

1. *The Bible is a basically reliable and trustworthy document of history.*

Historicity of the Bible

2. *On the basis of this, we have sufficient evidence to believe that Jesus Christ is the Son of God.*

Who Is Jesus?

3. *Jesus Christ teaches that the Bible is the Word of God.*

The Inspiration and Inerrancy of the Bible

4. *Therefore, the Bible is the Word of God and Christianity is true.*

The Truth of Christianity

Jesus Christ teaches that the Bible is the Word of God.

The Inspiration and Inerrancy of the Bible

The Nature of God



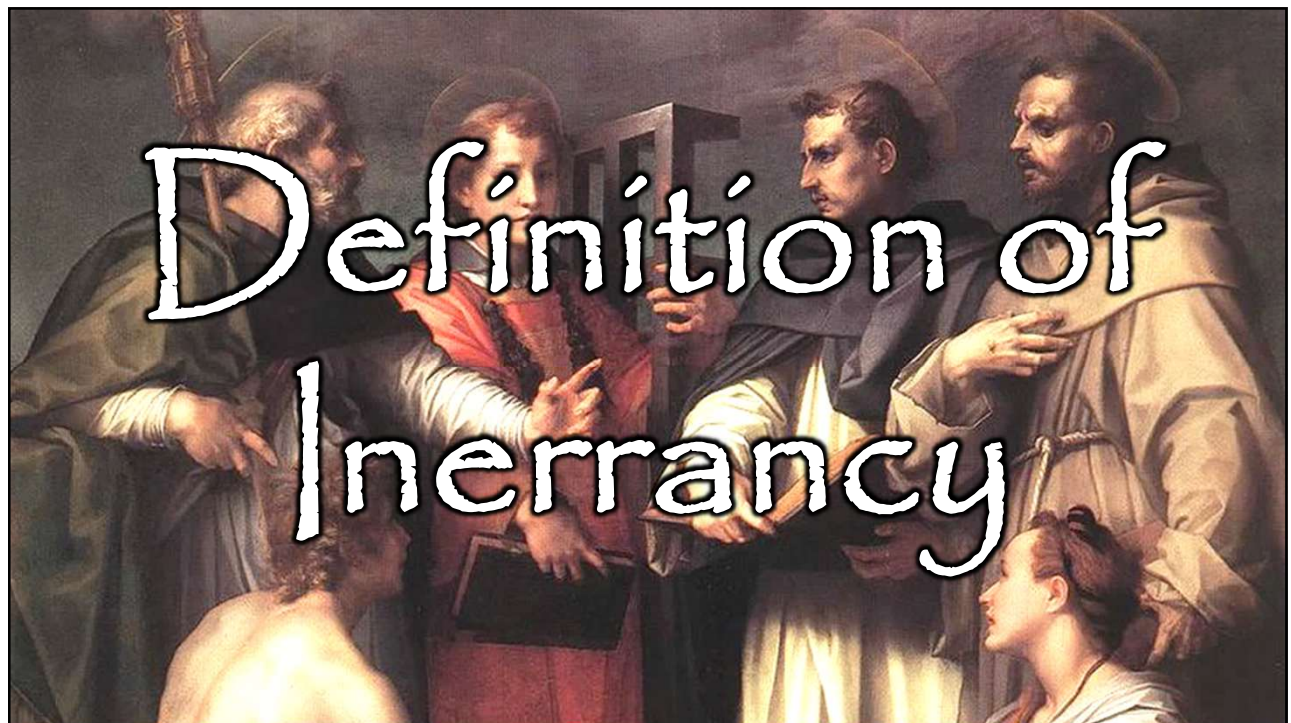
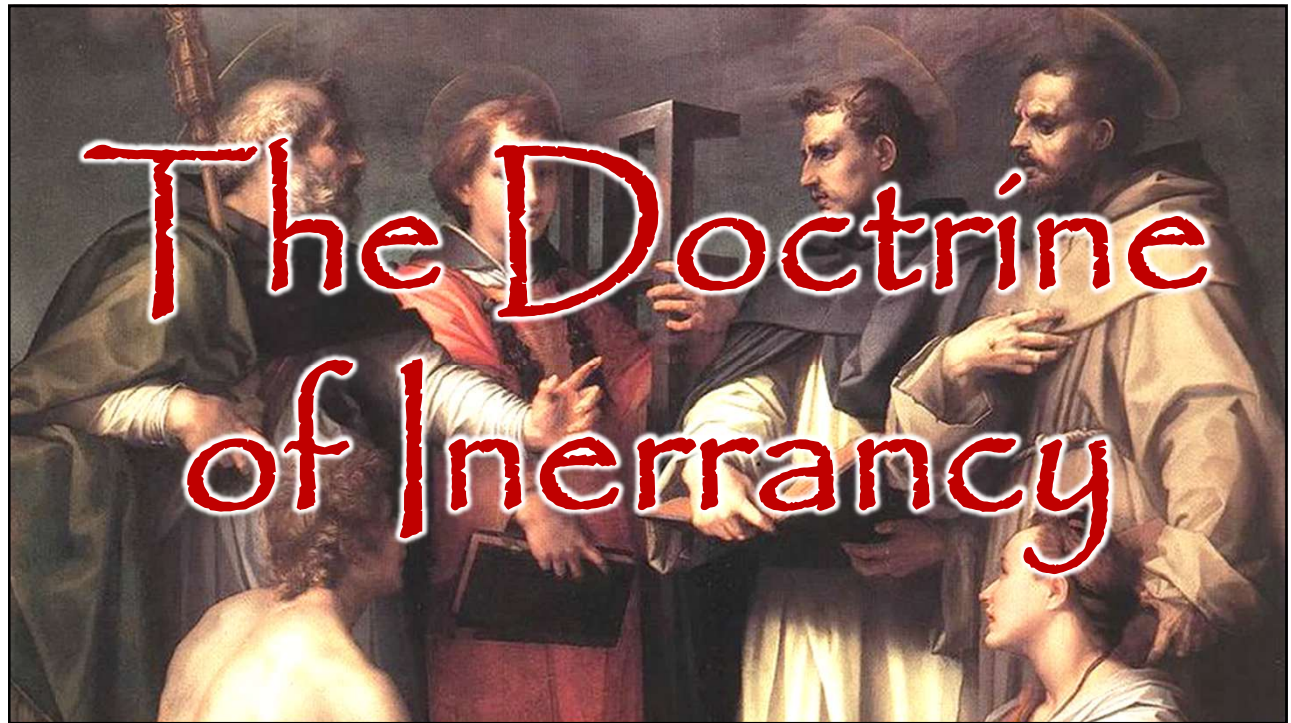
The Nature of Inspiration



The Nature of Scripture



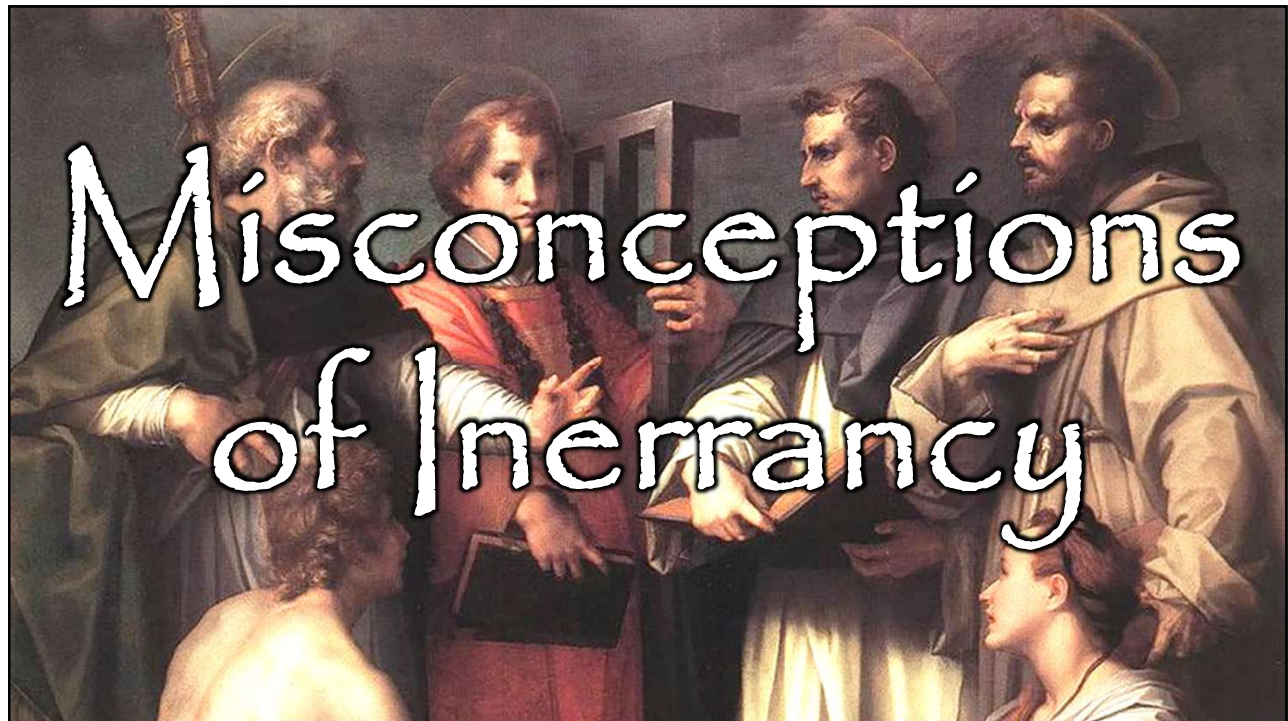
Inerrancy

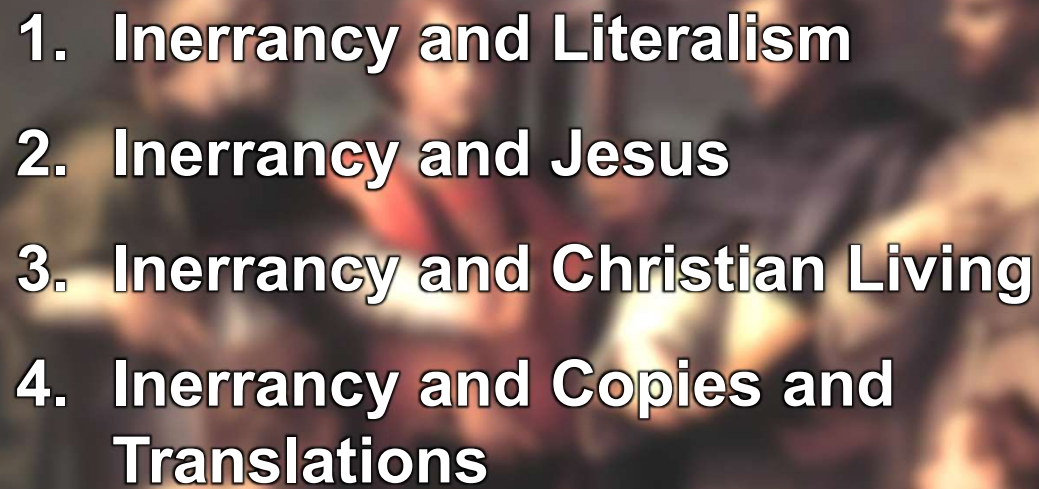


**"What
Scripture says,
God says—
through human
agents and
without **error**."**

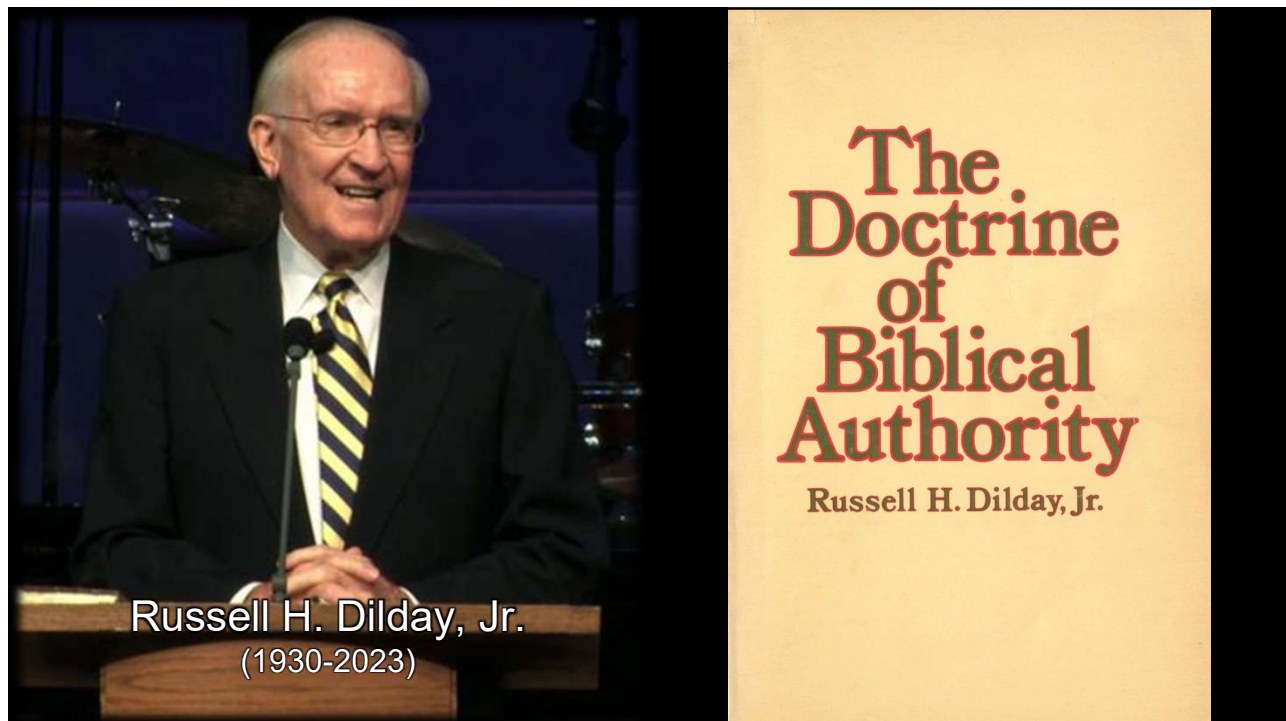
[Adapted from James Montgomery Boice, *Does Inerrancy Matter?*
(Oakland, CA: International Council on Biblical Inerrancy, 1979)]

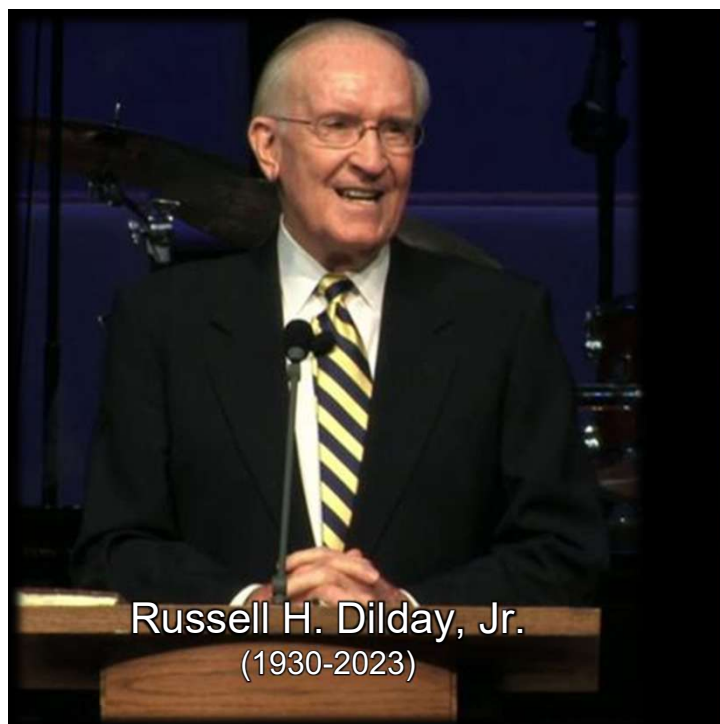
James Montgomery Boice
(1938-2000)



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1. Inerrancy and Literalism
 2. Inerrancy and Jesus
 3. Inerrancy and Christian Living
 4. Inerrancy and Copies and Translations

Adapted from James Montgomery Boice, *Does Inerrancy Matter?* (Oakland, CA: International Council on Biblical Inerrancy, 1979.)

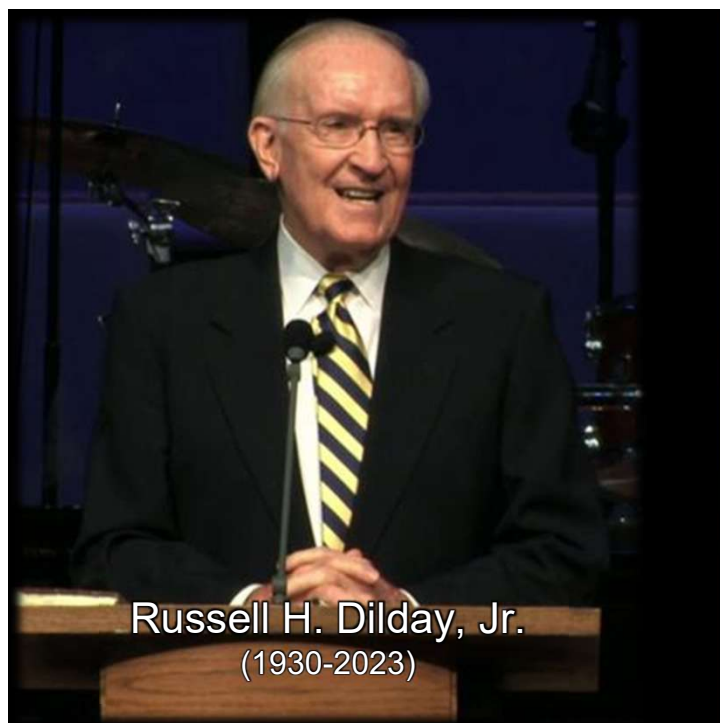




Russell H. Dilday, Jr.
(1930-2023)

"Debates about the Bible may divert attention of Southern Baptists from winning the world and thereby become an effective tool of Satan."

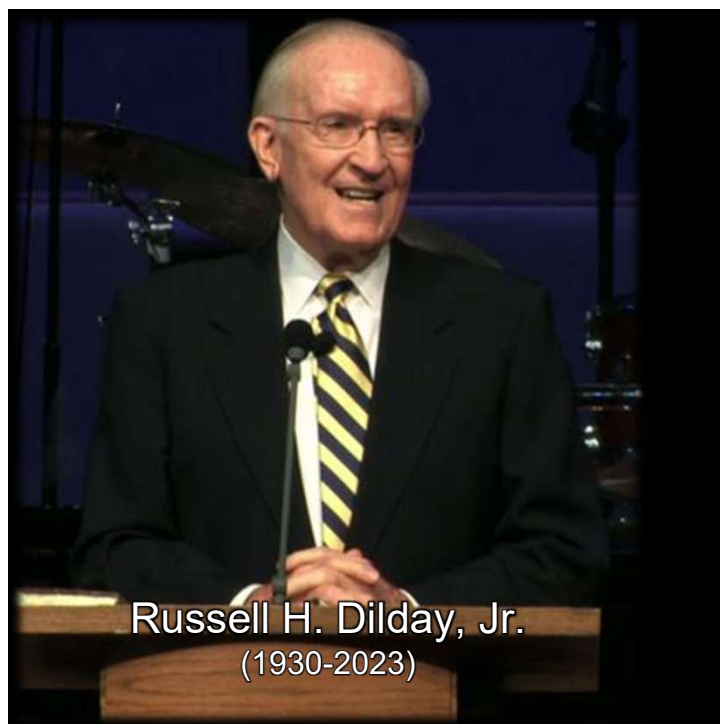
Russell H. Dilday, Jr., *The Doctrine of Biblical Authority* (Nashville: Convention Press, 1982), 16.



Russell H. Dilday, Jr.
(1930-2023)

"There are those who advocate a modified definition of inerrancy. If the term inerrant is to be used, it must be qualified to allow for certain problems in the Bible, such as unscientific statements about the universe, variations in the Gospel accounts, peculiarities in the genealogical lists, and the like."

