

The Overall Argument

- I. The Bible is a basically reliable and trustworthy document of history.**
- II. On the basis of this, we have sufficient evidence to believe that Jesus Christ is the Son of God.**
- III. Jesus Christ teaches that the Bible is the Word of God.**
- IV. Therefore, the Bible is the Word of God and Christianity is true.**

Jesus Pre-Authenticates the New Testament

John 14:25-26

{25} "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

{12} "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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Jesus Pre-Authenticates the New Testament

John 12:16

"His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him."

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Jesus Pre-Authenticates the New Testament

John 17:20

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

Three Divisions of the New Testament

"He will guide you into all truth . . ."

Historical "... bring to your remembrance ..." John 14:26

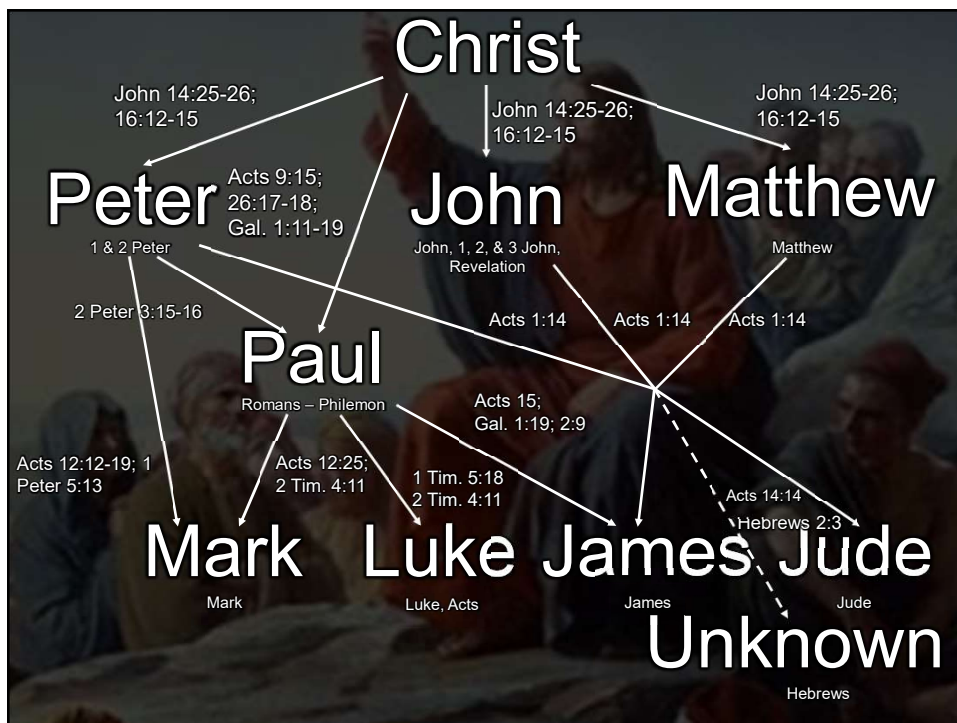
Matthew - Acts

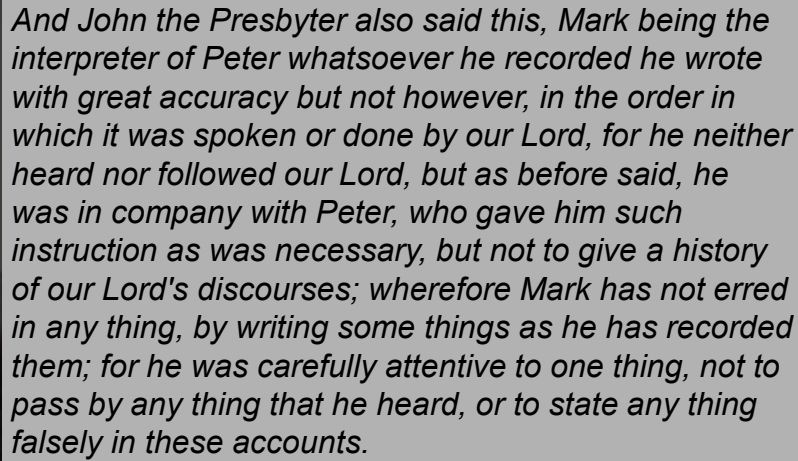
Teaching "... teach you all things ..." John 14:26

Romans - Jude

Prophecy "... tell you things to come ..." John 16:13

Revelation

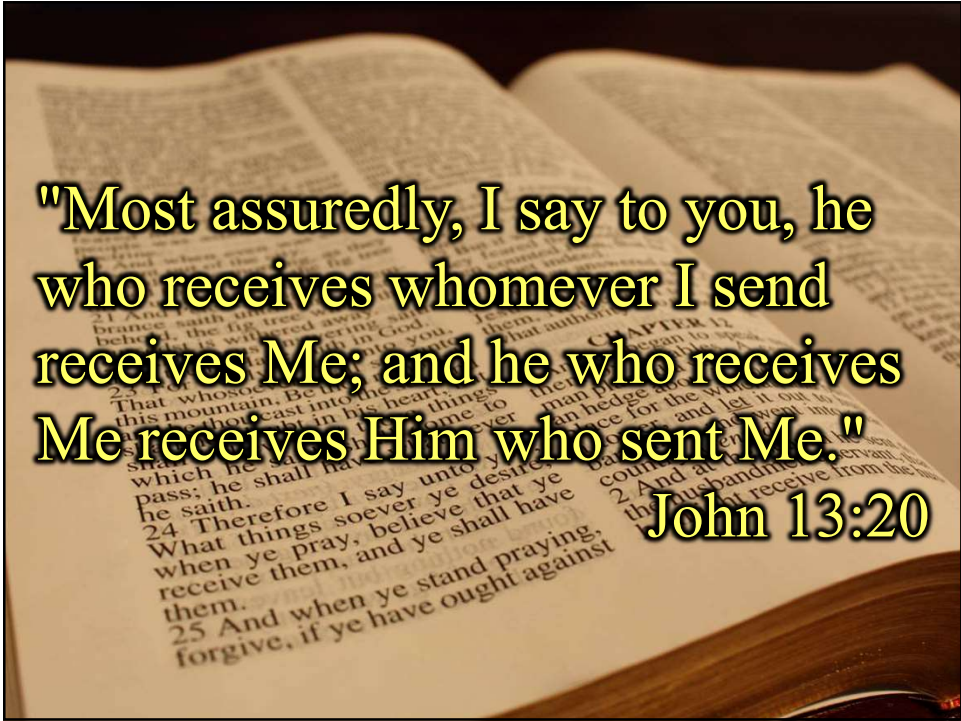




And John the Presbyter also said this, Mark being the interpreter of Peter whatsoever he recorded he wrote with great accuracy but not however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but as before said, he was in company with Peter, who gave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

