

HUMAN AUTHORSHIP ONLY	DIVINE AUTHORSHIP ONLY	HUMAN AND DIVINE AUTHORSHIP
We are reading human opinions or religious experiences.	Subtly implies human motives are always bad.	We are reading truth revealed by the Holy Spirit through the prophets and apostles.
We expect to find mistakes and misunderstandings.	At times the text makes no sense (when a personal experience is recounted, for example).	We find that truth has taken up residence in the mess of fallen humanity—and remained pure.
We find agendas.	Tends to distance the Word from us in the same way that denying the incarnation would distance the grace of God from us.	Incarnation is pervasive; God is near.
We naturally will look down upon the text.	We in large part cut thinking out of biblical interpretation.	We find a calling to reverently think (2 Timothy 2:7).
Prophecy is vague and meaningless mystic talk. Thus, there is no point to press it for fixed meaning; rather a survey is just made of how people have chosen to interpret it.	The door is opened to see Bible code everywhere.	The reader is seeking to grasp the mind of the Author in human literature.
Stuff happens in history, which then turns to myth as it is picked at many years later.	There is no progression in revelation; the text is stripped of its historical context.	Nothing just happens—the hand of providence is always there through real historical events.
Exaggeration is widely assumed (as distinct from hyperbole).	All terminology is taken to be technical.	The heart of the language is sought through the human writer's style.
What characters feel is recorded, not reality.	There is no feeling; the text is read stoically.	We expect to find an intricate intertwining of reality and human emotion.
Authoritative right and wrong go away.	There is never any gray (even when the text demands it!).	Gray is sometimes present but is blown away whenever God speaks—directly or through his representative.
Types are the manipulation of other writings (reinterpretations).	God's providential workings are diminished since God did say truth ahead of time, but without real need to providentially orchestrate reality.	Historical types are dynamic and gloriously laid out by the Author of Scripture and history.
Private details are made-up.	Private details are always attributed to direct divine revelation.	Private details are recognized to be known in a variety of ways (Luke 1:1-4).
Recorded conflicts are always two-sided.	One party of a conflict is always perfect.	Each party's rightness and wrongness depends upon the conflict (Galatians 2:11-14; Acts 15:36-41).
It is all politics and personalities.	The dynamics of the presentation of truth become flat—the Bible then reads like the Koran.	Personalities are recognized to be present in the writing, but not assumed to corrupt the writing.
All texts can be relativized to their contexts.	All texts must be absolutized to all contexts.	Texts speak for themselves as to what is contextually relative and what is a cross-context absolute.
The Bible is a bunch of different books unnaturally united.	The Bible is a singular literary story.	The Bible is one book composed of many books providentially united such that they tell one big story with one life-giving message.
Cross-referencing is only valid within an author or source to understand meaning.	Cross-referencing is used in a "flat" manner by which the only principle is that Scripture will not contradict Scripture. Seeking any given human author's intent is irrelevant.	Cross-referencing takes on two distinct purposes: (a) understanding any given human author's intended meaning in a given verse, and (b) filling out God's meaning in light of the full context of progressive biblical revelation (biblical theology), including the principle that Scripture will not contradict Scripture.
The Bible was neither written to me nor for me.	The Bible was written to me.	The Bible was not written to me, but it was written for me.