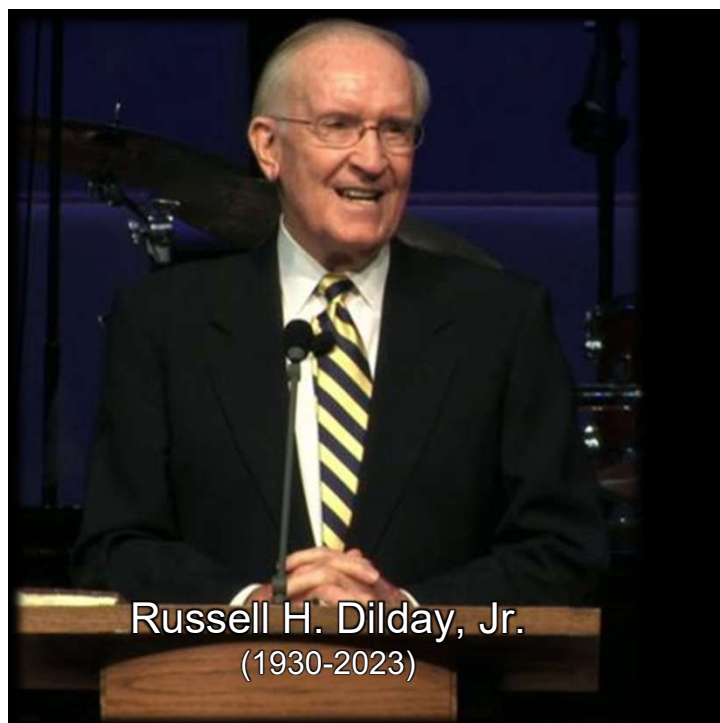
Dilday, *The Doctrine of Biblical Authority*, 96]



Russell H. Dilday, Jr.
(1930-2023)

"On the other hand, other Christians feel that the weaknesses of the word inerrant limit its use. ... It implies that one admitted insignificant error in the Bible would destroy one's confidence in the whole biblical revelation."

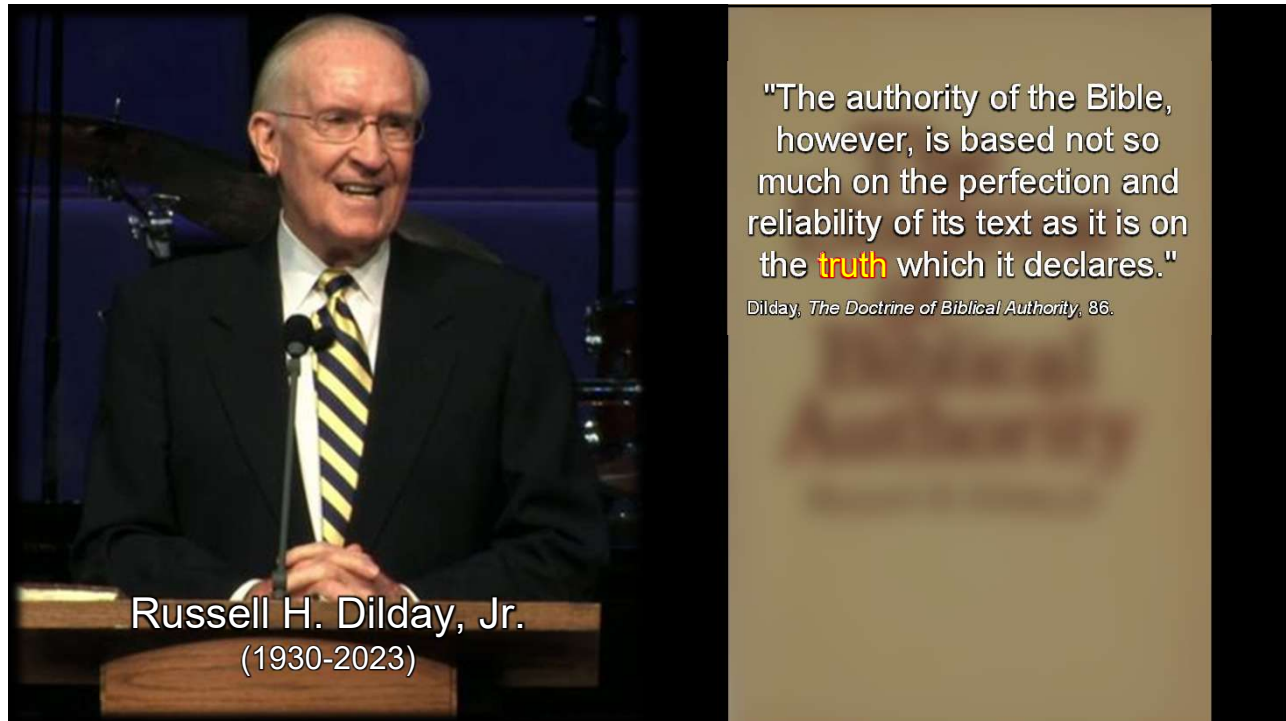
Dilday, *The Doctrine of Biblical Authority*, 99.



Russell H. Dilday, Jr.
(1930-2023)

"The authority of the Bible, however, is based not so much on the **perfection** and **reliability** of its text as it is on the truth which it declares."

Dilday, *The Doctrine of Biblical Authority*, 86.

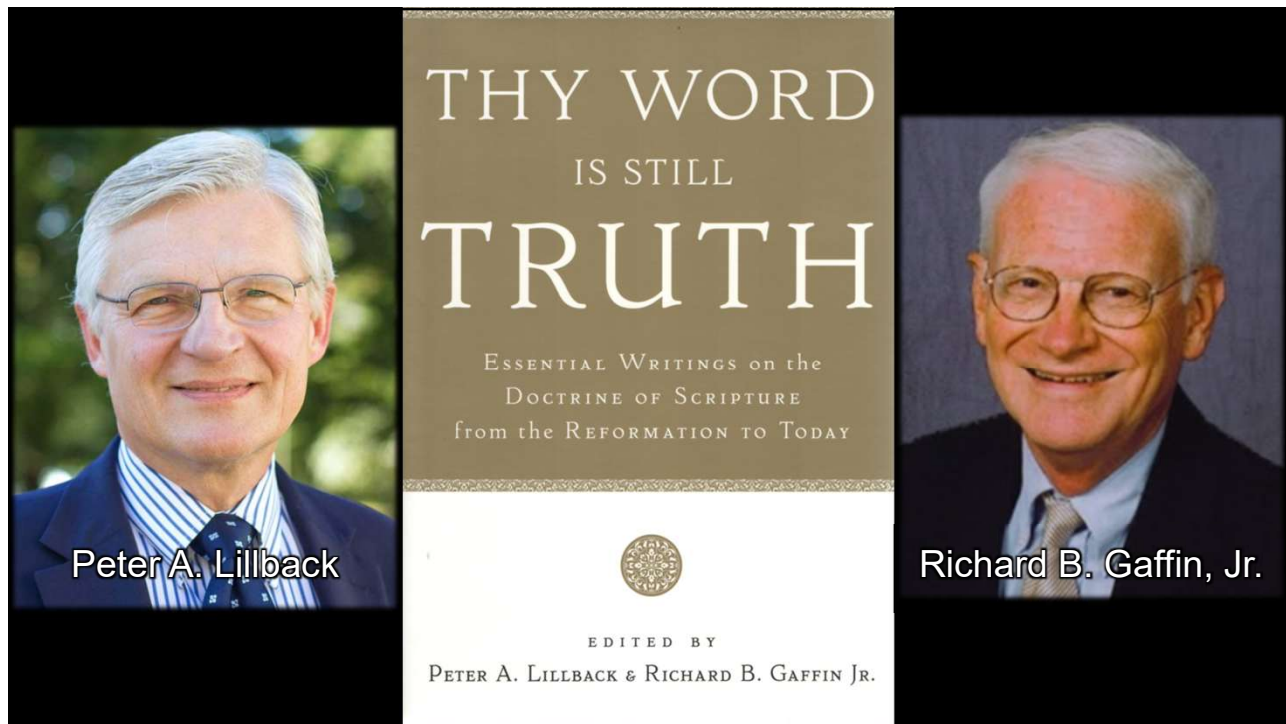


Inerrancy and Church History

**Inerrancy
And
The Church**
Edited by
John D. Hannah



John D. Hannah





"The ejected [due to the 1662 Act of Uniformity], who were in one sense alone the first Nonconformists, were mainly Presbyterians; some, however, were Independents, and a few Baptists. The Churches they established were all Calvinistic in their faith, and such they remained for at least that generation. It is a matter of veritable history, however, that such they did not all continue for any great length of time.

Charles Haddon Spurgeon
(1834-1892)

"Some of them, in the course of two or three generations, or even less, became either Arian or Socinian. This was eventually the case with nearly all the Presbyterians, and later on, with some of the Independents, and with many of the General Baptist Communities. By some means or other, first the ministers, and then the Churches, got on "the down grade," and in some cases, the descent was rapid, and in all, very disastrous."

[Robert Shindler with the unqualified endorsement of Charles Spurgeon, *Sword and Trowel*, March 1887, http://www.romans45.org/spurgeon/s_and_t/dg01.htm, accessed 11/29/30]

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[Robert Shindler with the unqualified endorsement of Charles Spurgeon, *Sword and Trowel*, March 1887, http://www.romans45.org/spurgeon/s_and_t/dg01.htm, accessed 08/16/24]

Arianism was a Christological heresy that precipitated the Council of Nicaea in 325 AD.

Under the leadership of Athanasius, the Council of Nicaea affirmed that Jesus, the Son of God, was of the same substance (ὁμοούσια; homoousia; consubstantial) as the Father and, thus was fully God.

Arius maintained that Jesus, the Son of God, was of a similar substance (ὁμοιούσια; homoiouisia) as the Father and, thus was not fully God.

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Current day Jehovah's Witnesses are Arians.

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Socinianism was a heresy that denied the Trinity altogether.

The term 'Socinian' comes from Laelius (uncle; 1525-1562) and Faustus (nephew; 1539-1604) Socinus (It. Sozzini) who denied the Trinity by denying the deity of Christ and the deity of the Holy Spirit.

THE
RACOVIAN CATECHISM,
 WITH NOTES AND ILLUSTRATIONS,
 TRANSLATED FROM THE LATIN:
 TO WHICH IS PREFIXED
 A SKETCH
 OF THE HISTORY OF UNITARIANISM
 IN POLAND AND THE ADJACENT COUNTRIES.

By **THOMAS REES, F.S.A.**

LONDON:
 PRINTED FOR LONGMAN, HURST, REES, ORME, AND
 BROWN, PATERNOSTER ROW.

1818.
 H A.

Chap. 1.] OF THE NATURE OF GOD. 33

ful. This is to be not happy merely, but blessed in the highest degree.

You have explained to me what things are necessary to be known concerning the attributes of God, in order to salvation : state, in the next place, what those are which you deem eminently conducive to the same end ?

The principal thing is to guard against falling into the common error, wherein it is maintained, with palpable contradiction, that there is in God only *one* essence, but that he has three persons⁴.

Prove to me that in the one essence of God, there is but one Person ?

This indeed may be seen from hence, that the essence of God is one, not in kind but in number. Wherefore it cannot, in any way, contain a plurality of persons, since a person is nothing else than an individual intelligent essence. Wherever, then, there exist three numerical persons, there must necessarily, in like manner, be reckoned three individual essences ; for in the same sense in which it is affirmed that there is one numerical essence, it must be held that there is also one numerical person.

⁴ Whether it be not necessary to salvation to know that God is one in person as well as in essence, may be easily ascertained from the testimony of our Lord, quoted a little further on, from John xvii. 3. And whether in maintaining that there is in the supreme God a plurality of persons, Christians do not involve themselves in the crime of polytheism, and consequently of idolatry, it behoves them again and again to consider. On this point, the observations of Crellius, in discussing this subject in his *Ethica Christiana*, may be consulted. *Vide lib. iii. cap. 2.*
—BEN. WISSOWATTUS.

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34 OF THE NATURE OF GOD. [Sect. III.]

Who is this one divine Person?
The Father of our Lord Jesus Christ.
How do you prove this?

By most decisive testimonies of Scripture:—thus Jesus says (John xvii. 3) “This is life eternal, that they might know **THEE**, (the Father) **THE ONLY TRUE GOD**.” The apostle Paul writes to the Corinthians (1 Cor. viii. 6), “To us there is but **ONE GOD**, **THE FATHER**, of whom are all things:”—and again, in addressing the Ephesians (chap. iv. 6), he says, “There is—**ONE GOD AND FATHER OF ALL**; who is above all, and through all, and in you all.”

How happens it, then, that Christians commonly maintain, that, with the Father,—the Son and the **HOLY SPIRIT** are persons in one and the same Deity?

In this they lamentably err—deducing their arguments from passages of Scripture ill understood.

What are the arguments by which they endeavour to support their opinion?

The principal are these: first, they affirm, that in the Scriptures, not only the Father, but the Son also, and the Holy Spirit, are severally called and shown to be God; and, since the same Scriptures assert that God is only one, they infer that these three compose that one God.

How can this argument be invalidated?

I will reply to this question, first, as it respects the Son, and afterwards as it relates to the Holy Spirit.

What answer do you make in respect to the Son?

The term God is employed in the Scriptures chiefly in two senses. The former of these is, when it designates

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Chap. I.] OF THE PERSON OF CHRIST. 55

import. And the sacred author of the Epistle to the Hebrews (chap. i. ver. 5) shows from the words of the Psalmist (Psalm ii. 7), "Thou art my Son; this day have I begotten thee," that Christ was glorified by God, in order that he might be made a Priest, that is, the chief director of our religion and salvation,—in which office are comprised his supreme authority and dominion. He was, however, not merely the only begotten Son of God, but also a God, on account of the divine power and authority which he displayed even while he was yet mortal: much more may he be so denominated now that he has received all power in heaven and earth, and that all things, God himself alone excepted, have been put under his feet.—But of this you shall hear in its proper place.

But do you not acknowledge in Christ a divine, as well as a human nature or substance?

If by the terms divine nature or substance I am to understand the very essence of God, I do not acknowledge such a divine nature in Christ; for this were repugnant both to right reason and to the Holy Scriptures. But if, on the other hand, you intend by a divine nature the Holy Spirit which dwelt in Christ, united, by an indissoluble bond, to his human nature*, and

* It ought to be noticed here that in the opinion of the ancients, besides the Holy Spirit, which is the Power of God, being given to Christ without measure, the Wisdom of God also, as the Scriptures, indeed, intimate, or that divine energy and *energeia*, which seems to have been the Shechinah of the Hebrews, or the Logos of the first Christians, dwelt in the Messiah. So the great Grotius rightly remarks, in the Fifth Book of

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36 OF THE NATURE OF GOD. [Sect. III.]

God had honoured with the title of Gods, but rather greatly the superior of them all; and was on this very account God,—that the “Father had sanctified him, and sent him into the world:” which cause, and the whole of this reasoning of Christ, are accommodated to the latter, and not to the former signification of the term God.

What reply do you make respecting the Holy Spirit? The Holy Spirit is never expressly called God in the Scriptures. Nor is it to be inferred that it is itself God, or a person of the Divinity, because in some places those things are attributed to it which belong to God: but this proceeds from a very different cause, as you shall hear in its proper place.

What is the second argument whereby it is attempted to be proved that these three persons are united in one Deity?

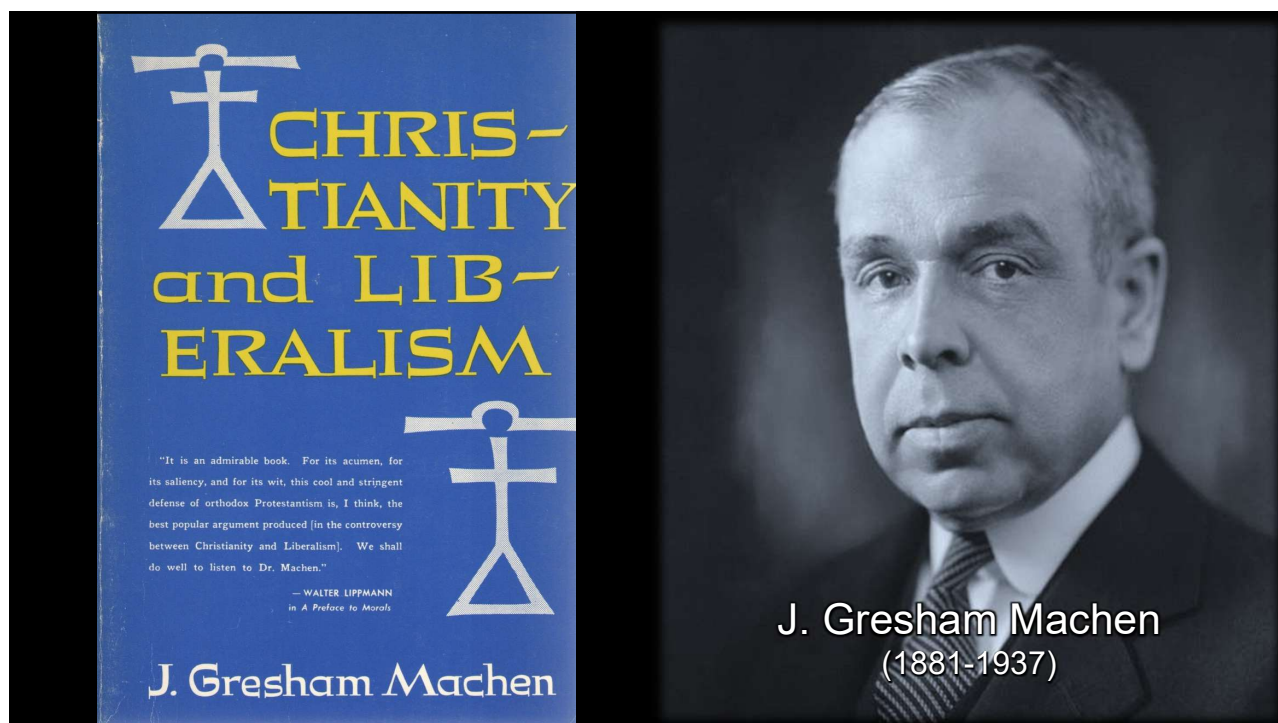
This argument is drawn from those passages of Scripture wherein the Father, Son, and Holy Spirit are, on some account, joined together.

Which are those passages?

The first is the command of Jesus (Matthew xxviii. 19), to baptize “in the name of the Father, the Son, and the Holy Spirit.” The second is comprised in the address of Paul to the Corinthians (1 Corinth. xii. 4—6), “There are diversities of gifts, but the same Spirit: and there are differences of administrations, but the same Lord: and there are diversities of operations, but it is the same God which worketh all in all.” The third is found in the First Epistle of John, chap. v. 7, “There are three that bear

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Machen and Princeton Liberalism



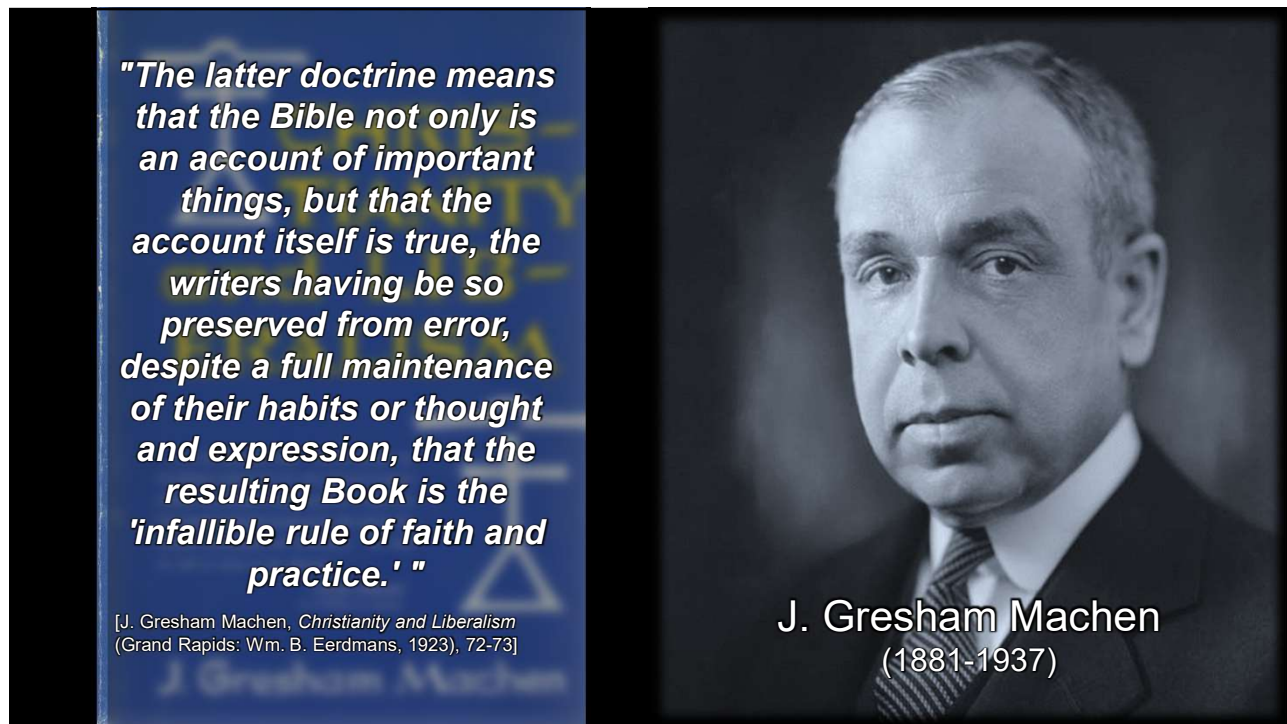
"The type of religion which rejoices in the pious sound of traditional phrases, regardless of their meanings, or shrinks from 'controversial' matters, will never stand amid the shocks of life. In the sphere of religion, as in other spheres, the things about which men are agreed are apt to be the things that are least worth holding; the really important things are the things about which men will fight."