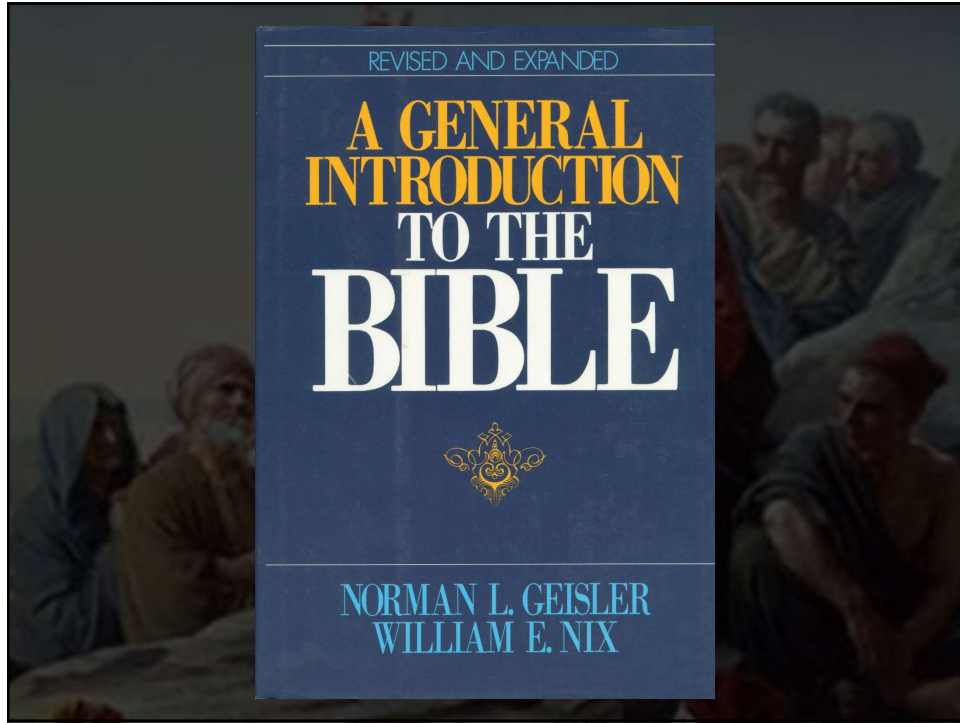
- Eusebius' *Ecclesiastical History*-

Bk. III Ch. XXXIX



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

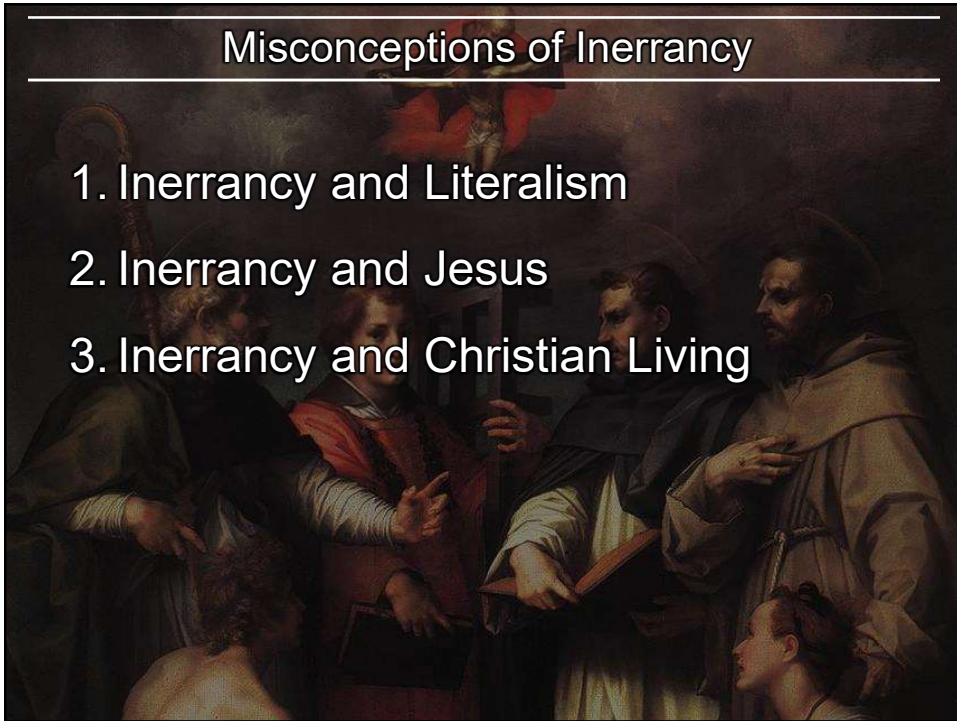
John 13:20



Misconceptions of Inerrancy

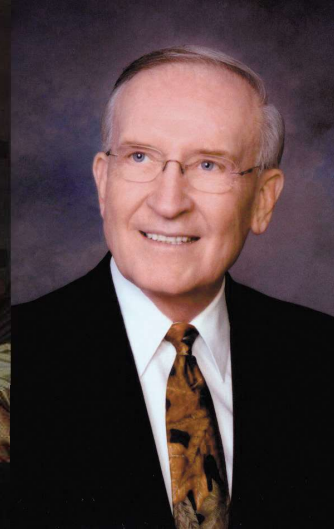
Misconceptions of Inerrancy

1. Inerrancy and Literalism
2. Inerrancy and Jesus
3. Inerrancy and Christian Living



Misconceptions of Inerrancy

"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.

