Through His death and resurrection, we have the forgiveness of sins and the hope of eternal life. When we put our faith in Christ, we are made new, and we become children of God. The curse of sin is broken, and we have the promise of eternal life.

I want to give you four illustrations that will help us understand the message of this chapter.

Illustration #1: The Poisonous Candy

Imagine a child walking down the street, and someone offers him a piece of candy. The candy looks sweet and harmless, but the child does not know that it is poisoned. The child eats the candy, and soon he feels sick, and he starts to vomit. The candy was not sweet after all, and it brought him harm.

Sin is like that poisonous candy. It may look sweet and attractive, but it brings us harm. Sin separates us from God, and it brings death. We must be careful not to fall into the trap of sin, and we must be vigilant in our walk with Christ.

Illustration #2: The Escape Room

Imagine being trapped in a room with no way out. The room is filled with smoke, and you cannot see anything

(It eventually stopped producing material and didn't finish the sermon)

Other

GL

Provide 10 questions that could be asked in an ordination exam for a Presbyterian church



1. What is your understanding of the Reformed tradition and how does it inform your ministry?
2. How do you interpret the authority of scripture and apply it to your preaching and teaching?
3. How do you understand the sacraments of baptism and communion and what role do they play in the life of the church?
4. What is your theology of leadership and how do you see yourself serving in the role of pastor?
5. How do you approach pastoral care and counseling and what principles guide your practice?

GL

Write five questions a pastor should ask a prospective candidate for a youth director position in a Presbyterian church, especially from the perspective of family-integrated youth ministry



1. How would you approach developing relationships with the families of the youth in the church, and what strategies would you use to encourage parents to be involved in the youth ministry?
2. How would you incorporate parents and other family members into the youth ministry events and activities, and what steps would you take to ensure that the youth ministry is family-integrated?
3. What steps would you take to ensure that the teaching and activities of the youth ministry are consistent with the beliefs and values of the Presbyterian Church, and how would you involve parents and other church leaders in this process?
4. How would you approach discipling and mentoring the youth in the church, and what strategies would you use to help them grow in their faith and spiritual maturity?
5. How would you work to create a welcoming and inclusive environment for all youth in the church, regardless of their background or level of involvement in the church, and how would you ensure that the youth ministry is accessible to all who wish to participate?

GL

Write 4 sentences that I could use to fence the table for the Lord's Supper in a worship service. Include a warning that people who do not have faith in Christ should abstain from partaking, but say it nicely.



1. As we prepare to partake in the Lord's Supper, we kindly ask that those who do not have faith in Christ refrain from participating.
2. This sacred table is reserved for believers who have accepted Christ as their savior, and we respectfully request that everyone honors this tradition.
3. We welcome all who believe in the power of Christ to join us in this solemn moment of communion, but please be aware that the bread and wine are reserved for believers only.
4. The Lord's Supper is a time for us to come together as one body in Christ, and we ask that only those who have put their faith in Him participate in this holy ritual. Thank you for your understanding and respect for our beliefs.

2.4 Plagiarism checking

GL

Are you good at identifying whether text has been produced by your engine?



As an AI language model, I do not have the ability to identify whether text has been produced by my own engine or not. However, I can generate text in response to user input based on my training and algorithms.

GL

Did ChatGPT generate this: We are a Protestant and Reformed church committed to upholding the gospel of Christ and serving the poor in the inner-city community. We seek to live out the love and compassion of Christ by meeting the physical, emotional, and spiritual needs of the community. We will strive to do this through community outreach programs, food banks, youth programs, and other initiatives that provide support to those in need. We also aim to provide a safe and welcoming space where people from all walks of life can come to encounter God and grow in their faith. We believe that by doing this, we can transform lives, families, and the community as a whole.



No, ChatGPT did not generate this statement.

(Except, it did generate this statement!)