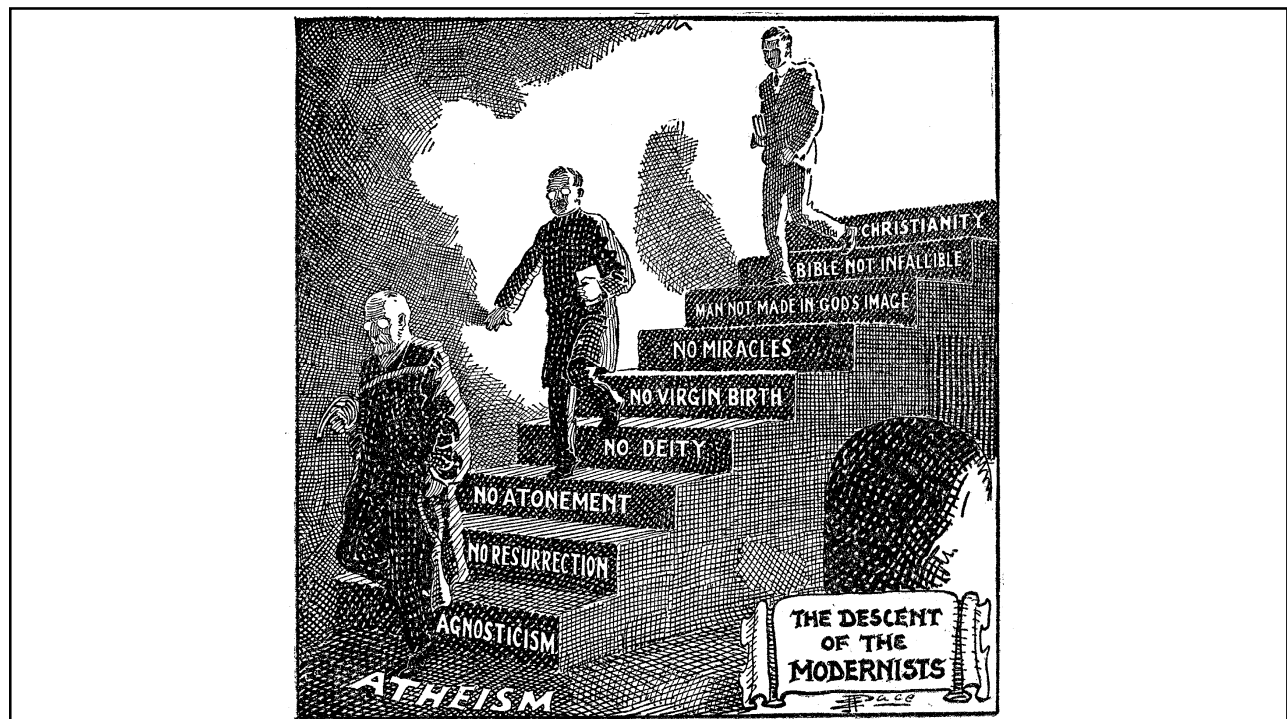
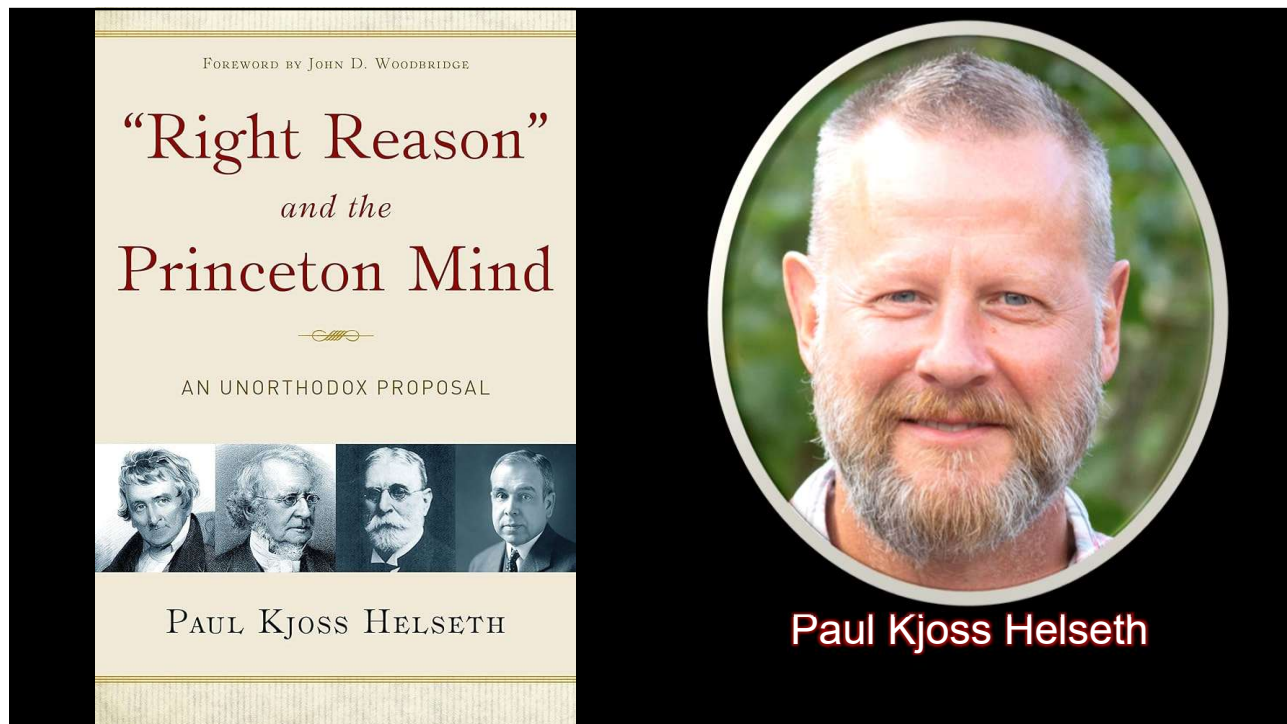
[J. Gresham Machen, *Christianity and Liberalism* (Grand Rapids: Wm. B. Eerdmans, 1923), 1-2]

J. Gresham Machen
(1881-1937)

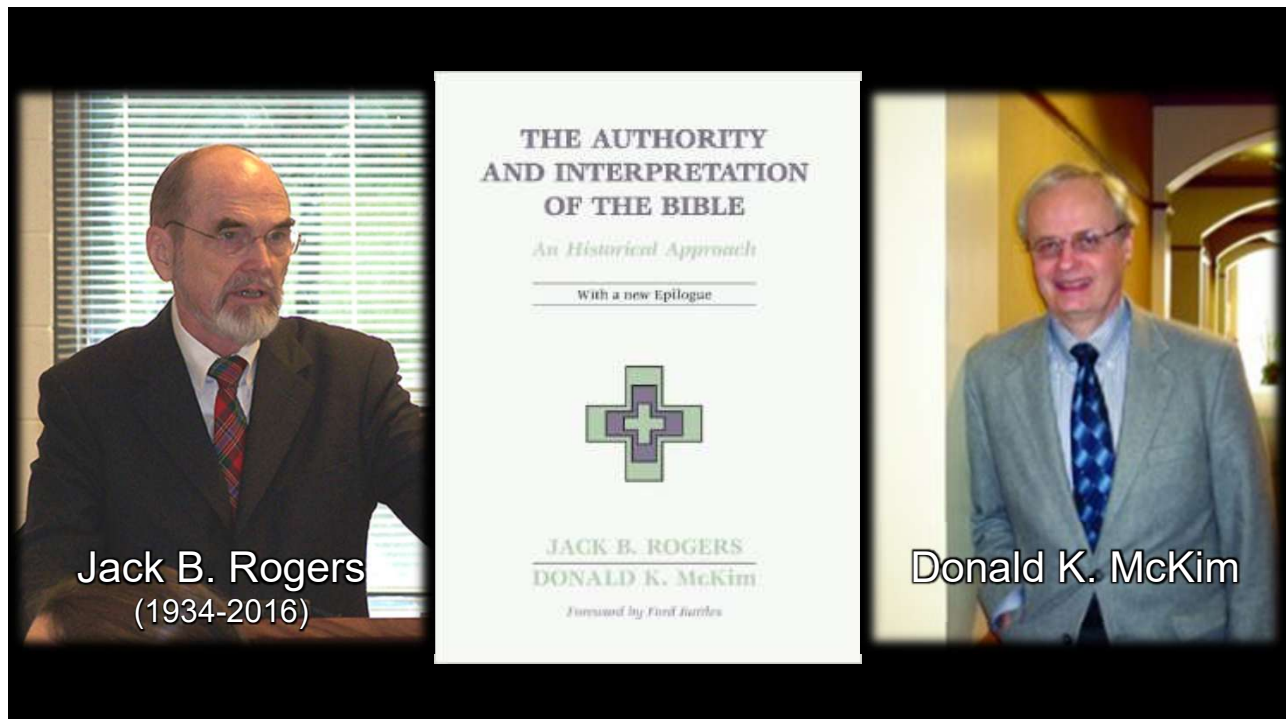
"The contents of the Bible, then, are unique. But another fact about the Bible is also important. The Bible might contain an account of a true revelation from God, and yet the account be full of error. Before the full authority of the Bible can be established, therefore, it is necessary to add to the Christian doctrine of revelation the Christian doctrine of inspiration."

J. Gresham Machen
(1881-1937)

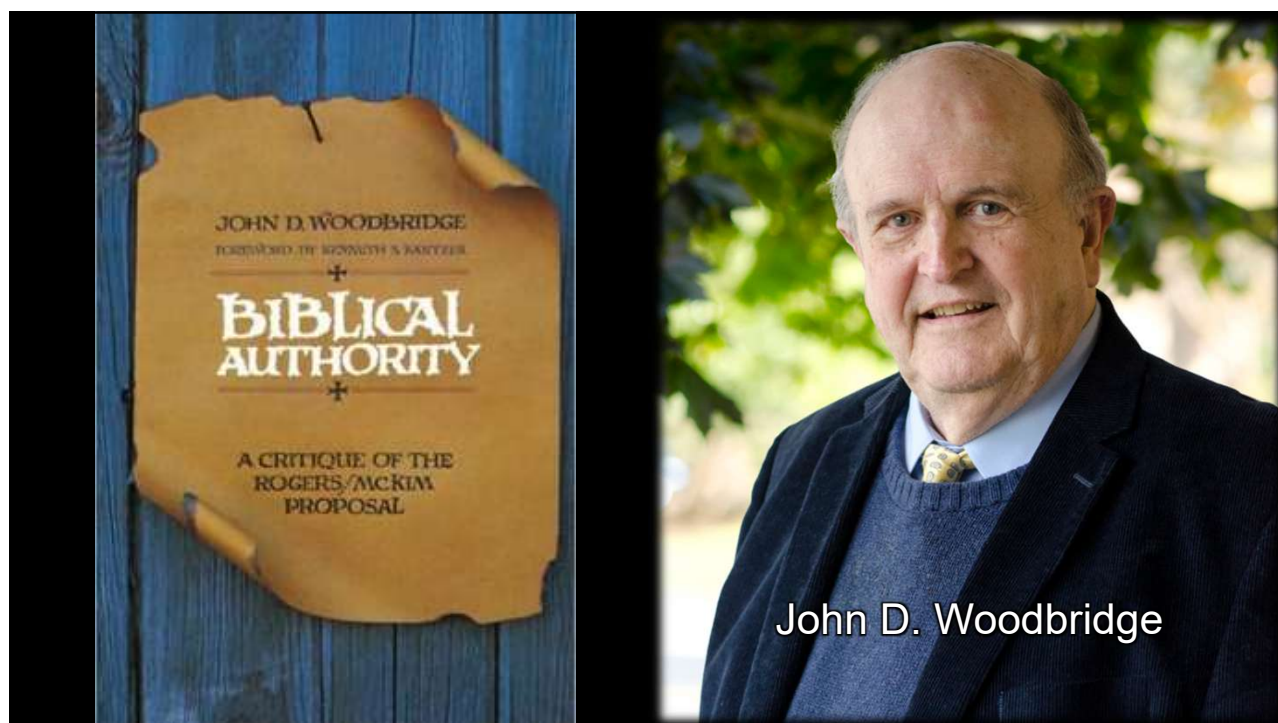




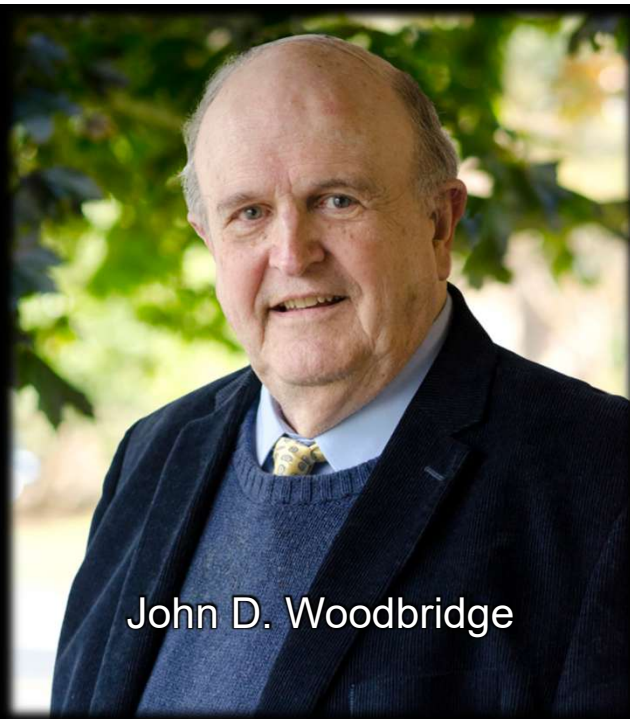
Post WWII Evangelical Controversy



| | | |
|---|---|--|
| <p>Notice how Rogers and McKim describe the nature of biblical authority in functional terms.</p> <p>For them, biblical authority resides in the Bible as a "means" and in terms of its "purpose."</p> <p>They denigrate any characterization of biblical authority in terms of the Bible telling the truth as correspondence to reality.</p> | <p><i>"The foundation of the doctrine of Scripture in the early church needs to be recovered. For early Christian teachers, Scripture was wholly authoritative as a means of bringing people to salvation and guiding them in the life of faith. ... The interpretation of the Bible was influenced by the understanding of its saving purpose. Scripture was not used as a sourcebook for science. Early theologians accepted God's accommodated style of communication. God, like a good father or mother, adopted the thought and speech of children in order to relate to them."</i></p> <p><small>[Jack B. Rogers and Donald K. McKim, <i>The Authority and Interpretation of the Bible: An Historical Approach</i> (New York: Harper & Row, 1979), 458-459]</small></p> | <p>Notice also the strawman fallacy.</p> <p>To say that the Bible is inerrant in all that it affirms, including statements it makes about nature, is not to say that the Bible is a sourcebook for science.</p> <p>One should note also that their use of the expression 'accommodated style' includes the claim that some of God's "communication" includes factual errors.</p> <p>Rogers and McKim fail to realize that a statement can correspond to reality in ways other than literally, including metaphorically, allegorically, and phenomenologically.</p> |
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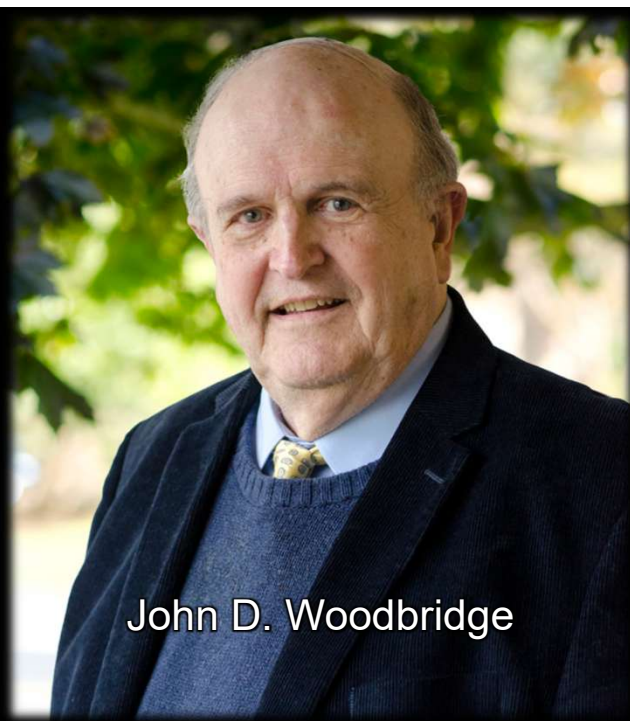


"Although Rogers and McKim's volume bears the title The Authority and Interpretation of the Bible: An Historical Approach, we discovered that their real interests were actually quite narrow and apologetic."



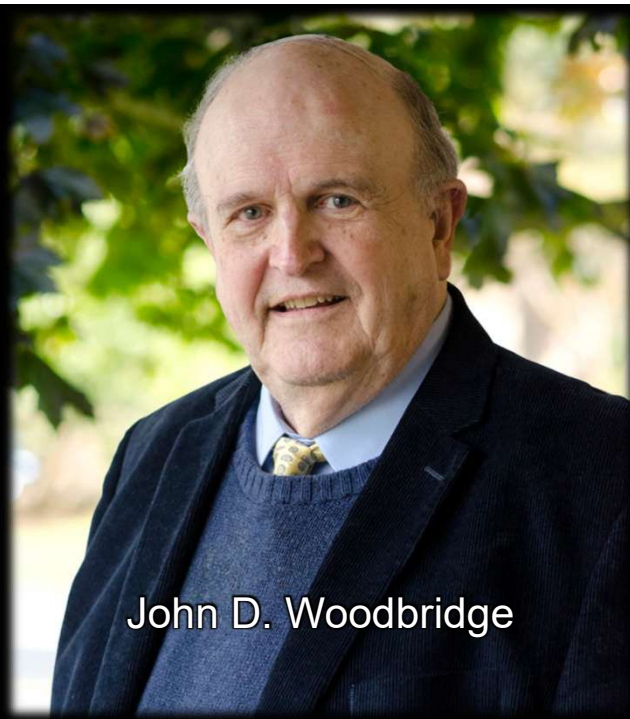
John D. Woodbridge

"They wanted to baptize as staunchly evangelical the hypothesis that the Bible is infallible for matters of faith and practice but subject to 'technical mistakes' in science, history, and the like. ..."



John D. Woodbridge

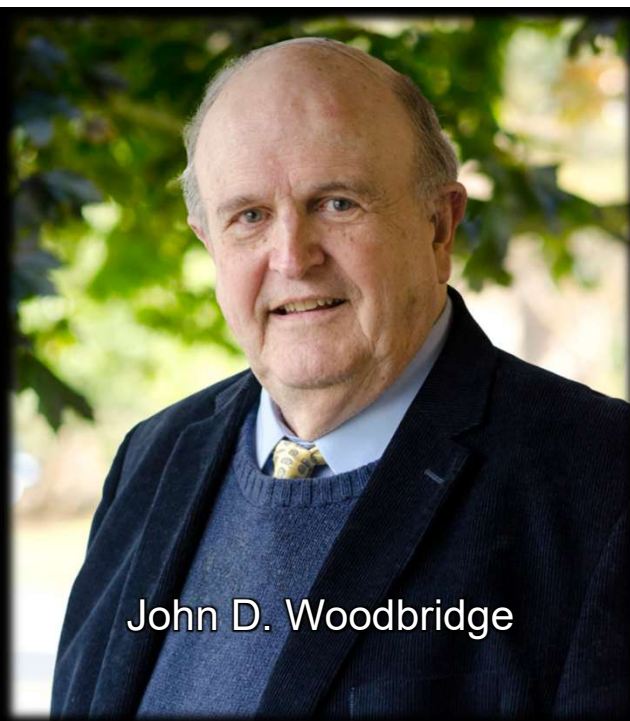
"The authors' description of the Bible creates for them the same kind of dilemma that neoorthodox scholars before them faced, namely, how to distinguish the infallible 'central saving message' from the errant 'difficult surrounding material.'"