Misconceptions of Inerrancy

4. Inerrancy and Copies and Translations

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

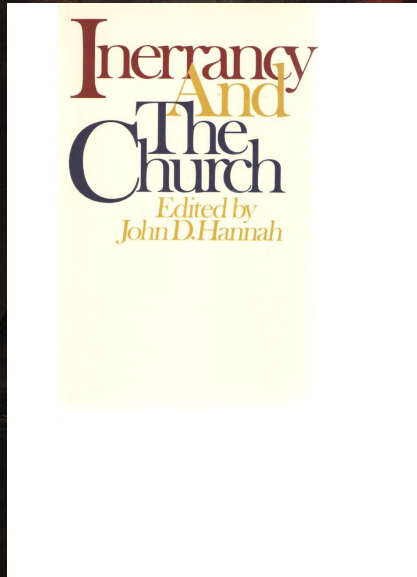
Inerrancy: Some Historical Perspectives

Inerrancy: Some Historical Perspectives

1. Inerrancy and Church History



Inerrancy: Some Historical Perspectives

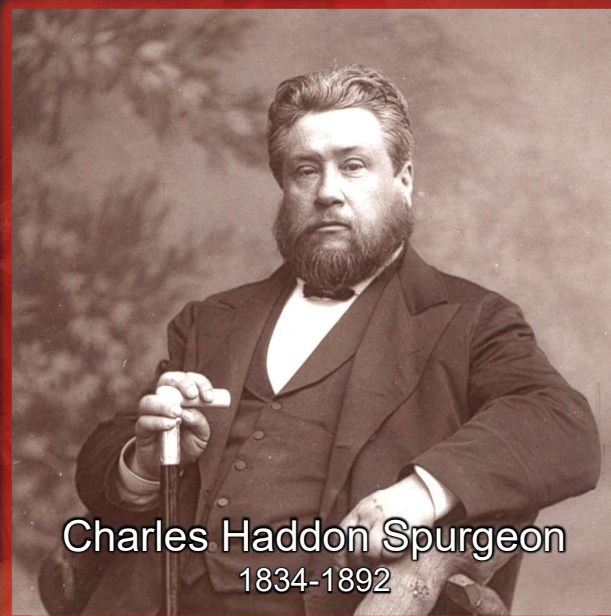


Inerrancy: Some Historical Perspectives

2. Spurgeon and the Downgrade Controversy



Inerrancy: Some Historical Perspectives



Charles Haddon Spurgeon
1834-1892



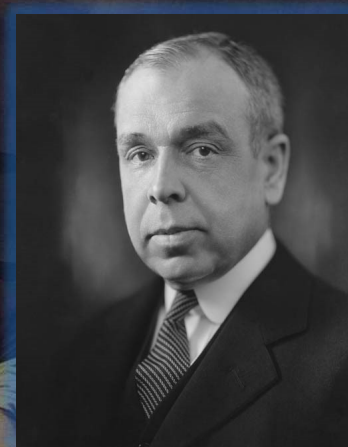
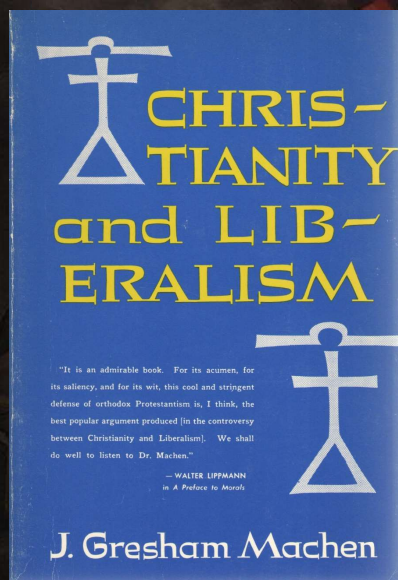
Metropolitan Tabernacle, London

Inerrancy: Some Historical Perspectives

3. Machen and Princeton Liberalism



Inerrancy: Some Historical Perspectives



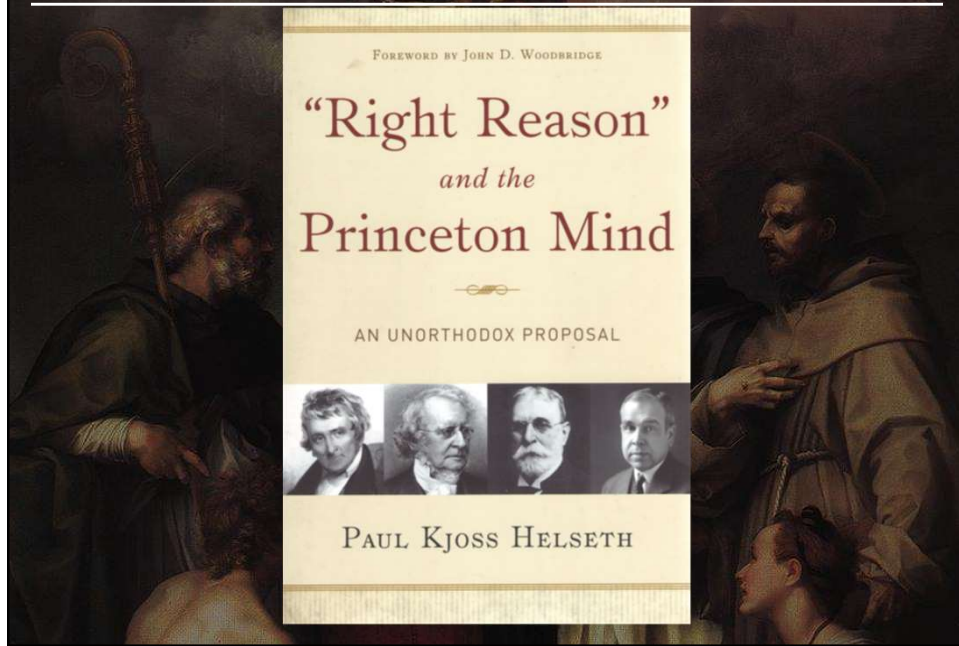
Inerrancy: Some Historical Perspectives



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Inerrancy: Some Historical Perspectives

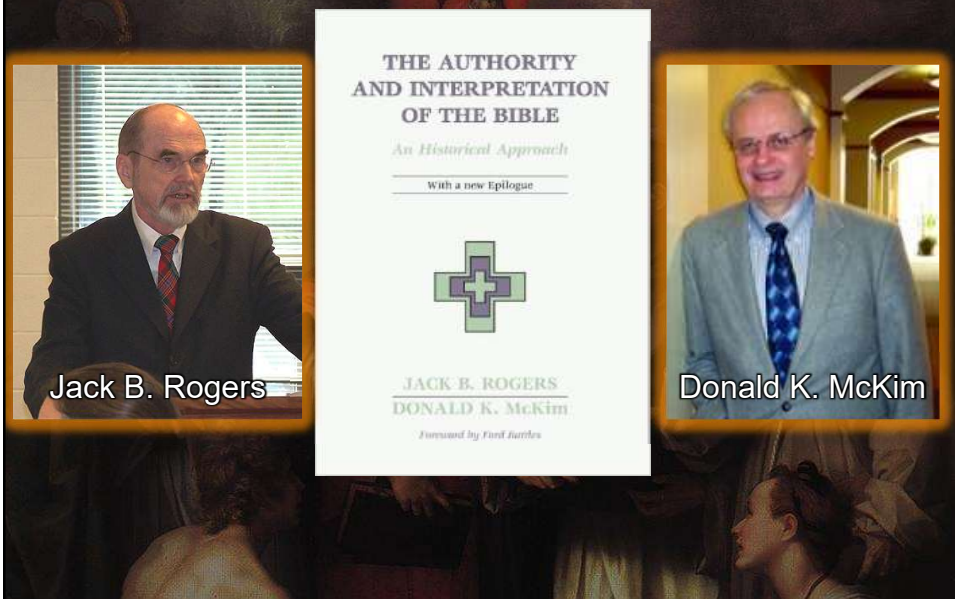


Inerrancy: Some Historical Perspectives

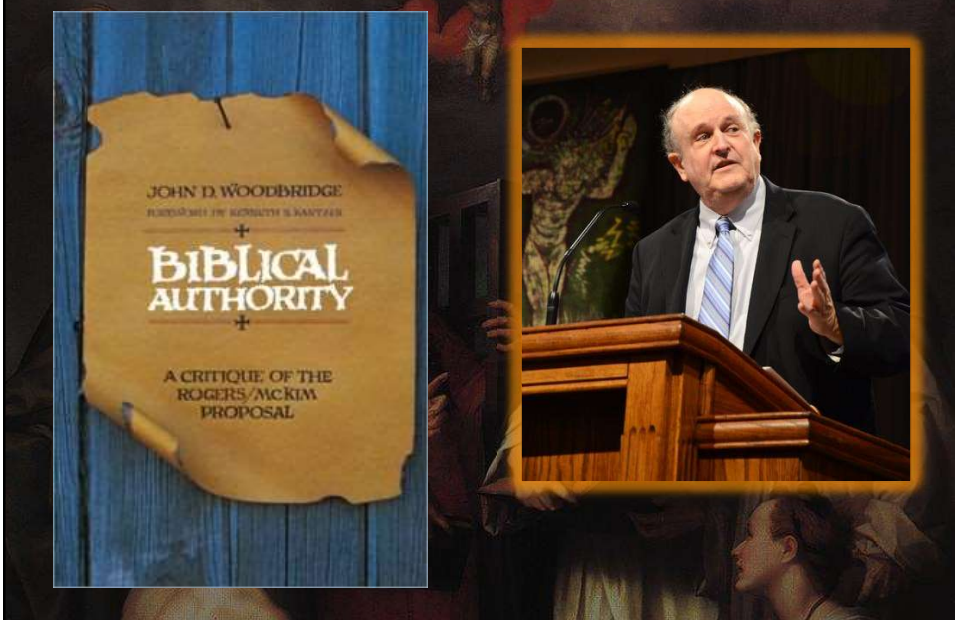


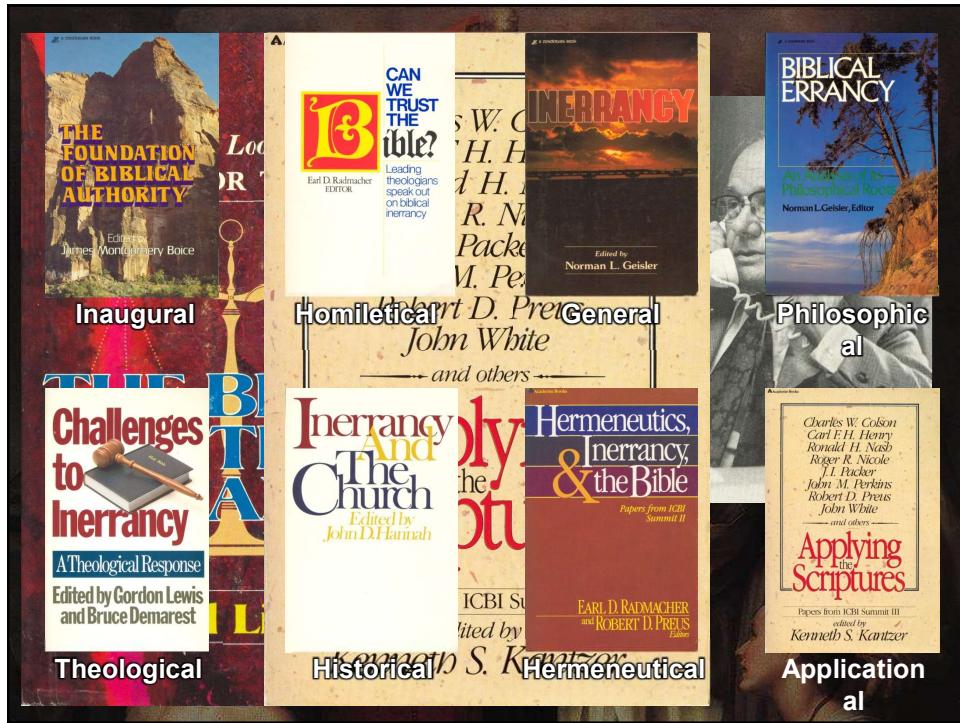
4. Post WWII Evangelical Controversy

Inerrancy: Some Historical Perspectives

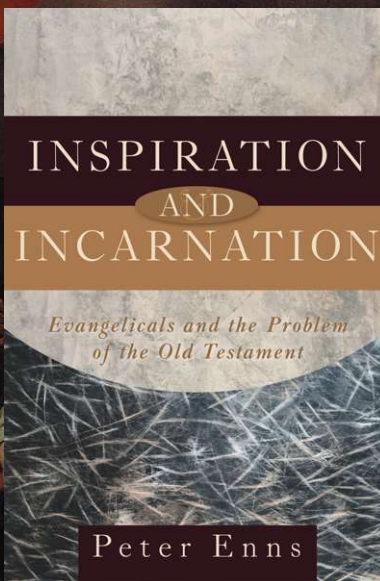


Inerrancy: Some Historical Perspectives