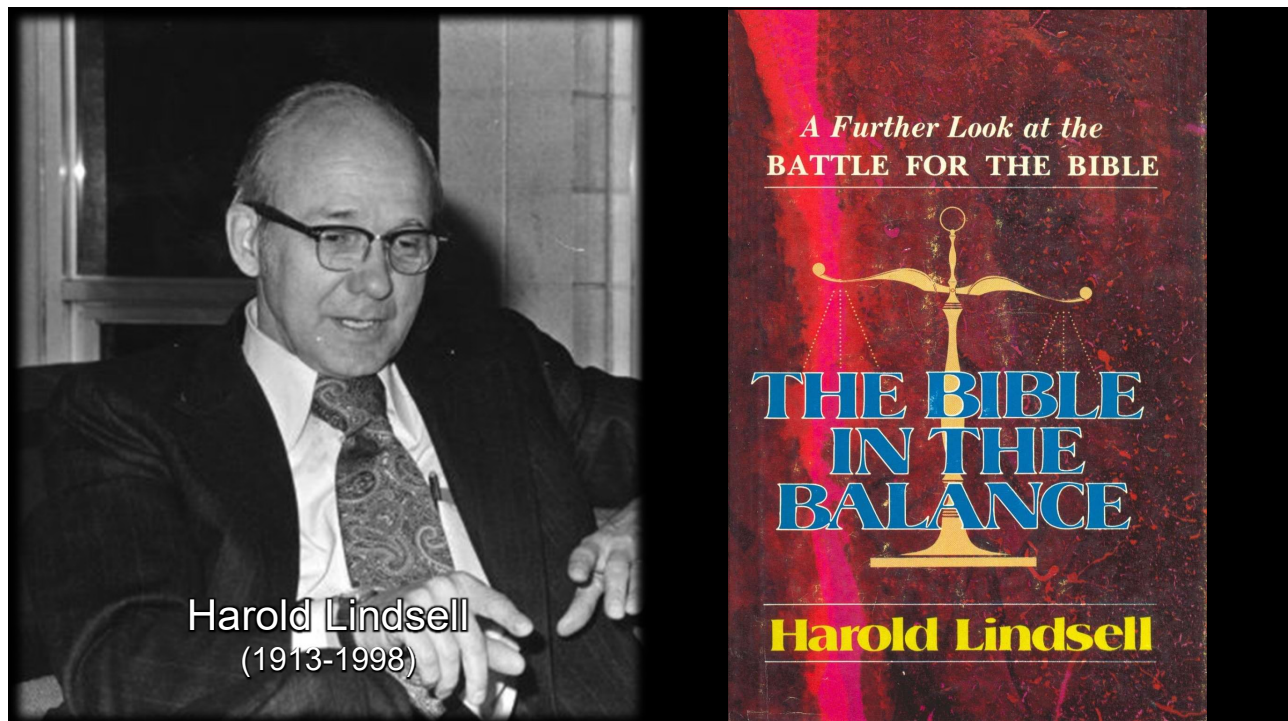
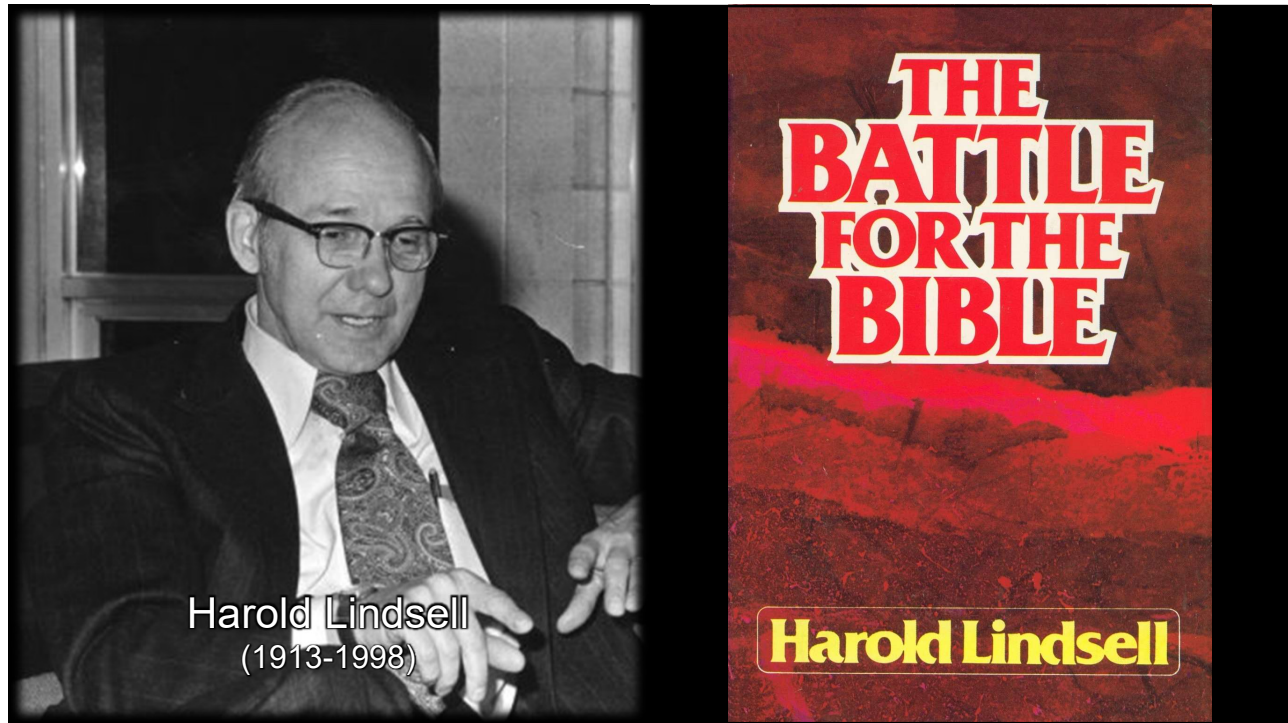
John D. Woodbridge

"This is a critical problem because Christianity is grounded in human history. Salvation truths are planted in the soil of the Bible's historical discourse about things that happened."

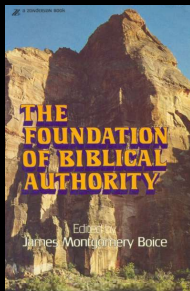
[John D. Woodbridge, *Biblical Authority: A Critique of the Rogers / McKim Proposal* (Grand Rapids: Zondervan, 1982), 153, 154]



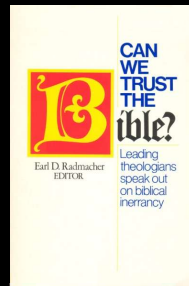
John D. Woodbridge



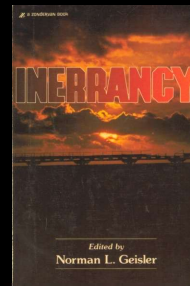
Works published by the International Council on Biblical Inerrancy



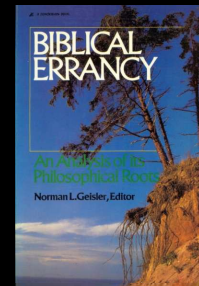
Inaugural



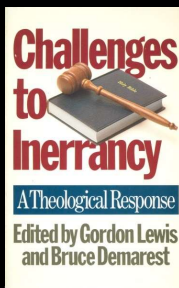
Homiletical



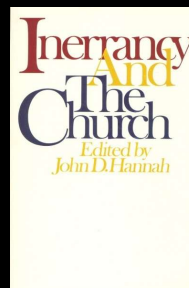
General



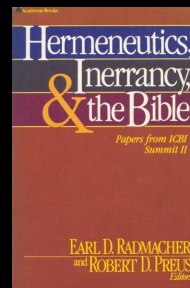
Philosophical



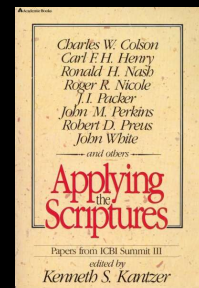
Theological



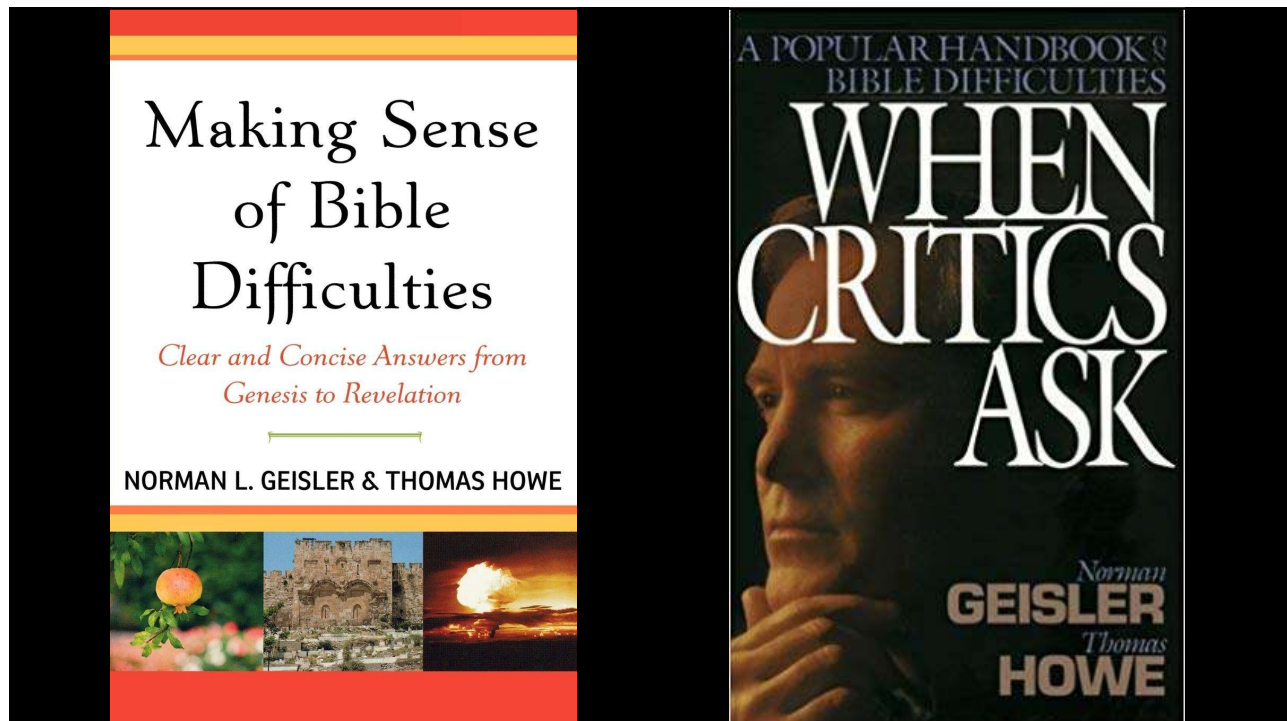
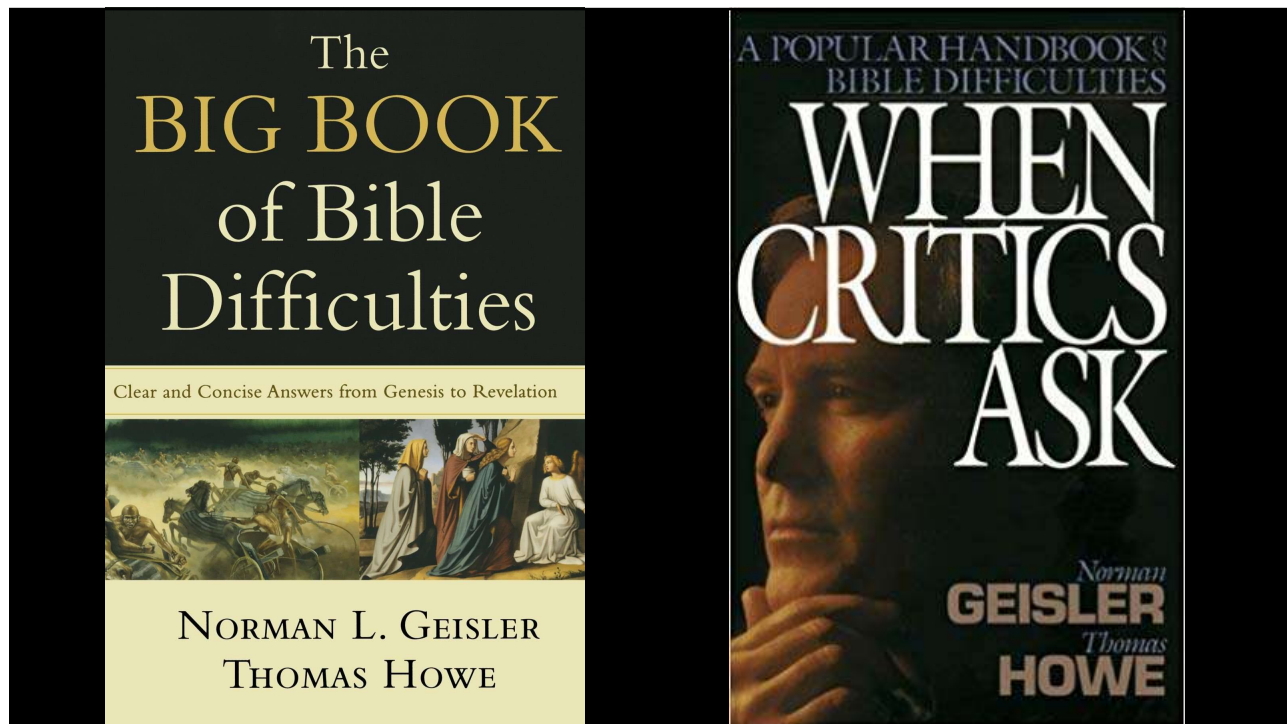
Historical



Hermeneutical

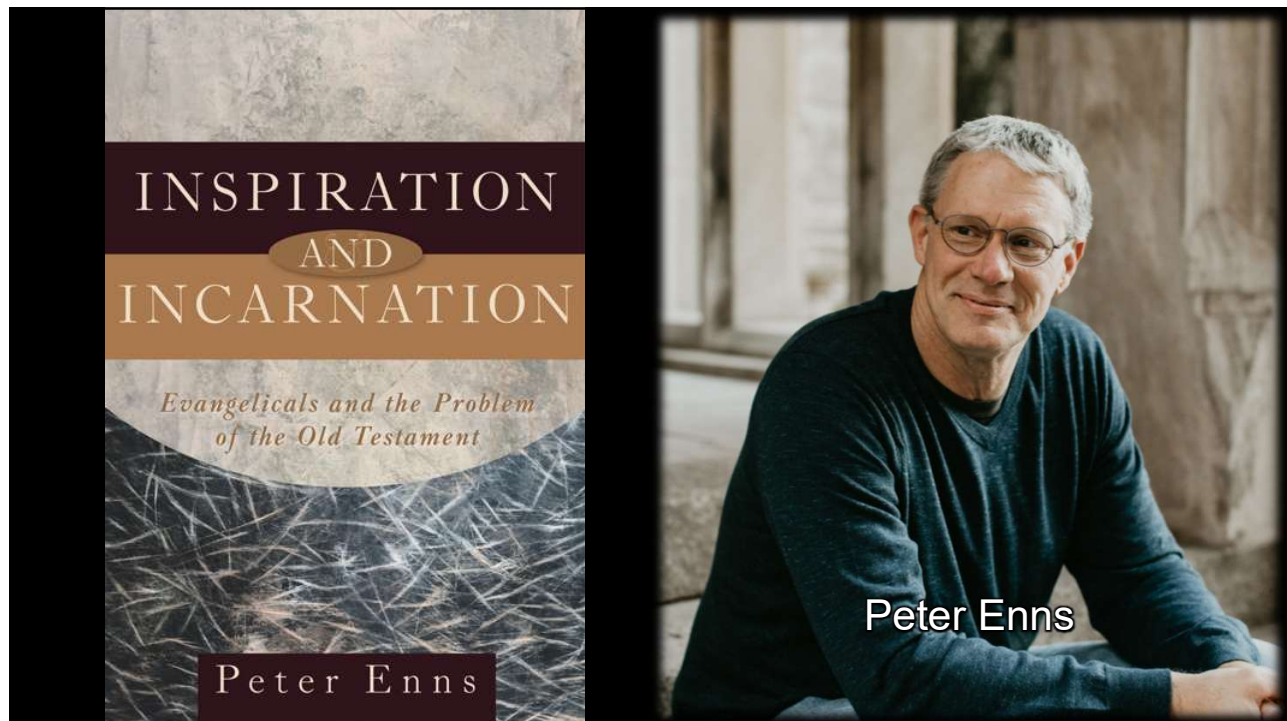


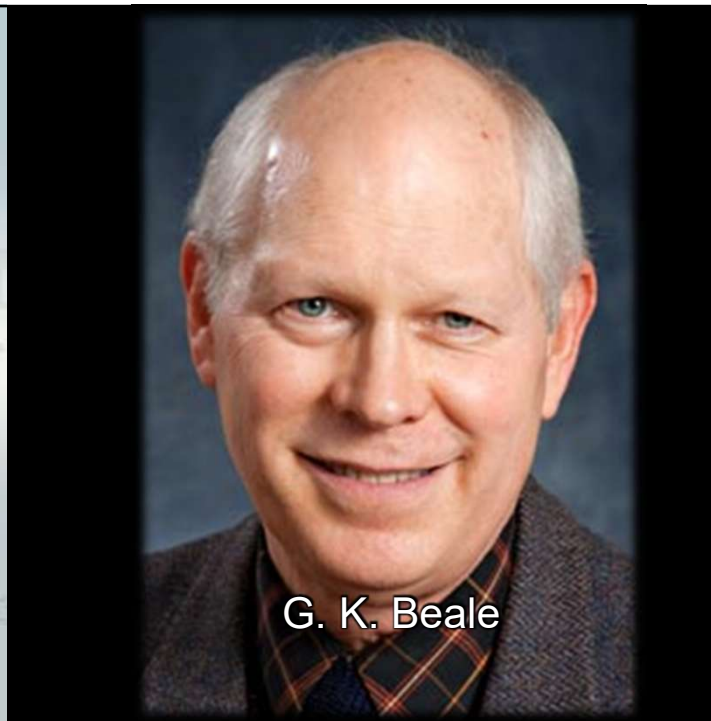
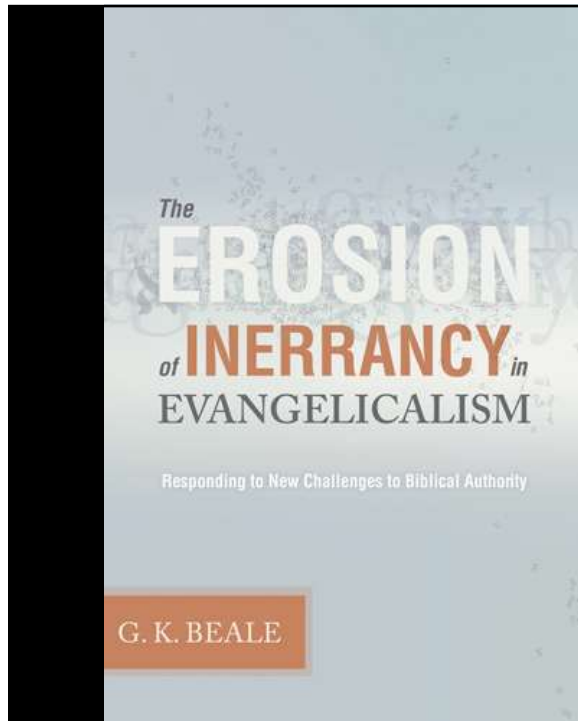
Applicational



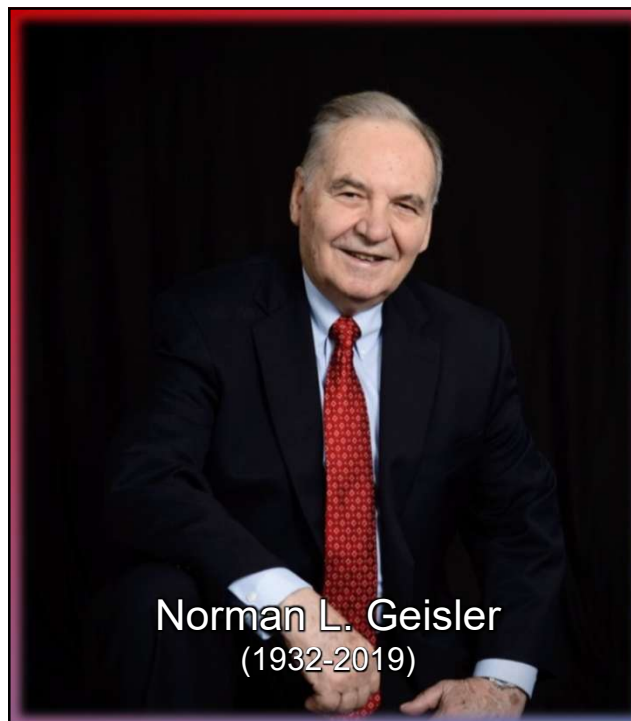


A Recent Evangelical Controversy





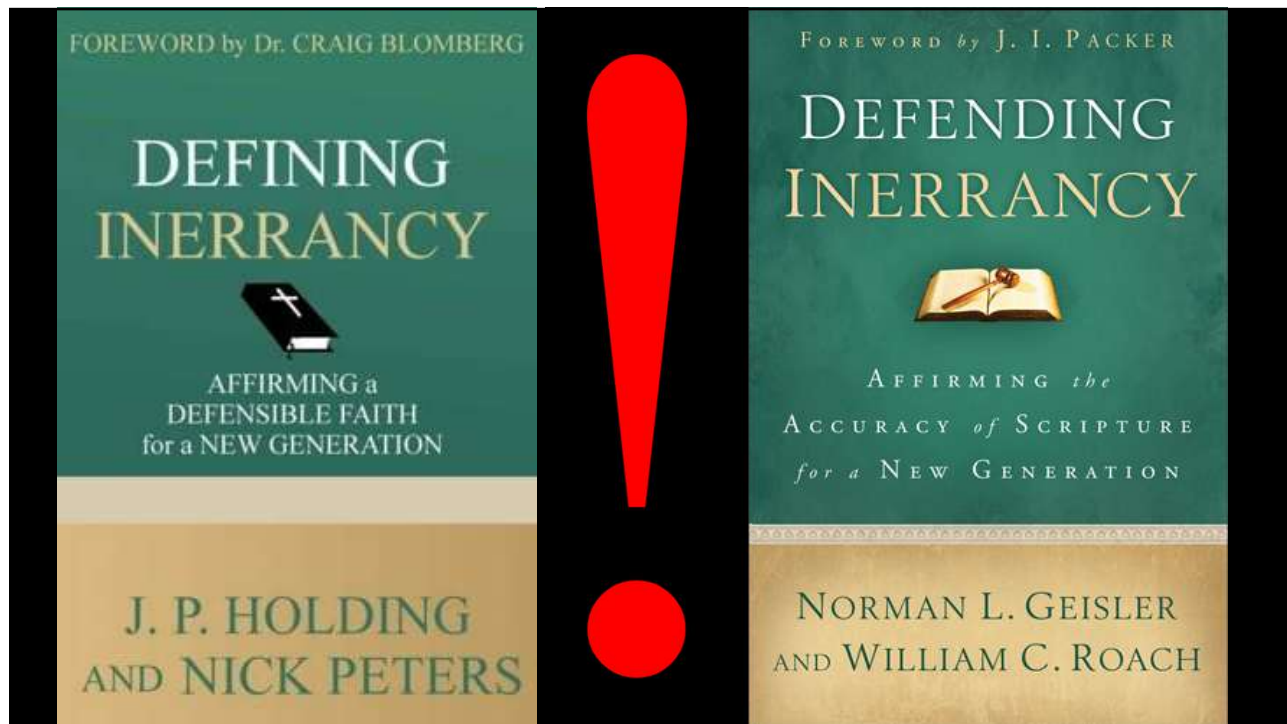
G. K. Beale



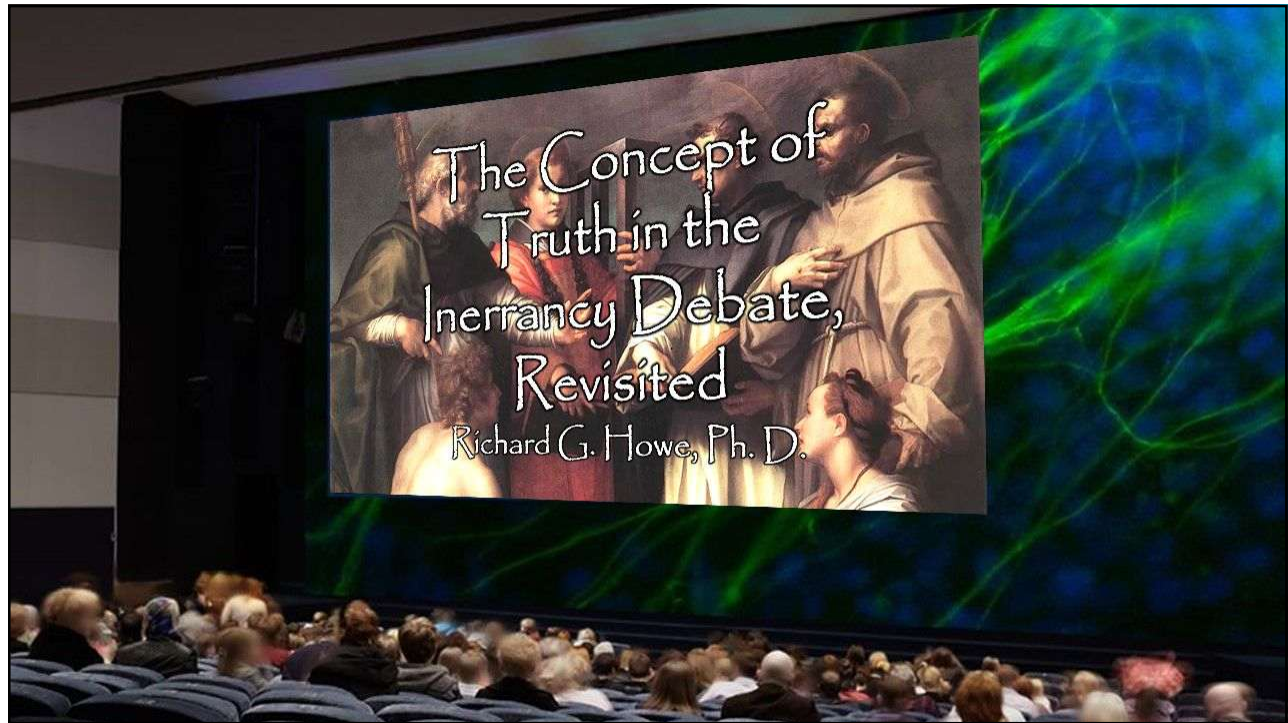
Norman L. Geisler
(1932-2019)

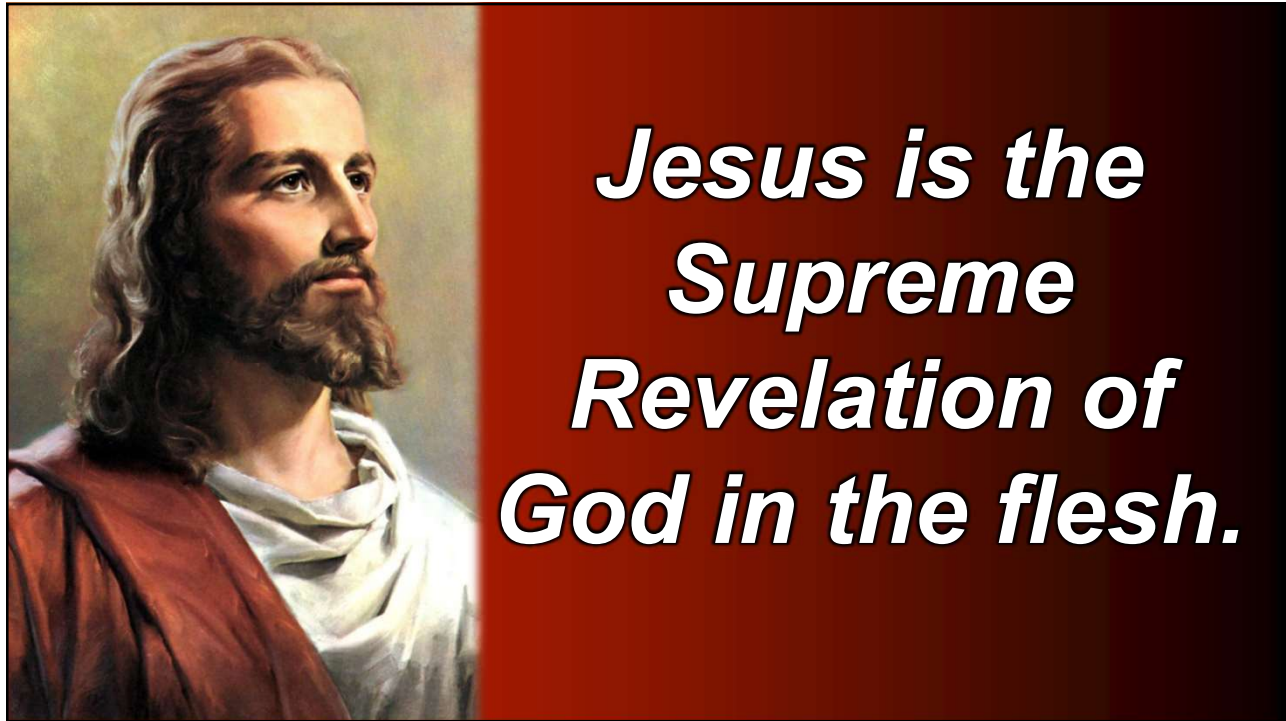


William C. Roach



The Current Evangelical Controversy





❧ **Deut. 18:18** ❧

***"I will raise up for them a Prophet
like you [Moses] from among their
brethren, and will put my words in
His mouth and He shall speak to
them all that I command Him."***

☞ Deut. 34:10 ☞

*"But since then
there has not
arisen in Israel a
prophet like Moses,
whom the LORD
knew **face to face**."*

☞ John 1:1 ☞


*"In the beginning
was the Word, and
the Word was **with**
God, and the Word
was God."*

The Greek word for 'with' is

πρὸς (pros).

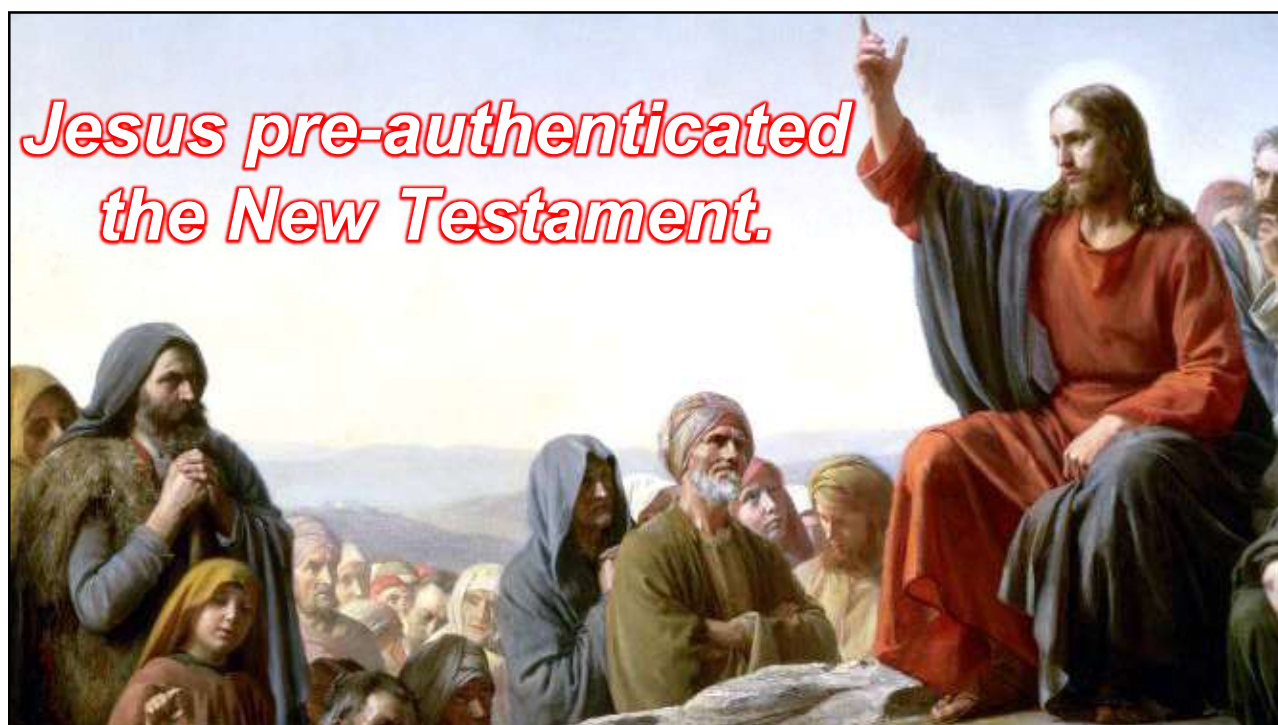
The Greek word for 'face' is

πρόσωπον (prosōpon).

A detailed portrait of Jesus Christ with long brown hair and a beard, wearing a white robe and a red sash, looking slightly to the right.

✧ **Hebrews 1:1-2** ✧

*"God, who at various times and in various ways spoke in time past to the fathers by the prophets, {2} has in these last days **spoken to us by His Son**, whom He has appointed heir of all things, through whom also He made the worlds."*



John 14:25-26: *"These things I have spoken to you while being present with you. {26} "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.*

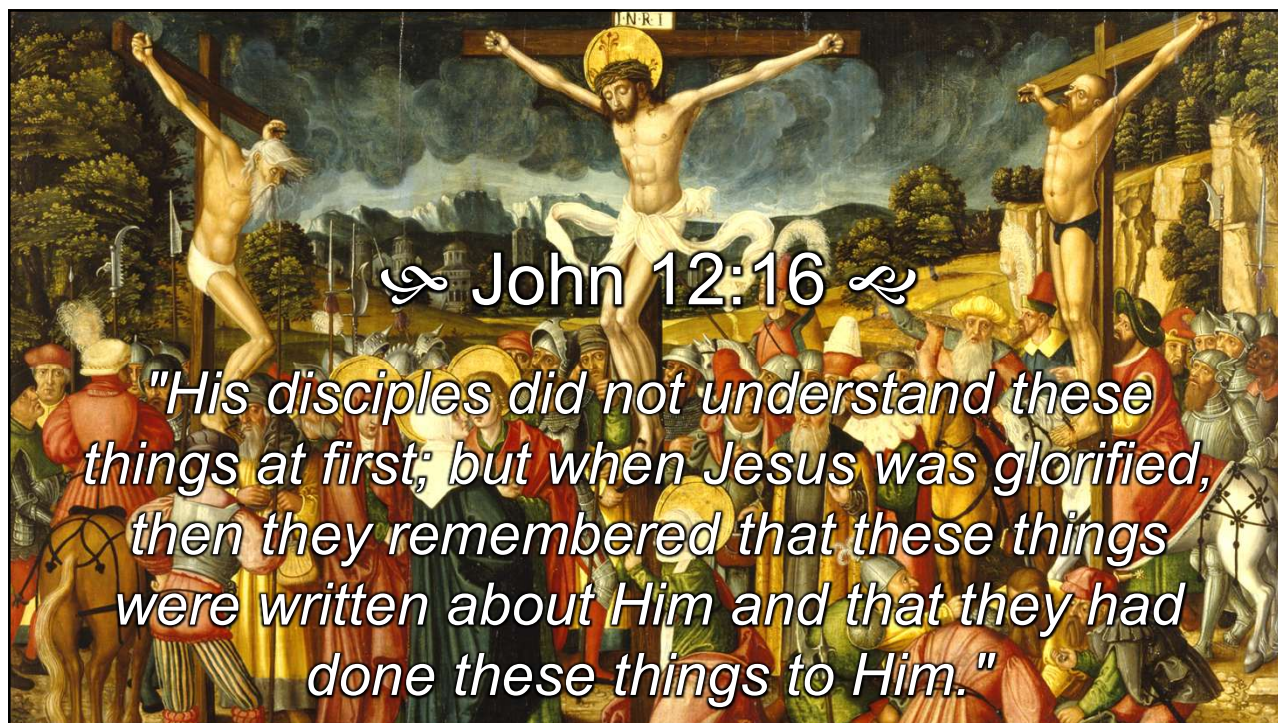
John 16:12-13: *"I still have many things to say to you, but you cannot bear them now. {13} "However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.*

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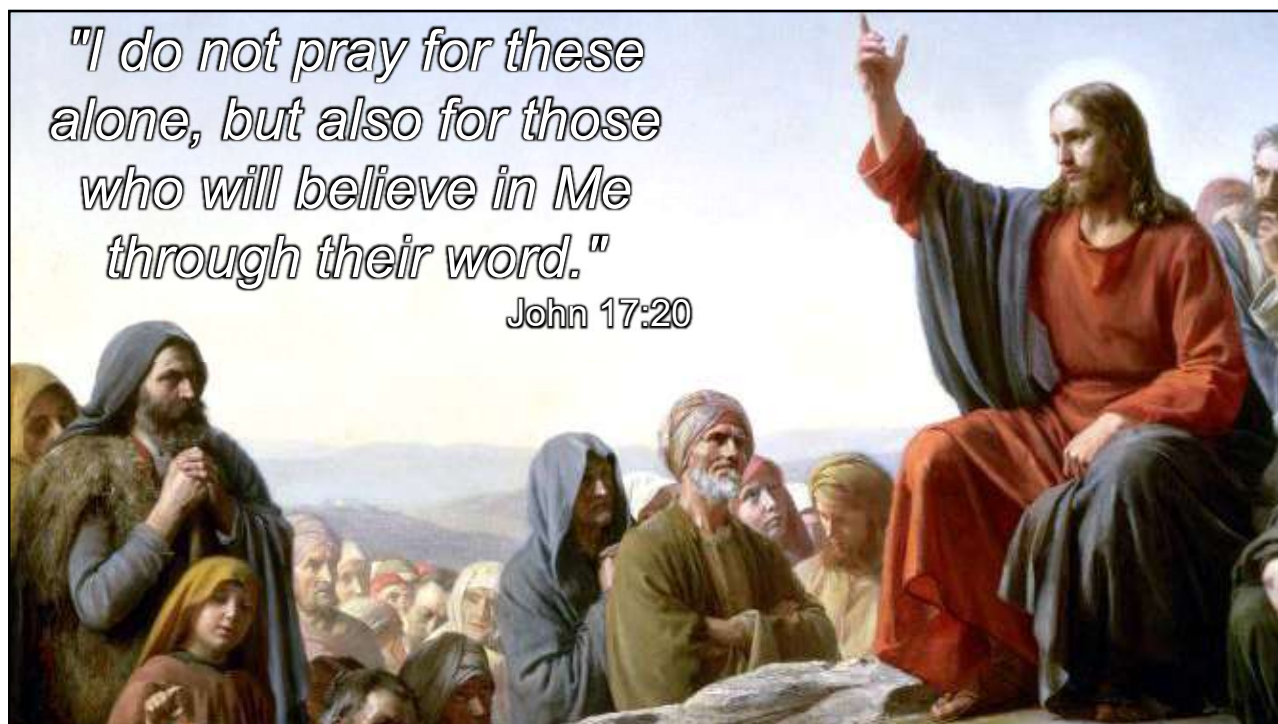
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*"I do not pray for these
alone, but also for those
who will believe in Me
through their word."*

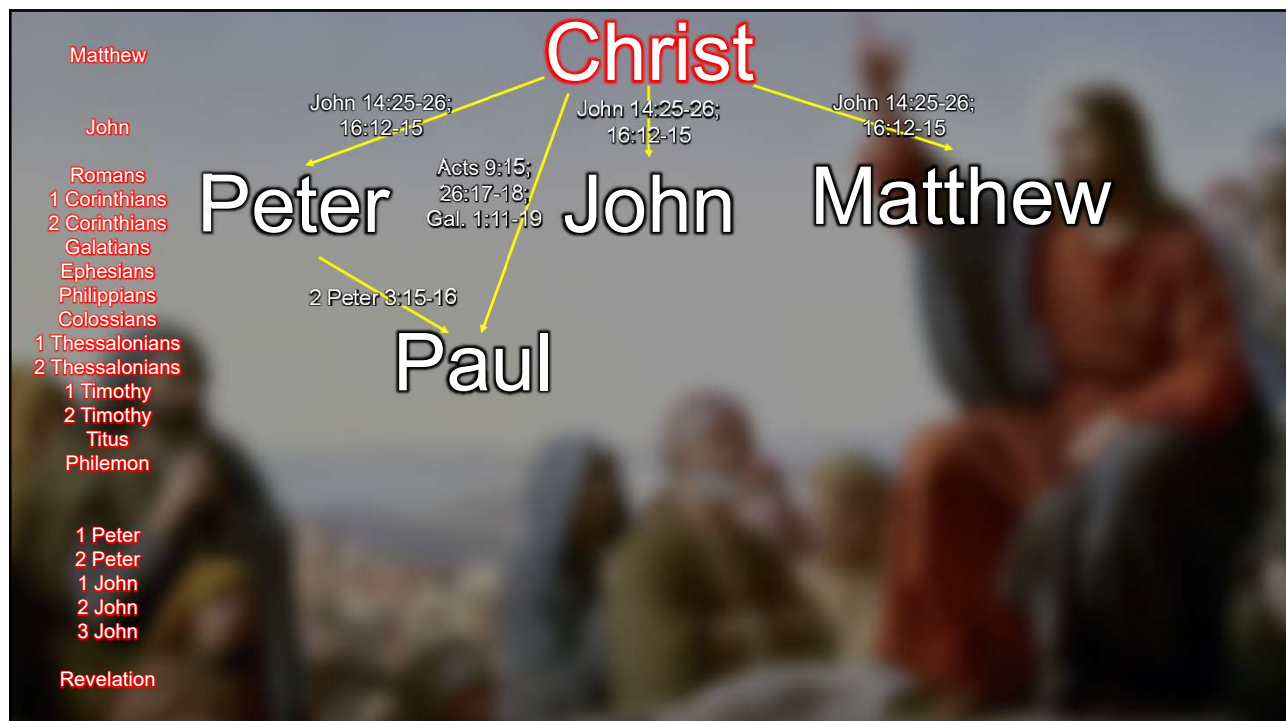
John 17:20



Three Divisions of the New Testament



| | |
|------------|---|
| Historical | "... bring to your remembrance ..." John 14:26 Matthew - Acts |
| Teaching | "... teach you all things ..." John 14:26 Romans - Jude |
| Prophecy | "... tell you things to come ..." John 16:13 Revelation |



Christ

Matthew
Mark

John

Romans
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonian
2 Thessalonian
1 Timothy
2 Timothy
Titus
Philemon

1 Peter
2 Peter
1 John
2 John
3 John

Revelation

Acts 9:15-16

But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. {16} For I will show him how many things he must suffer for My name's sake."