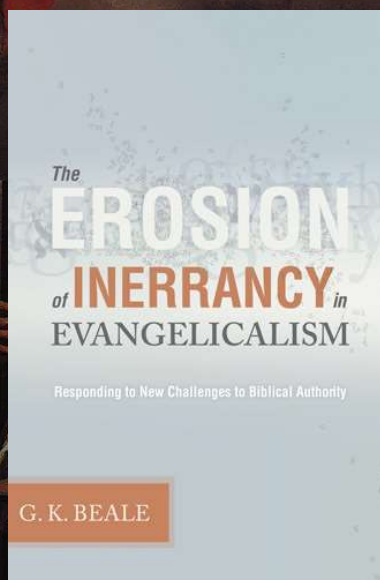




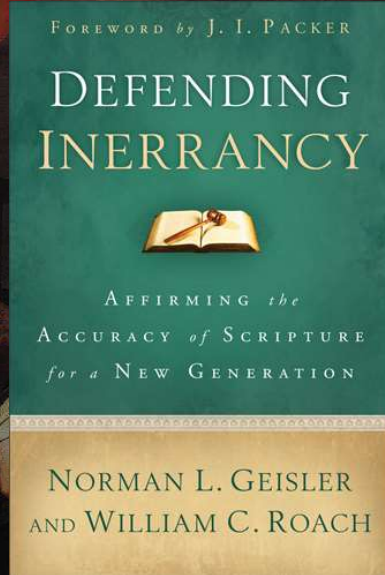
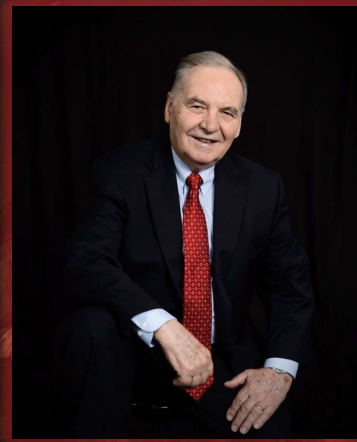
Inerrancy: Some Historical Perspectives



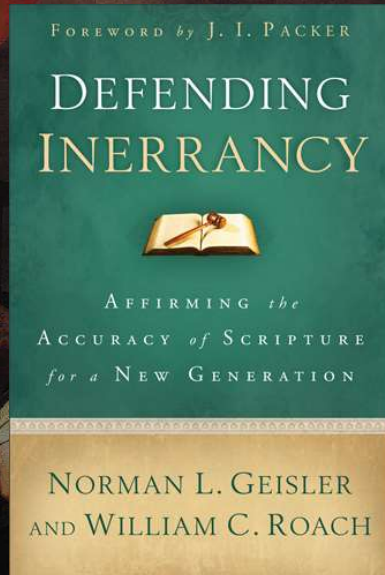
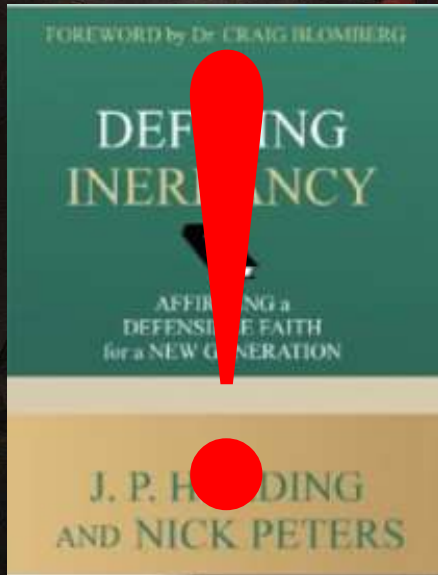
Inerrancy: Some Historical Perspectives