Christ

Matthew

John

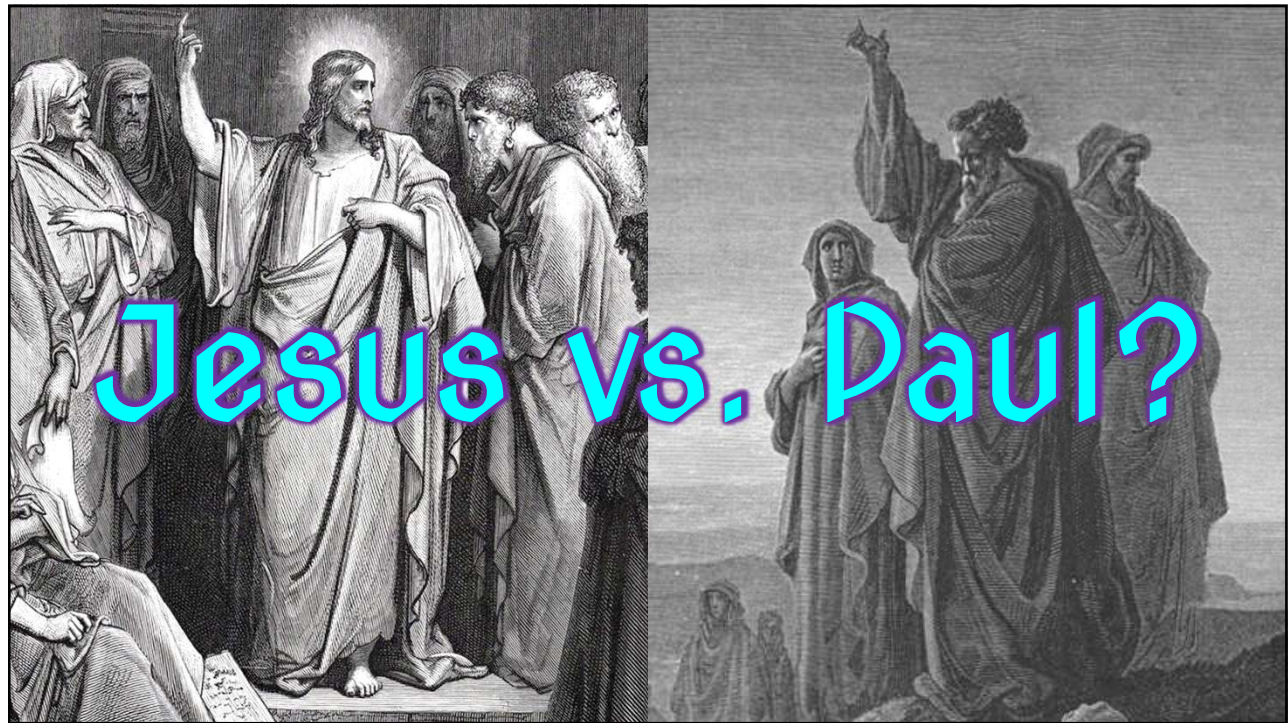
Romans
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonian
2 Thessalonian
1 Timothy
2 Timothy
Titus
Philemon

1 Peter
2 Peter
1 John
2 John
3 John

Revelation

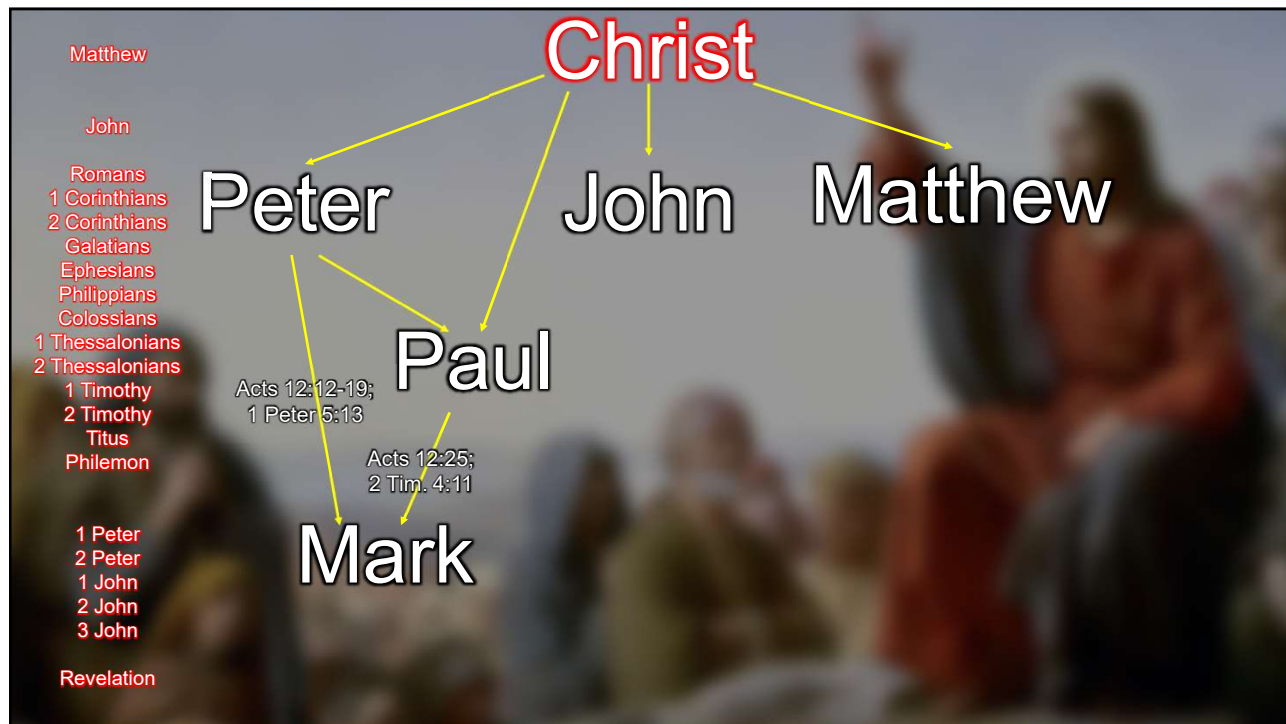
Acts 13:1-3

Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. {2} As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." {3} Then, having fasted and prayed, and laid hands on them, they sent them away.

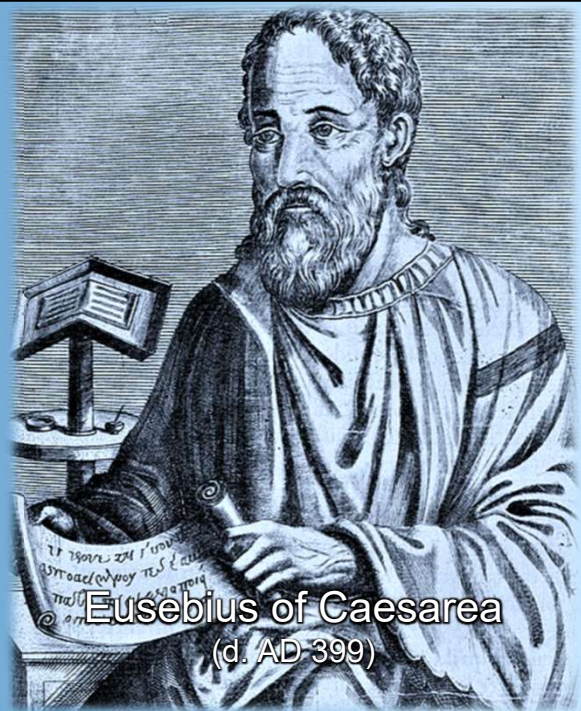


Jesus vs. Paul?

- ✓ Paul's Credentials
- ✓ Paul's Knowledge of Jesus
- ✓ Paul's Theology and Jesus' Theology

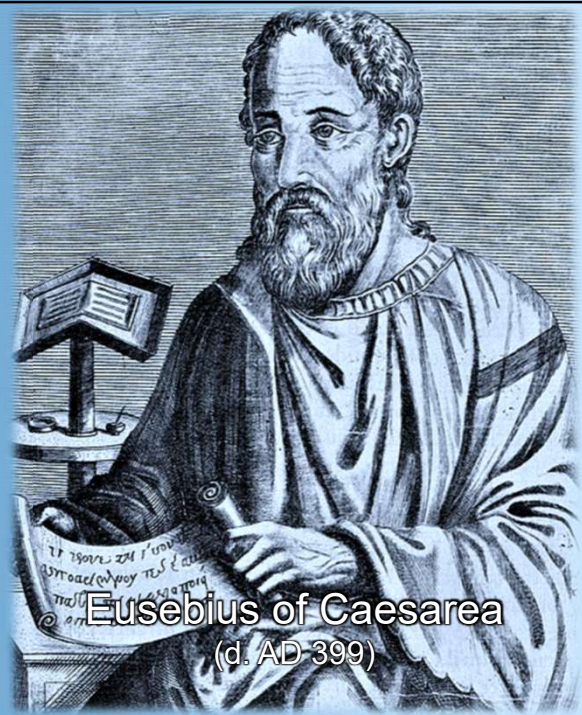


"And John the Presbyter also said this, Mark being the interpreter of Peter whatsoever he recorded he wrote with great accuracy but not however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but as before said, he was in company with Peter, who gave him such instruction as was necessary,

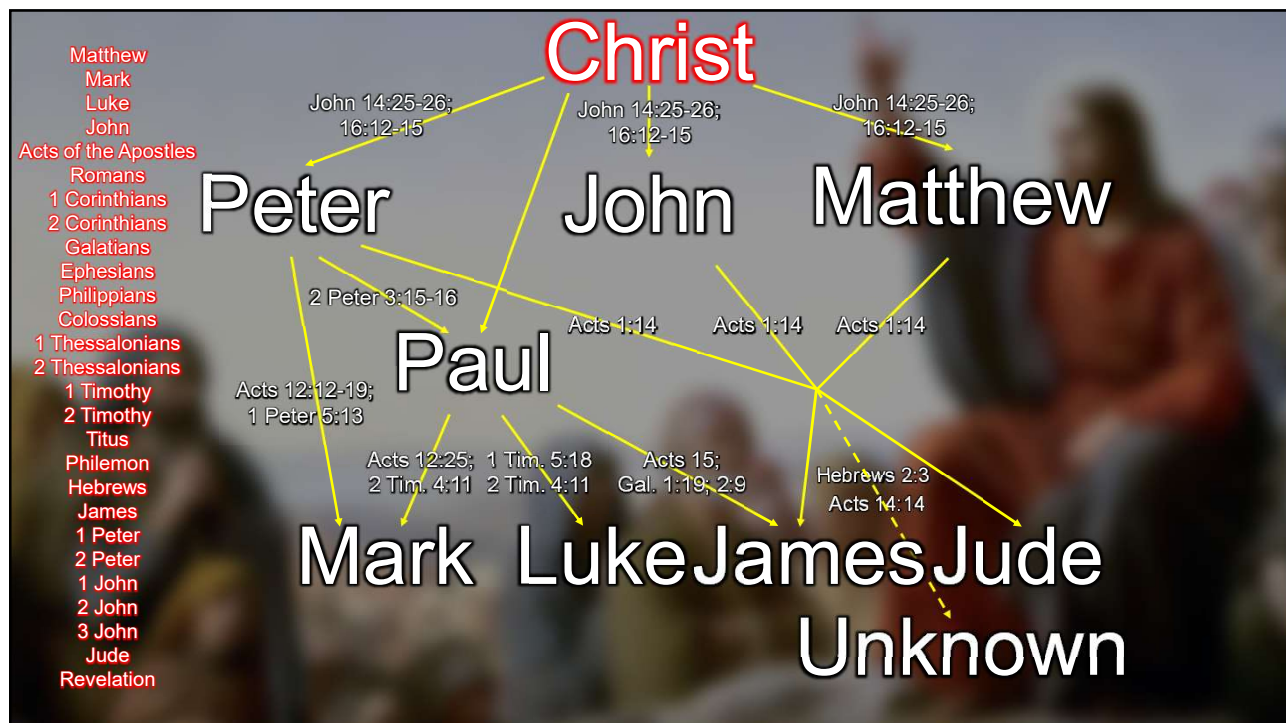


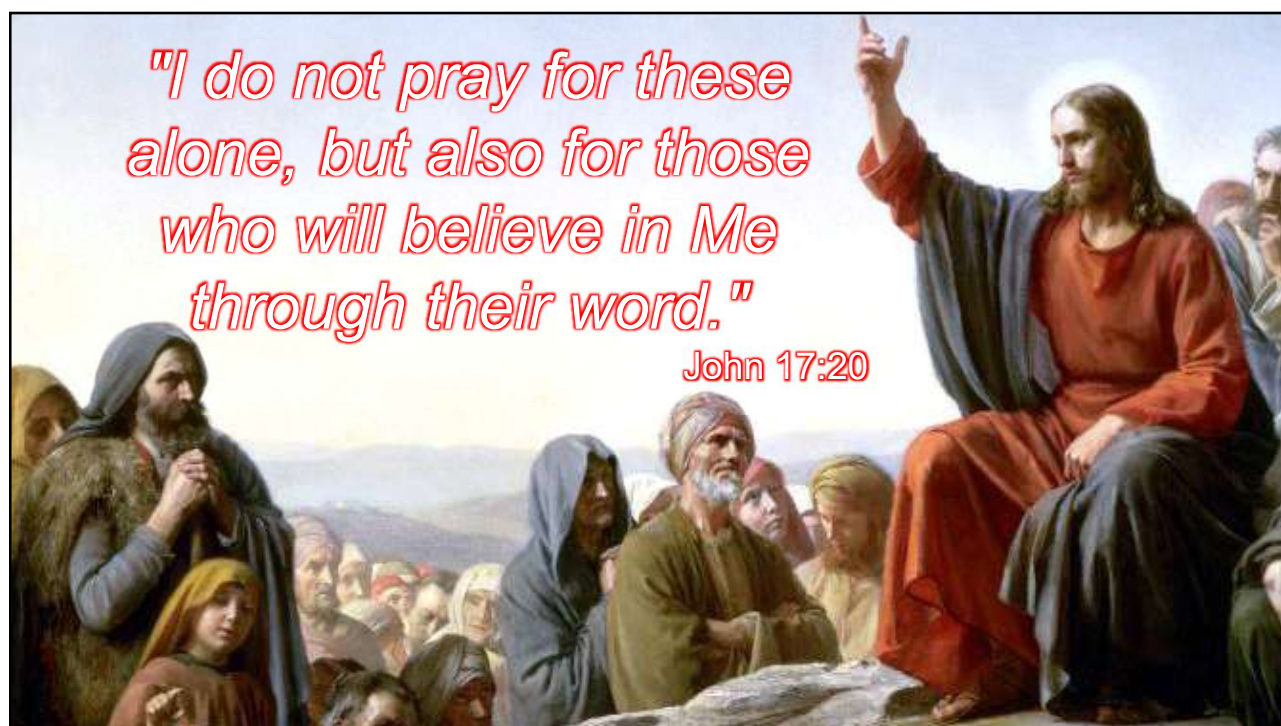
"but not to give a history of our Lord's discourses; wherefore Mark has not erred in any thing, by writing some things as he has recorded them; for he was carefully attentive to one thing, not to pass by any thing that he heard, or to state any thing falsely in these accounts."

Eusebius, *Ecclesiastical History* Bk. III Ch. XXXIX.



Eusebius of Caesarea
(d. AD 399)





"Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

John 13:20

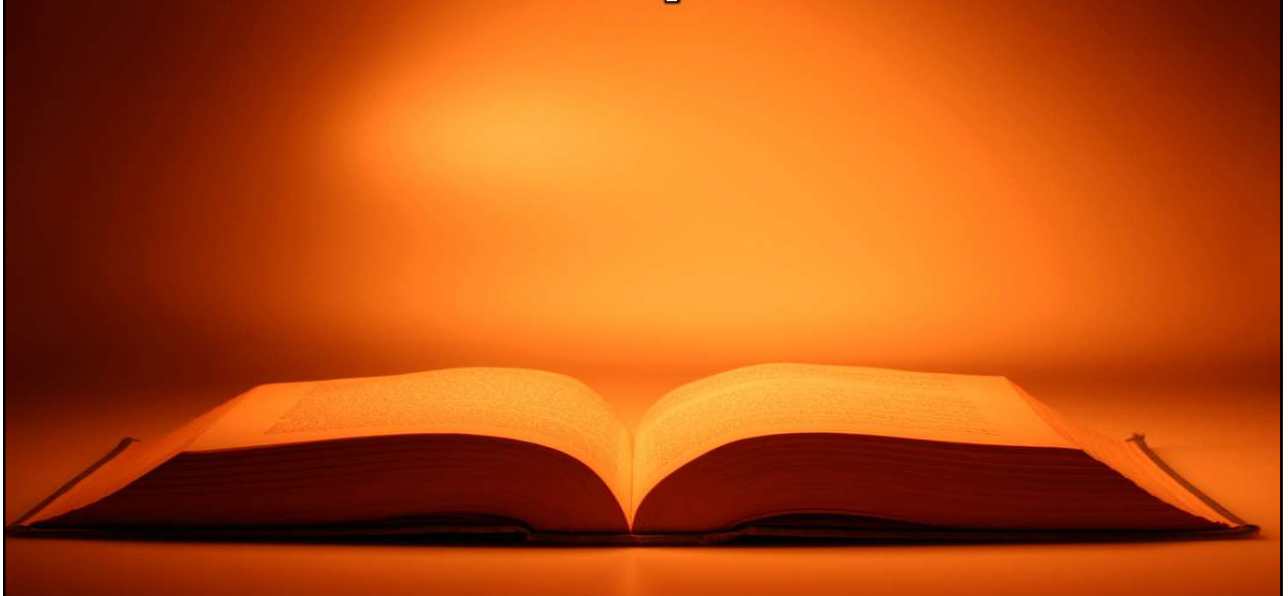
1. The Bible is inspired of God.

2. Because of the nature of God, inspiration entails inerrancy.

3. Therefore, the Bible is inerrant.



1. The Bible is inspired of God.



The Bible Claims Its Inspiration.

✧ 2 Timothy 3:16-17 ✧

***The Bible is
God-breathed.***

*All Scripture is **given by inspiration of God**, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.*

**Θεόπνευστος
(theopneustos)**

= God breathed

θεός + πνέω, πνεῦμα
(theos) (pneō, pneuma)

God

**I breathe, breath,
spirit, Spirit**

✧ **2 Peter 1:20-21** ✧

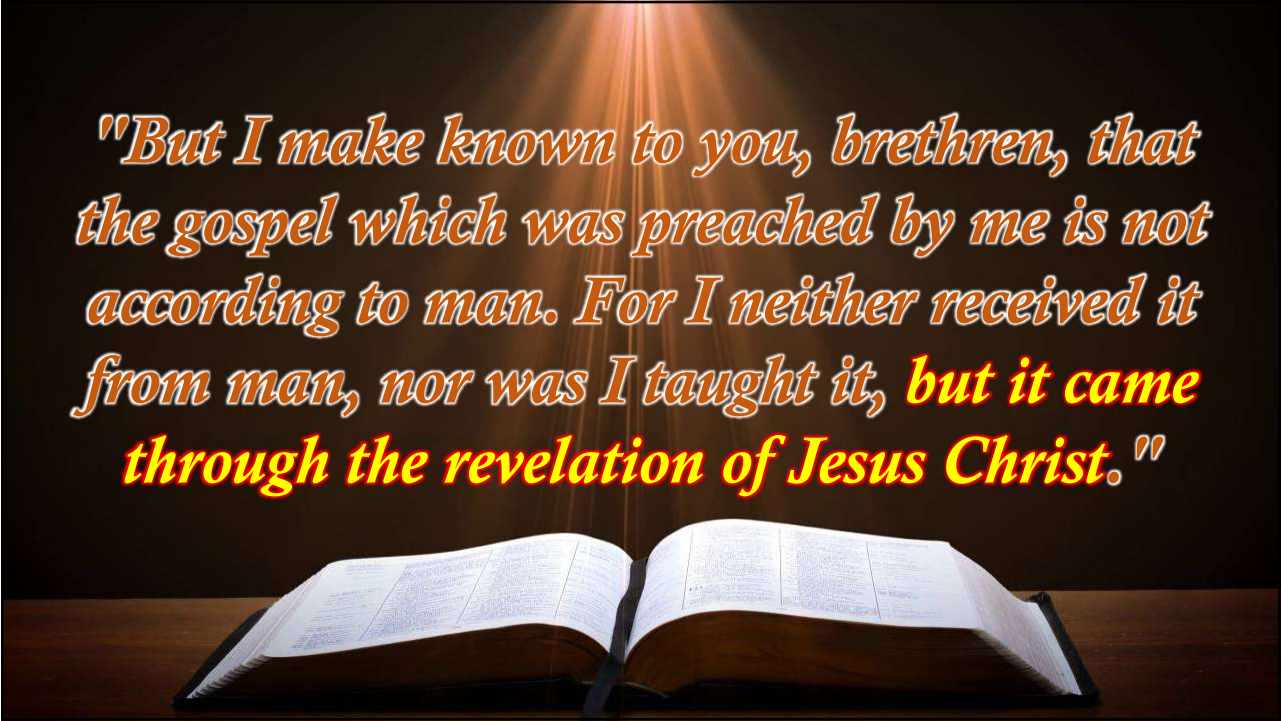
**Scripture comes by the
moving of the Holy Spirit.**



"... knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."

✧ Gal 1:11-12 ✧

Paul claimed direct revelation from Jesus.



*"But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, **but it came through the revelation of Jesus Christ.**"*



∞ 1 Thess. 2:13 ∞

Paul recognized his own teaching as the word of God.

*"For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, **but as it is in truth, the word of God**, which also effectively works in you who believe."*

❧ 1 Cor. 14:37 ❧

Paul recognized his own writing as the commandments of the Lord.

*"If anyone thinks himself to be a prophet or spiritual, let him acknowledge that **the things which I write to you are the commandments of the Lord.***

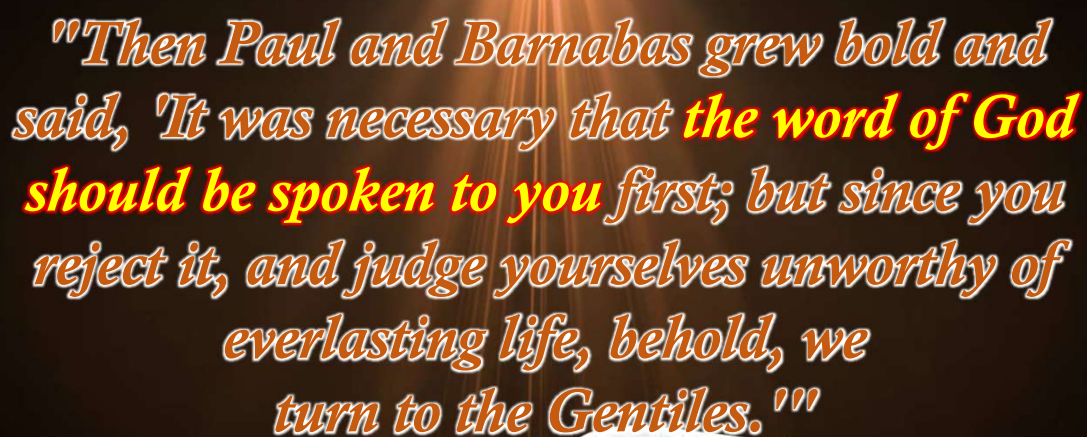
✧ Titus 1:1-3 ✧

Paul recognized his own preaching as coming from God.

*"Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness, in hope of eternal life which God, who cannot lie, promised before time began, but has in due time **manifested His word through preaching, which was committed to me according to the commandment of God our Savior.**"*

∞ Acts 13:46 ∞

Paul and Barnabas recognized their own preaching as the word of God.



*"Then Paul and Barnabas grew bold and said, 'It was necessary that **the word of God should be spoken to you** first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.'"*



❧ 2 Peter 3:15-16 ❧

Peter recognized Paul's writings as Scripture.

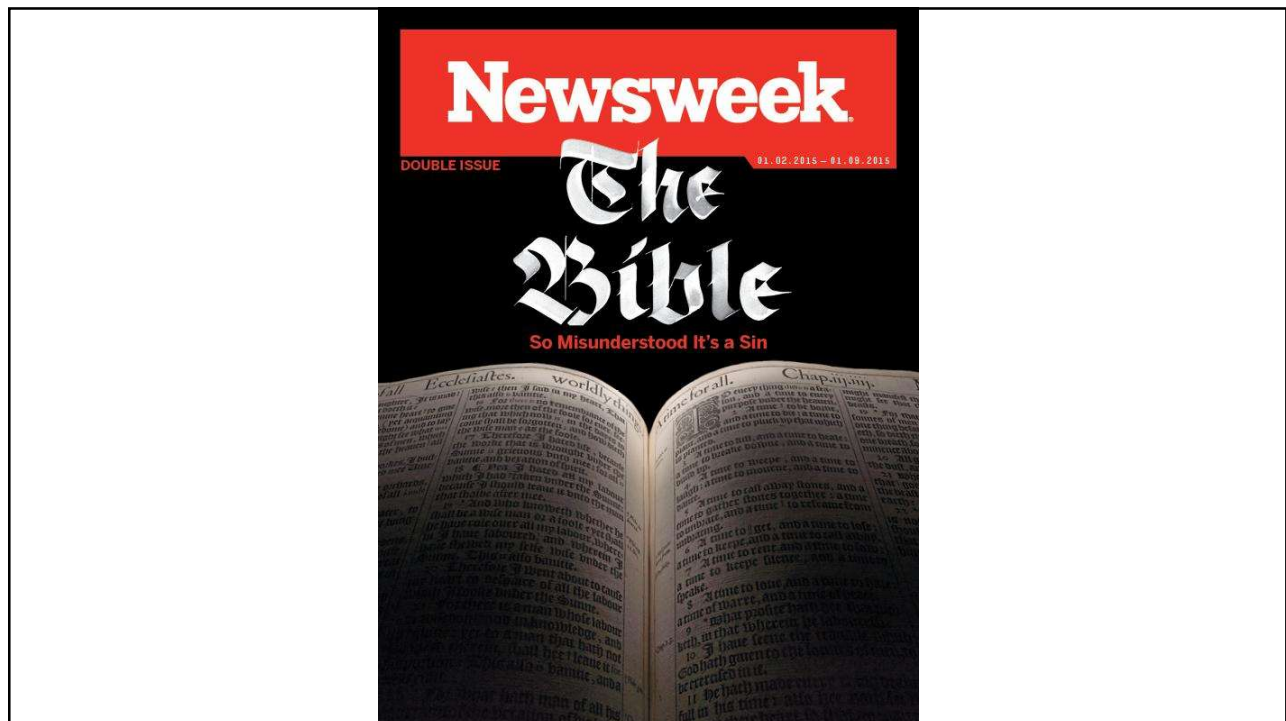
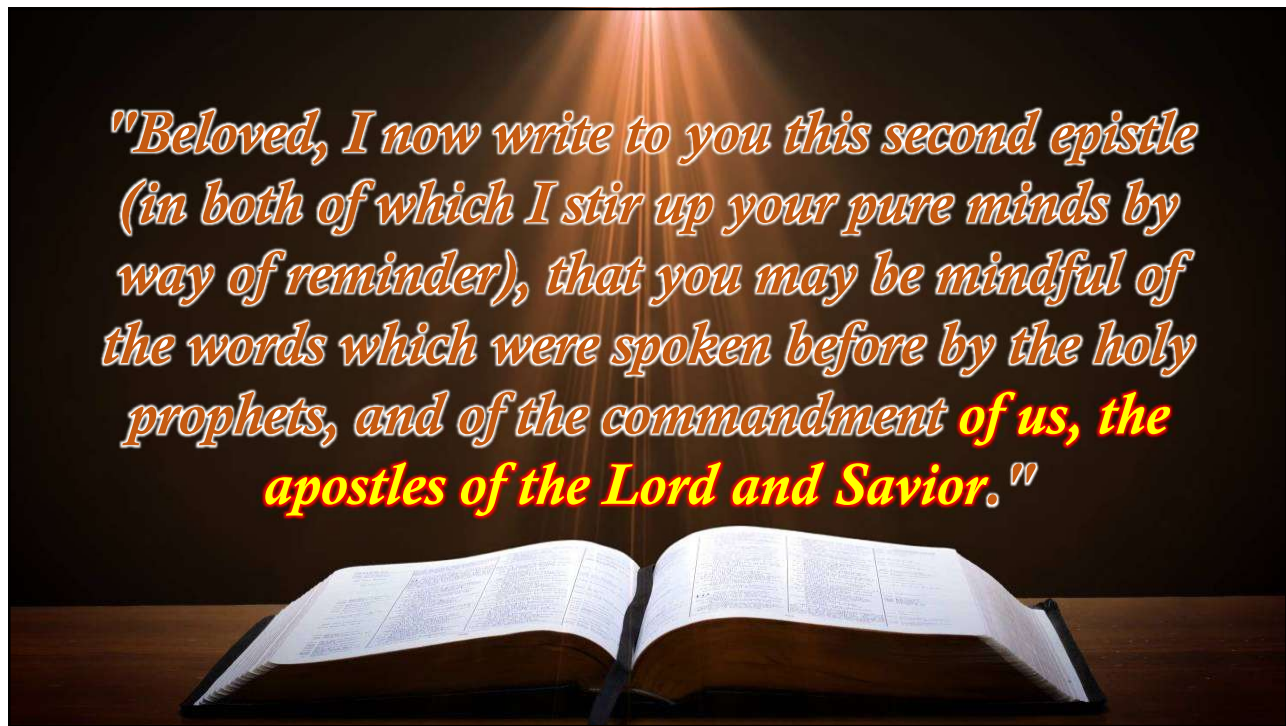
"and consider that the longsuffering of our Lord is salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures."

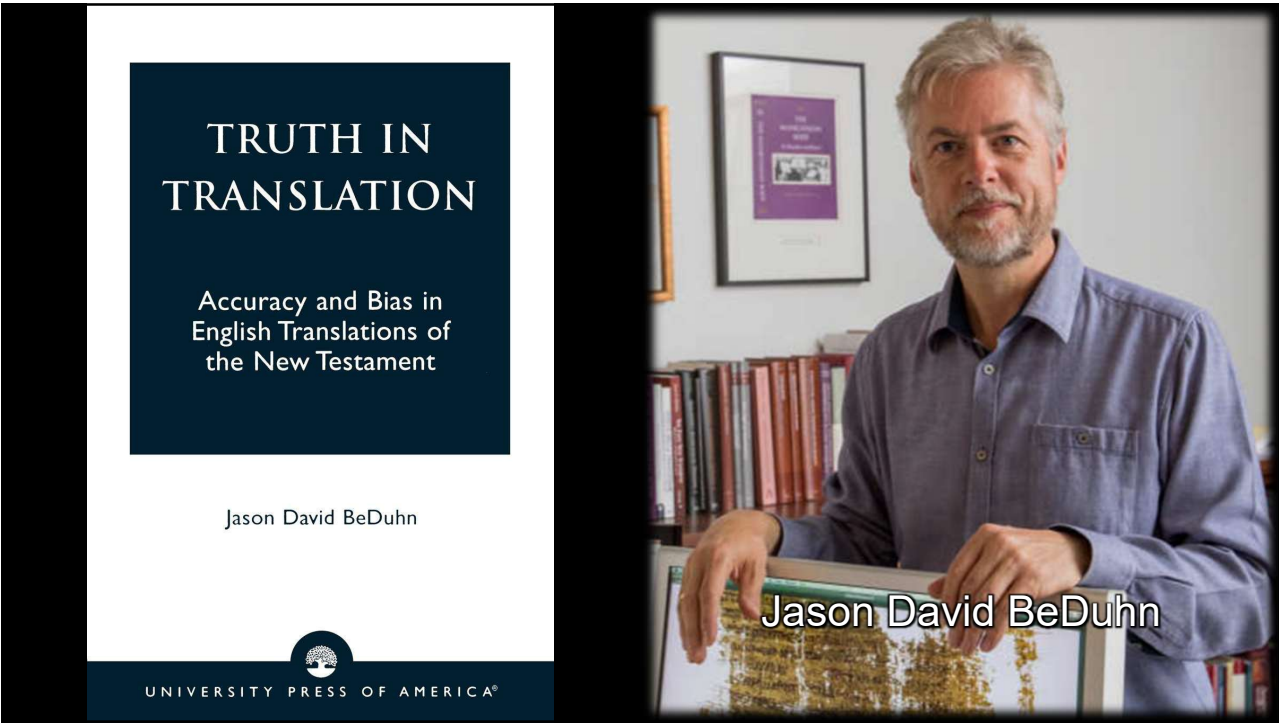


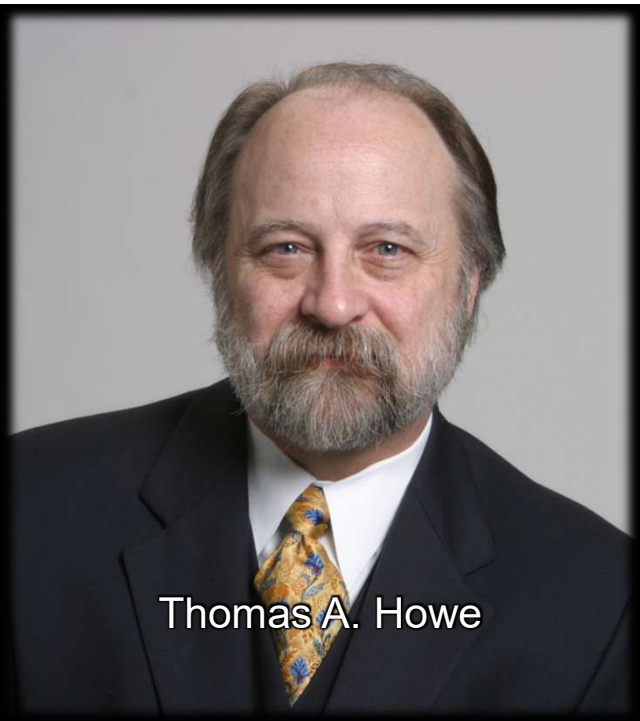
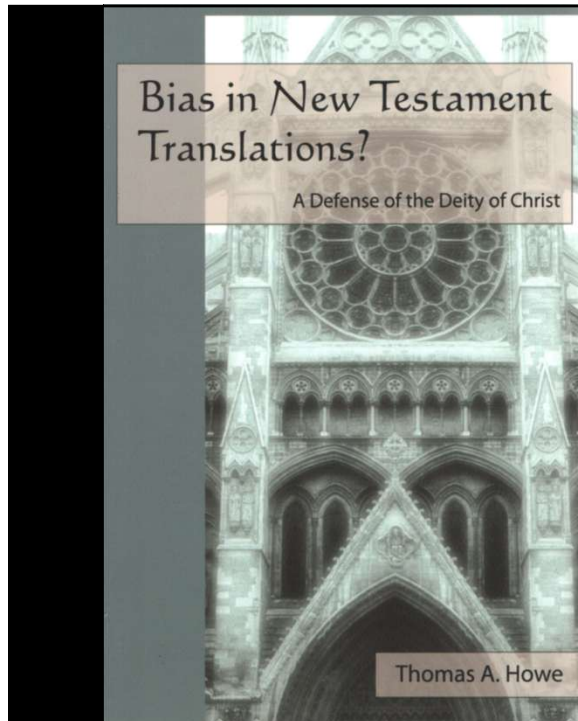
∞ 2 Peter 3:1-2 ∞

***Peter recognized himself
as an apostle.***

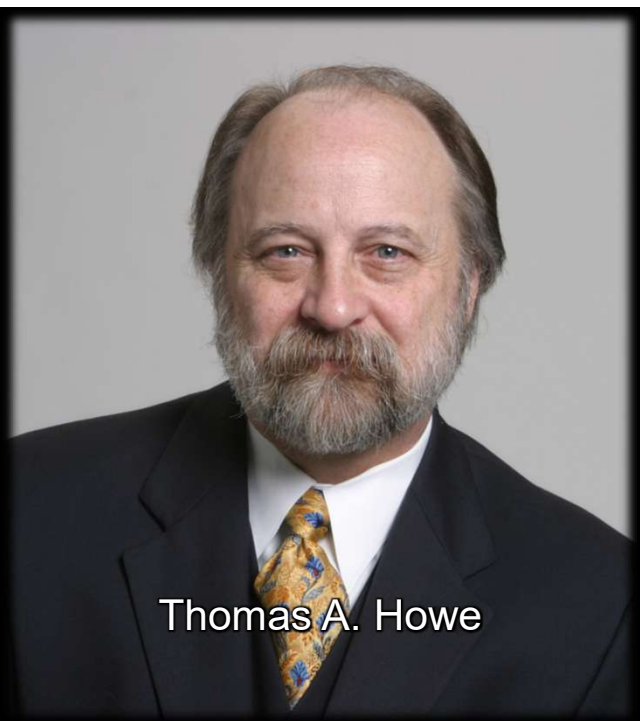
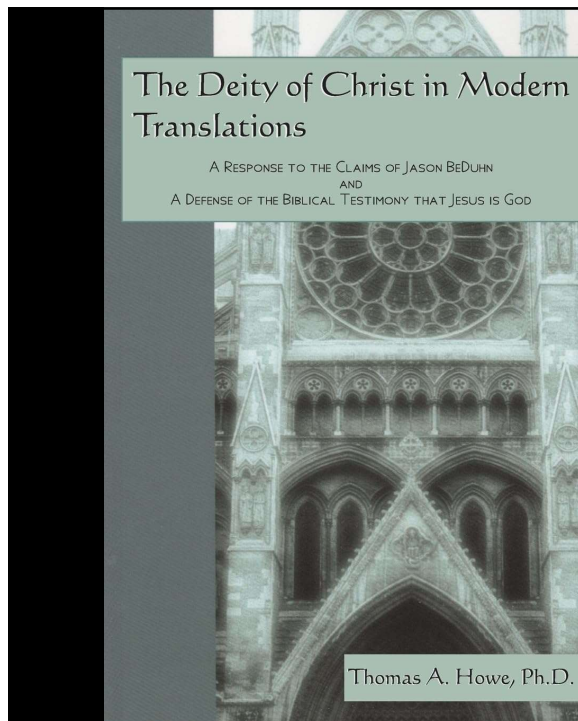








Thomas A. Howe



Thomas A. Howe

The Bible Implies Its Inspiration.

| GOD SAYS | SCRIPTURE SAYS |
|--|--|
| <p>✧ Genesis 12:3 ✧</p> <p><i>"Now the Lord said to Abram ... 'I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed.'"</i></p> | <p>✧ Galatians 3:8 ✧</p> <p><i>"And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, 'In you all the nations shall be blessed.'"</i></p> |