Inerrancy: Some Historical Perspectives



Inerrancy: Some Historical Perspectives



Inerrancy: Some Historical Perspectives

6. Current Evangelical Controversy



Inerrancy: Some Historical Perspectives

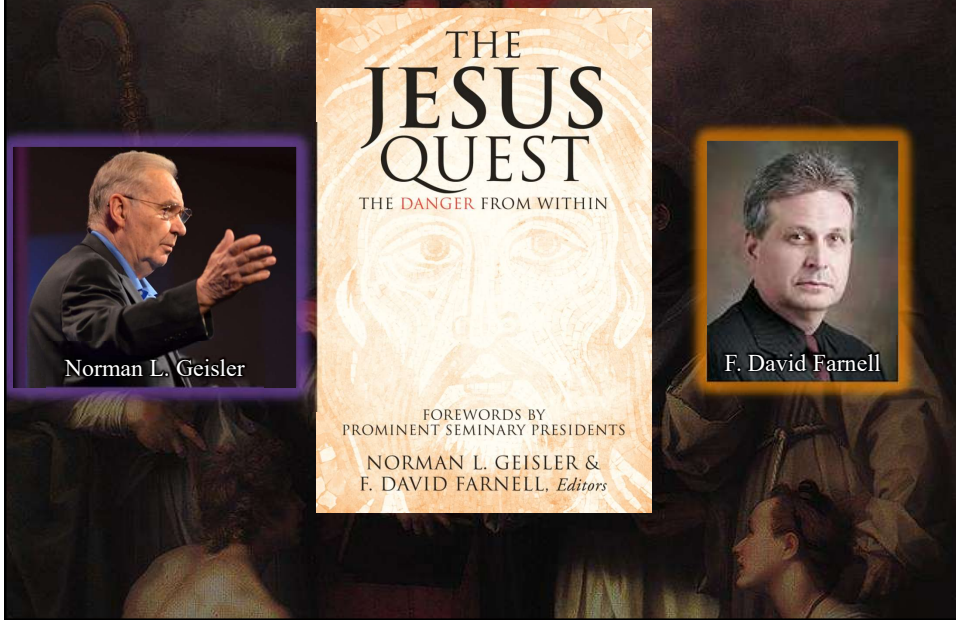


The Resurrection of Jesus
A New Historiographical Approach

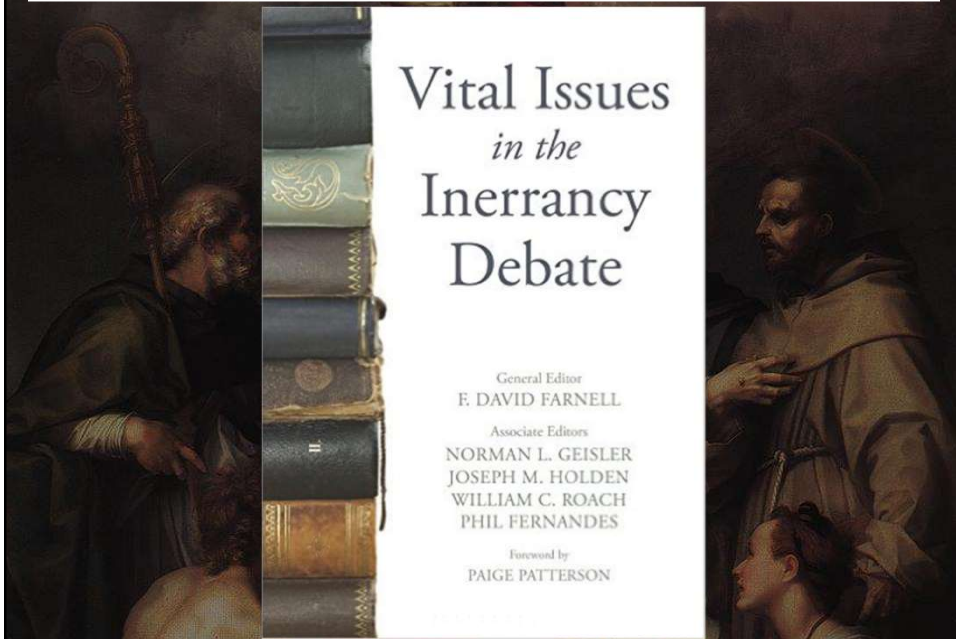


MICHAEL R. LICONA

Inerrancy: Some Historical Perspectives



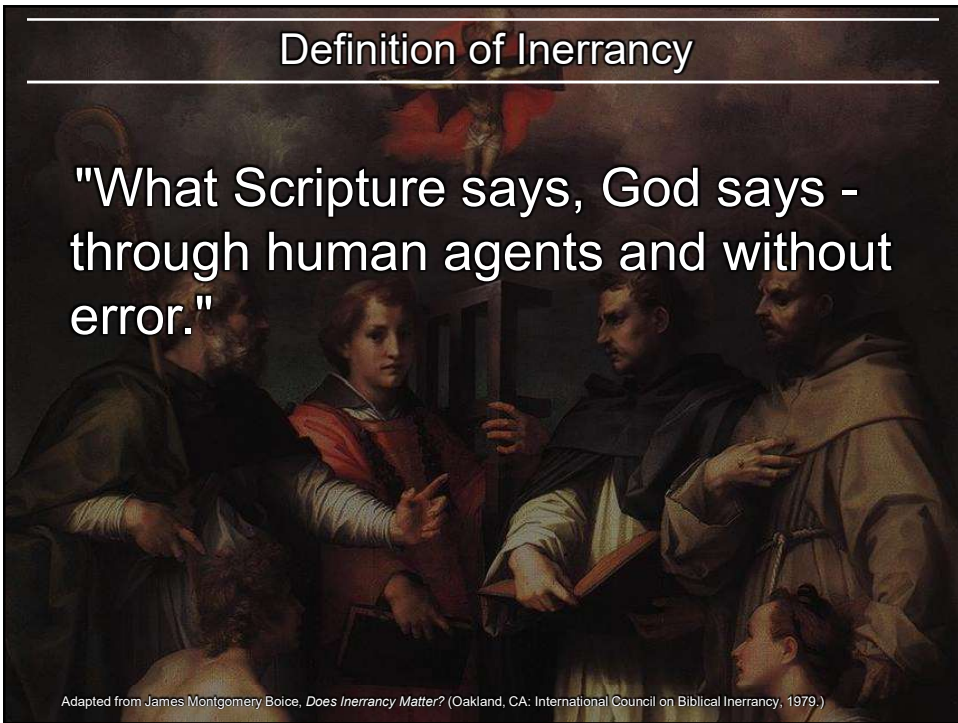
Inerrancy: Some Historical Perspectives



Definition of Inerrancy

Definition of Inerrancy

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



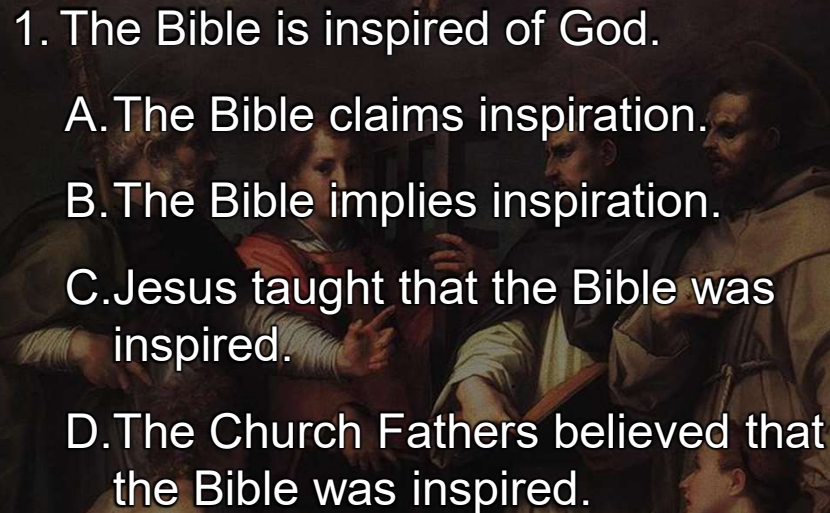
Adapted from James Montgomery Boice, *Does Inerrancy Matter?* (Oakland, CA: International Council on Biblical Inerrancy, 1979.)