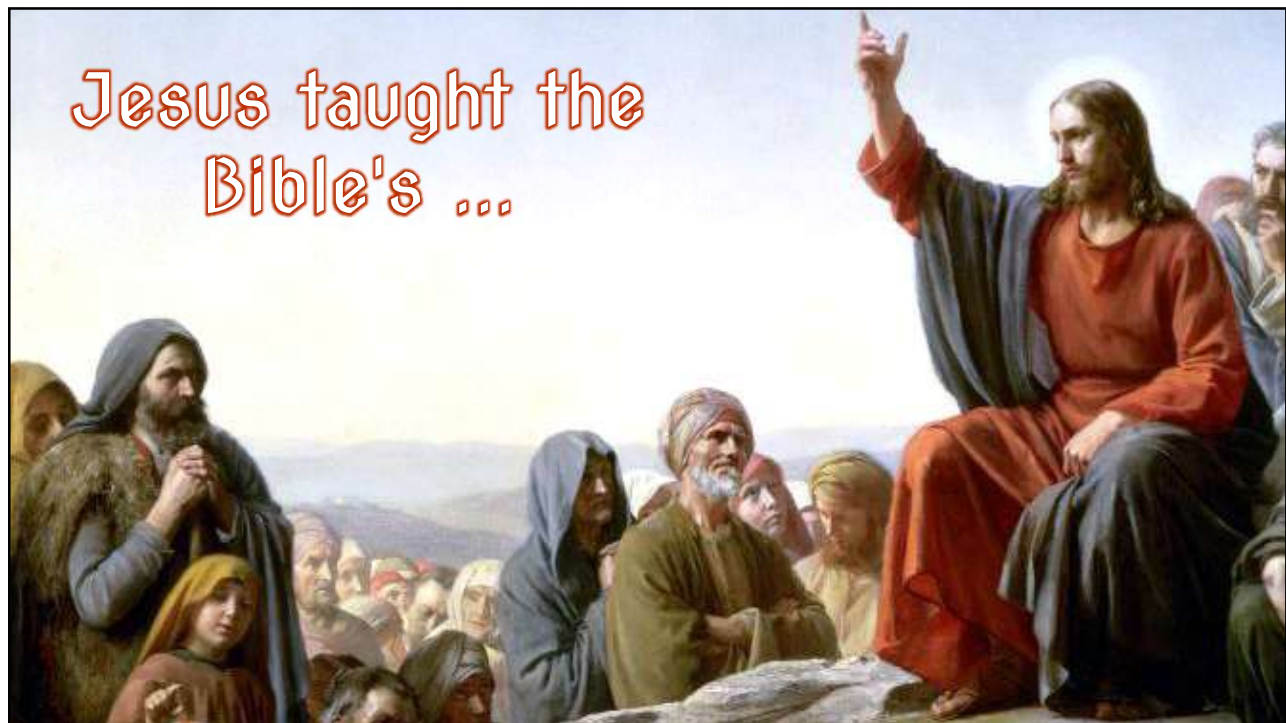
| GOD SAYS | SCRIPTURE SAYS |
|---|---|
| <p>☞ Exodus 9:13, 16 ☞</p> <p><i>"Thus says the LORD God of the Hebrews: ... 'But indeed for this purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.'"</i></p> | <p>☞ Romans 9:17 ☞</p> <p><i>"For the Scripture says to Pharaoh, 'For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.'"</i></p> |

| SCRIPTURE SAYS | GOD SAYS |
|---|---|
| <p>☞ Genesis 2:24 ☞</p> <p><i>"Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh."</i></p> | <p>☞ Matthew 19:4, 5 ☞</p> <p><i>"He who made them at the beginning ... said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.'"</i></p> |

| SCRIPTURE SAYS | GOD SAYS |
|---|---|
| <p>☞ Psalm 16:10 ☞</p> <p><i>"For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption."</i></p> | <p>☞ Acts 13:33, 35 ☞</p> <p><i>"God ... also says in another Psalm: 'You will not allow Your Holy One to see corruption.'"</i></p> |

| SCRIPTURE SAYS | GOD SAYS |
|--|---|
| <p>☞ Genesis 2:24 ☞</p> <p>☞ Psalm 2:1 ☞</p> <p>☞ Psalm 2:7 ☞</p> <p>☞ Psalm 16:10 ☞</p> <p>☞ Psalm 95:7 ☞</p> <p>☞ Psalm 97:7 ☞</p> <p>☞ Psalm 104:4 ☞</p> <p>☞ Isaiah 55:3 ☞</p> | <p>☞ Matthew 19:4-5 ☞</p> <p>☞ Acts 4:24-25 ☞</p> <p>☞ Hebrews 1:5 ☞</p> <p>☞ Acts 13:35 ☞</p> <p>☞ Hebrews 3:7 ☞</p> <p>☞ Hebrews 1:6 ☞</p> <p>☞ Hebrews 1:7 ☞</p> <p>☞ Acts 13:34 ☞</p> |


Jesus Taught the Bible's Inspiration.





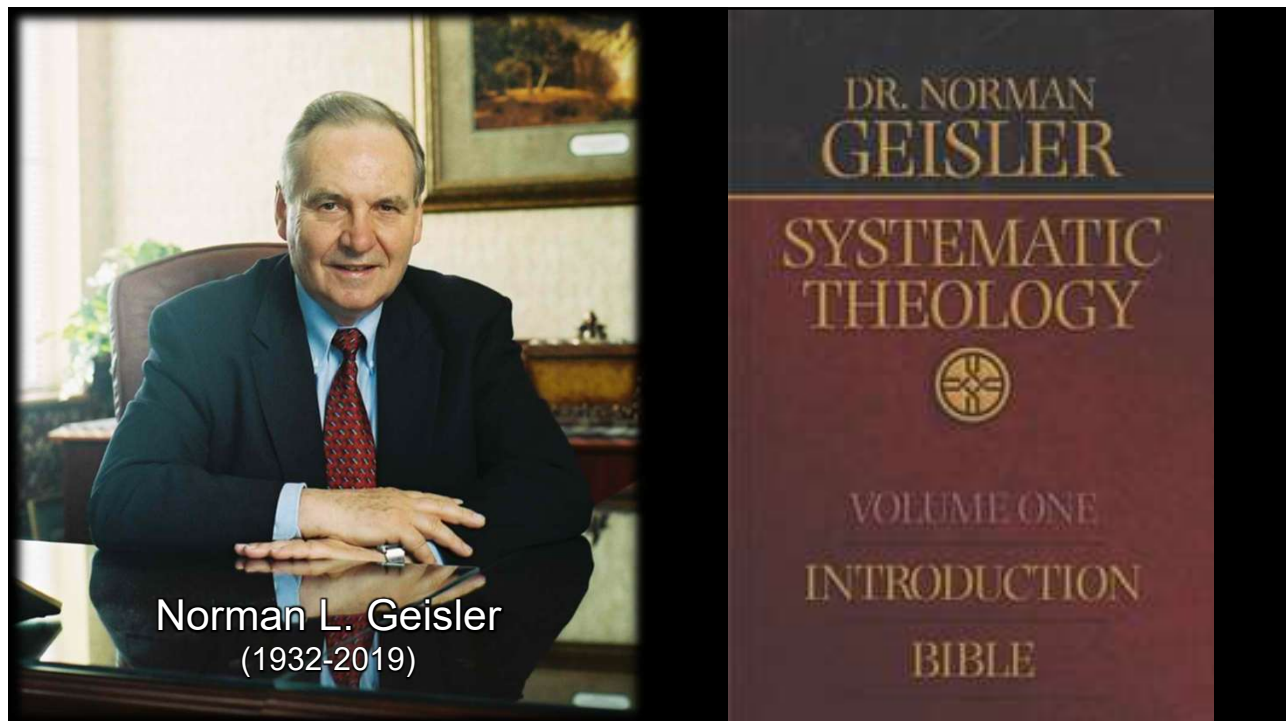
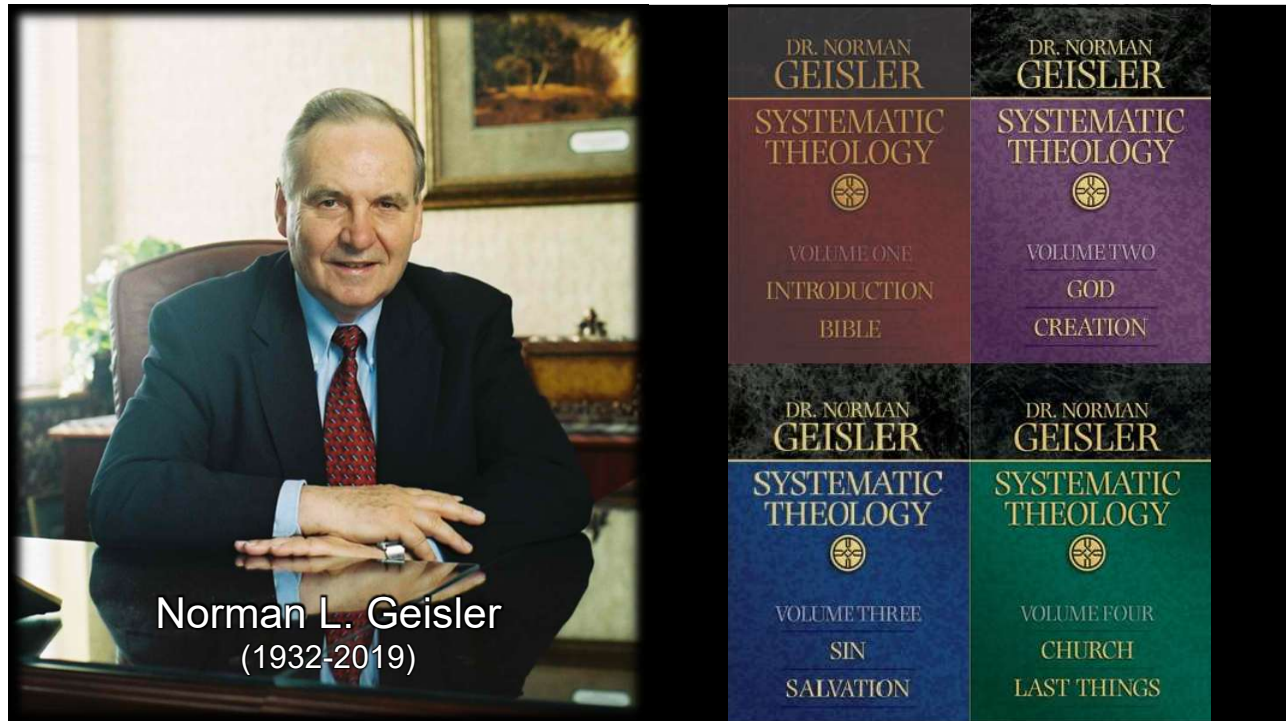
- ✓ Divine Inspiration: Matthew 22:43
- ✓ Indestructibility: Matthew 5:17-18
- ✓ Infallibility: John 10:35
- ✓ Final Authority: Matthew 4:4, 7, 10
- ✓ Historicity: Matthew 12:40; 24:37
- ✓ Factual Inerrancy: John 17:17; Matthew 22:29
- ✓ Christ-Centered Unity: Luke 24:27; John 5:39
- ✓ Spiritual Clarity: Luke 24:25
- ✓ Faith and Life Sufficiency: Luke 16:31

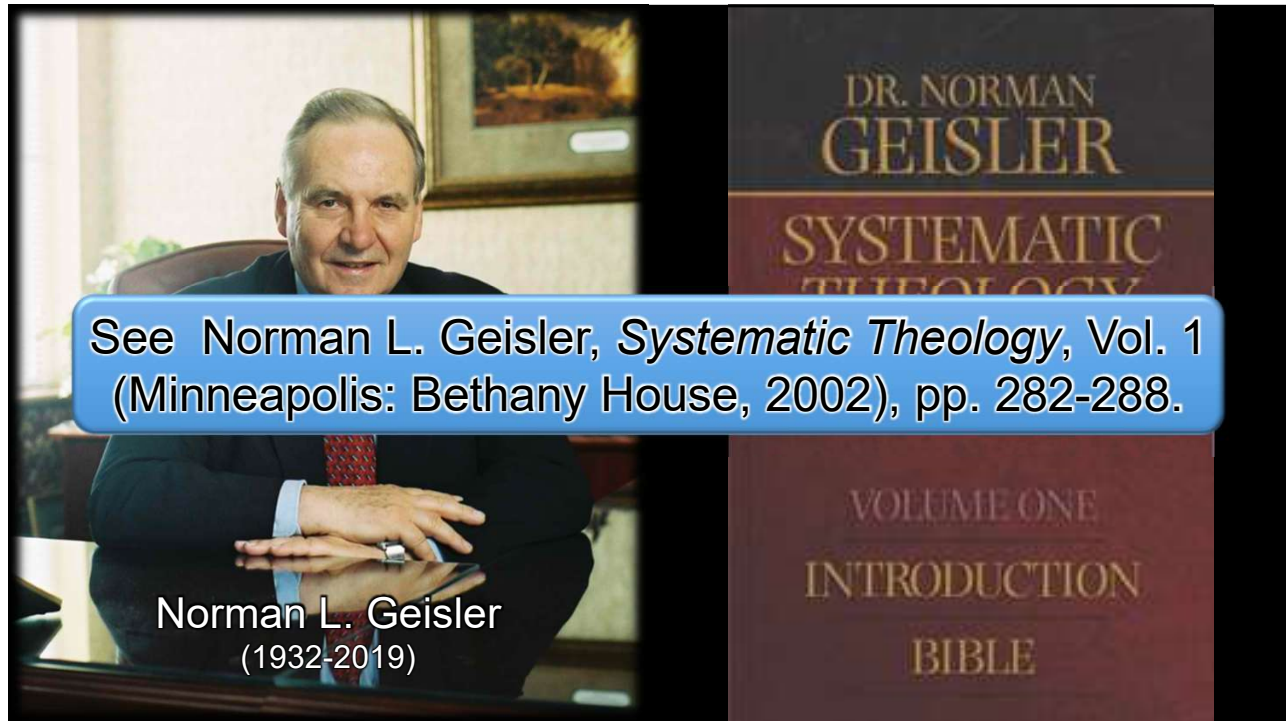
| Jesus Said | Critics Say |
|---|---|
| God created Adam. Matthew 19:4 | Adam evolved. |
| Daniel the Prophet Matthew 24:15 | Daniel the historian |
| Jonah is literal. Matthew 24:39 | Jonah is mythical. |
| The world was flooded. Matthew 24:39 | The world was not flooded. |
| David wrote many Psalms. Matthew 22:43 | David did not write these Psalms. |
| One Isaiah Luke 4:17 | More than one Isaiah (Isaiah 1-39; Isaiah 40-66) |
| Moses wrote the Law. Luke 24:27 | J, E, P, D Theory (Documentary Hypothesis) |



The Church Fathers taught that the Bible is inspired.







***2. Because of the nature of God,
inspiration entails inerrancy.***





1. The Bible is the Word of God.

2. God cannot err.

3. Therefore, the Bible cannot err.



If the Bible errs, then either:

- ❖ *there is some sense in which it is not the Word of God, or*
- ❖ *there is some sense in which God can err.*



***Natural Theology is the name
given to those truths
knowable by reason through
General Revelation.***

General Revelation

God making known to mankind through His creation His existence, attributes, and goodness

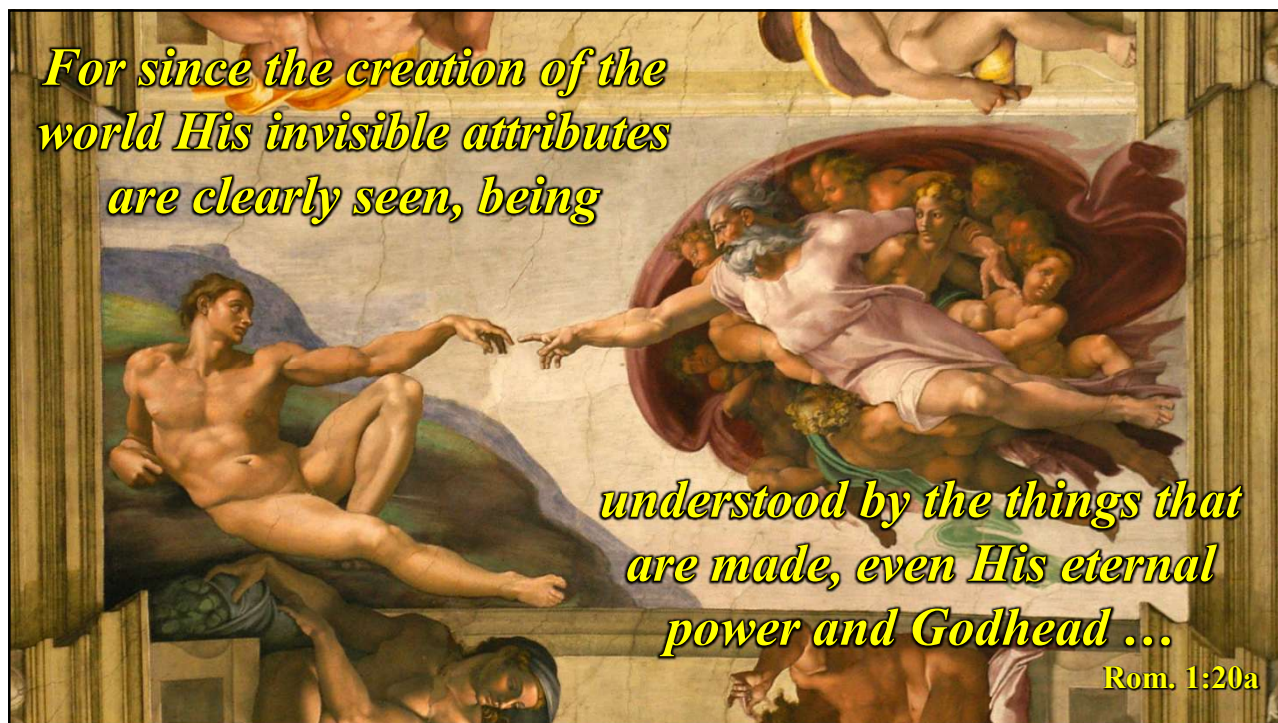
Special Revelation

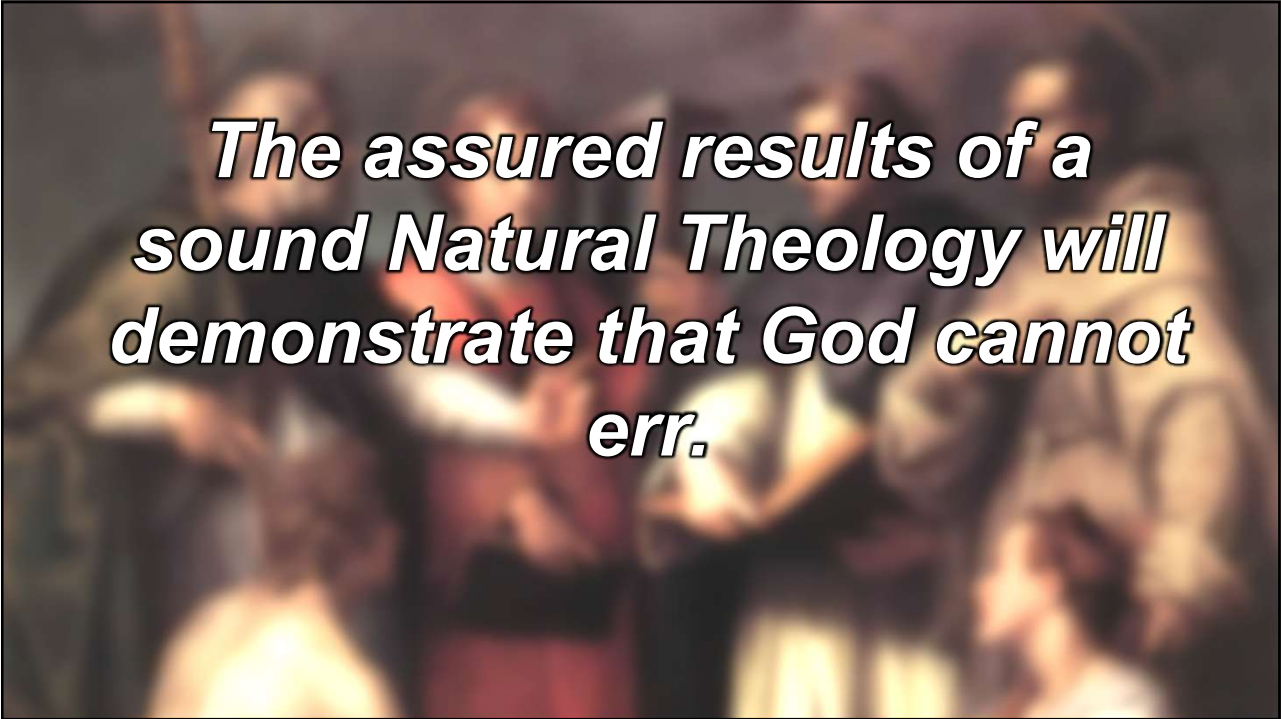
God making known to mankind through His prophets, apostles, and His Son His nature and will that could not necessarily be known through General Revelation

For since the creation of the world His invisible attributes are clearly seen, being

understood by the things that are made, even His eternal power and Godhead ...

Rom. 1:20a





*The assured results of a
sound Natural Theology will
demonstrate that God cannot
err.*