The Case for Inerrancy

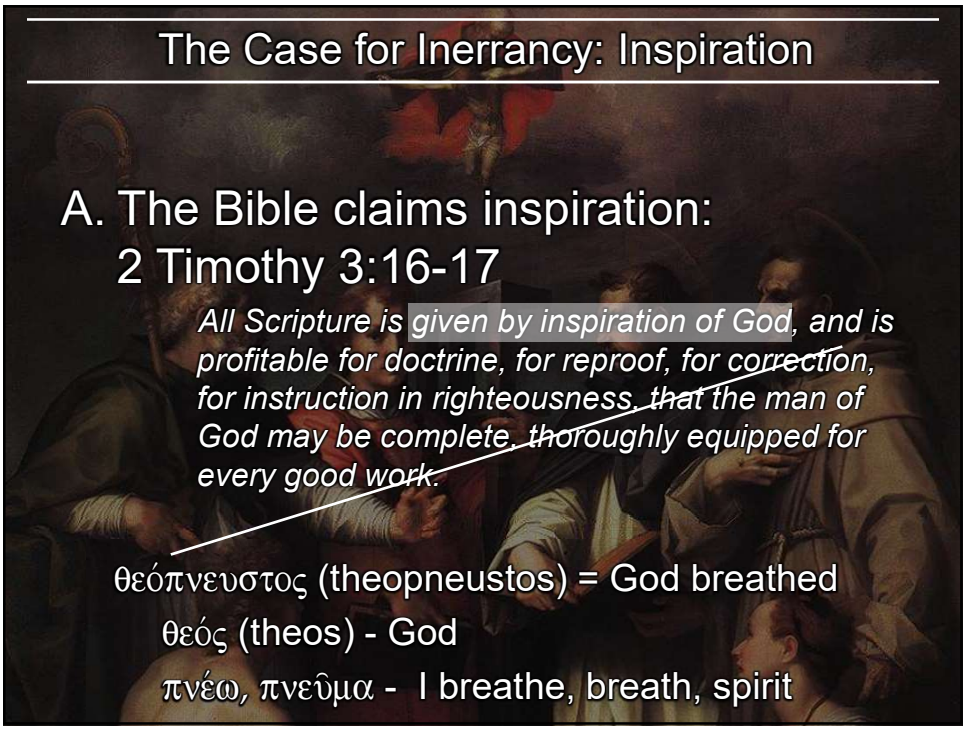
The Case for Inerrancy: The Argument

1. The Bible is inspired of God.
2. Because of the nature of God, inspiration entails inerrancy.
3. Therefore, the Bible is inerrant.

The Case for Inerrancy: Inspiration

- 
1. The Bible is inspired of God.
 - A. The Bible claims inspiration.
 - B. The Bible implies inspiration.
 - C. Jesus taught that the Bible was inspired.
 - D. The Church Fathers believed that the Bible was inspired.

The Case for Inerrancy: Inspiration

- 
- A. The Bible claims inspiration:
2 Timothy 3:16-17

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

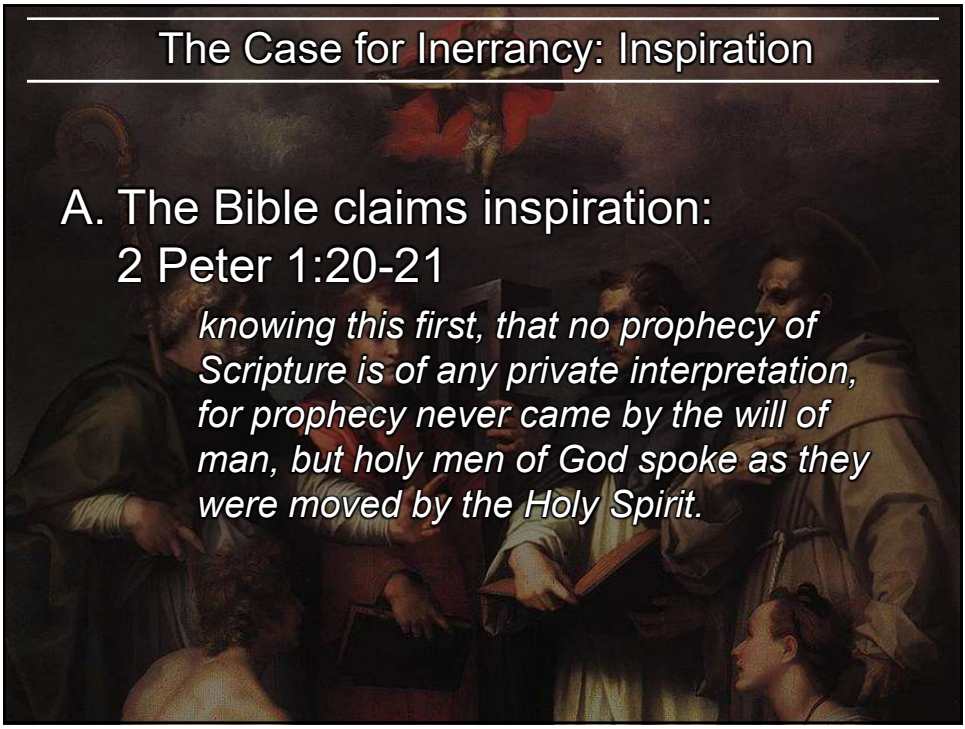
θεός (theos) - God

πνέω, πνεῦμα - I breathe, breath, spirit

The Case for Inerrancy: Inspiration

A. The Bible claims inspiration: 2 Peter 1:20-21

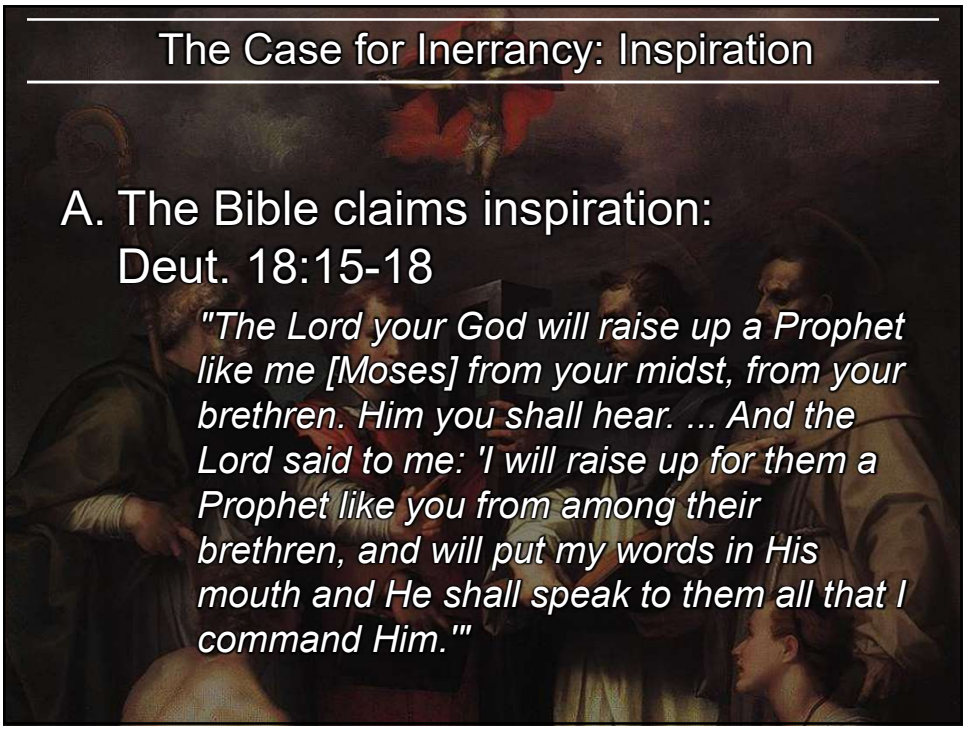
knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.



The Case for Inerrancy: Inspiration

A. The Bible claims inspiration: Deut. 18:15-18

"The Lord your God will raise up a Prophet like me [Moses] from your midst, from your brethren. Him you shall hear. ... And the Lord said to me: 'I will raise up for them a Prophet like you from among their brethren, and will put my words in His mouth and He shall speak to them all that I command Him.'"



The Case for Inerrancy: Inspiration

B. The Bible implies inspiration.

God Says

Genesis 12:3 *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."*

Scripture Says

Galatians 3:8 *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."*

The Case for Inerrancy: Inspiration

B. The Bible implies inspiration.

God Says

Exodus 9:13, 16 *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."*

Scripture Says

Romans 9:17 *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."*

The Case for Inerrancy: Inspiration

B. The Bible implies inspiration.

Scripture Says

Genesis 2:24 *Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.*

God Says

Matthew 19:4-5 "**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'?

The Case for Inerrancy: Inspiration

B. The Bible implies inspiration.

Scripture Says

Psalms 16:10 *For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption.*

God Says

Acts 13:33,35 **God ... also says in another Psalm:** "You will not allow Your Holy One to see corruption."

The Case for Inerrancy: Inspiration

B. The Bible implies inspiration.

God Says

Genesis 12:3

Exodus 9:16

Scripture Says

Genesis 2:24

Psalms 2:1

Psalms 2:7

Psalms 16:10

Psalms 95:7

Psalms 97:7

Psalms 104:4

Isaiah 55:3

Scripture Says

Galatians 3:8

Romans 9:17

God Says

Matthew 19:4-5

Acts 4:24-25

Hebrews 1:5

Acts 13:35

Hebrews 3:7

Hebrews 1:6

Hebrews 1:7

Acts 13:34

The Case for Inerrancy: Inspiration

C. Jesus taught that the Bible is inspired.

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

The Case for Inerrancy: Inspiration

C. Jesus taught that the Bible is inspired.

10. The Extent of the Bible's Authority
 - a. The Words—Matthew 22:43; (cf. 1 Cor. 2:13)
 - b. The Tenses of Verbs—Matthew 22:32; (cf. Gal. 3:16)
 - c. The Smallest Parts of the Words—Matthew 5:17, 18
11. Jesus and the Critics

The Case for Inerrancy: Inspiration

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)

Adapted from class notes *Introduction to Apologetics* by Norman L. Geisler, Dallas Theological Seminary, Dallas, Texas, 1983.

The Case for Inerrancy: Inspiration

D. The Church Fathers believed that the Bible was inspired.

Clement of Rome (c. 95-97)

Polycarp (c. 110-135)

Papias (c. 130-140)

Justin Martyr (d. 165)

Tatian (c. 110-180)

Irenaeus (c. 130-202)

Clement of Alexandria (150-215)

Tertullian (c. 160-220)

Hippolytus (c. 170-236)

Origen (c. 185-254)

Cyprian (c. 200-258)

Eusebius of Caesarea (c. 265-340)

Athanasius of Alexandria (c. 295-373)

Cyril of Jerusalem (c. 315-386)

See Norman L. Geisler, *Systematic Theology*, Vol. 1 (Minneapolis: Bethany House, 2002), pp. 282-288.

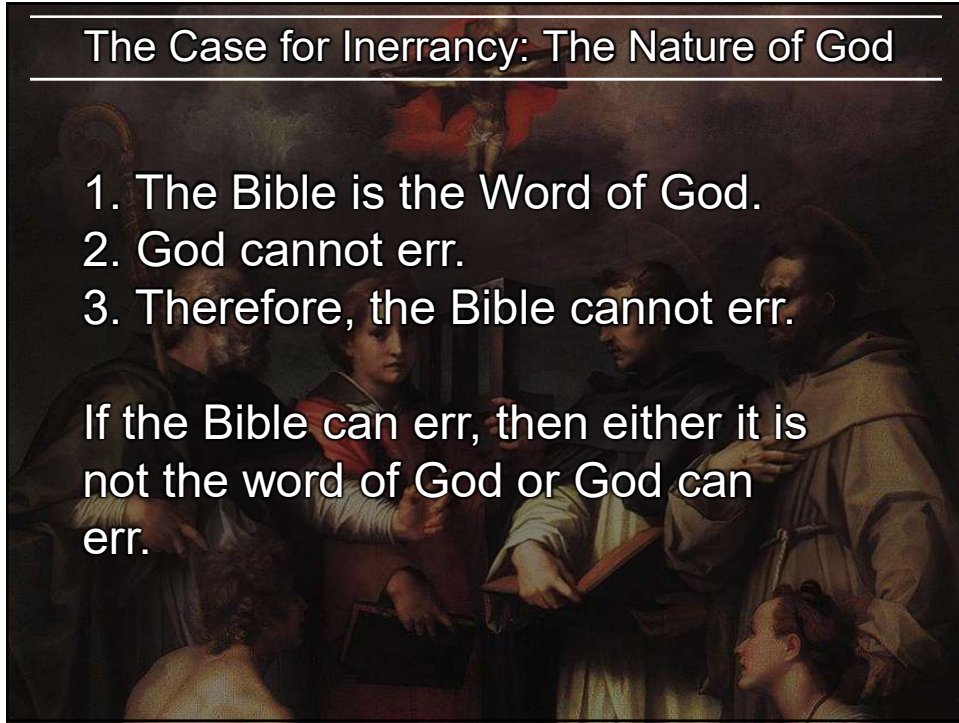
The Case for Inerrancy: The Argument

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

The Case for Inerrancy: The Nature of God

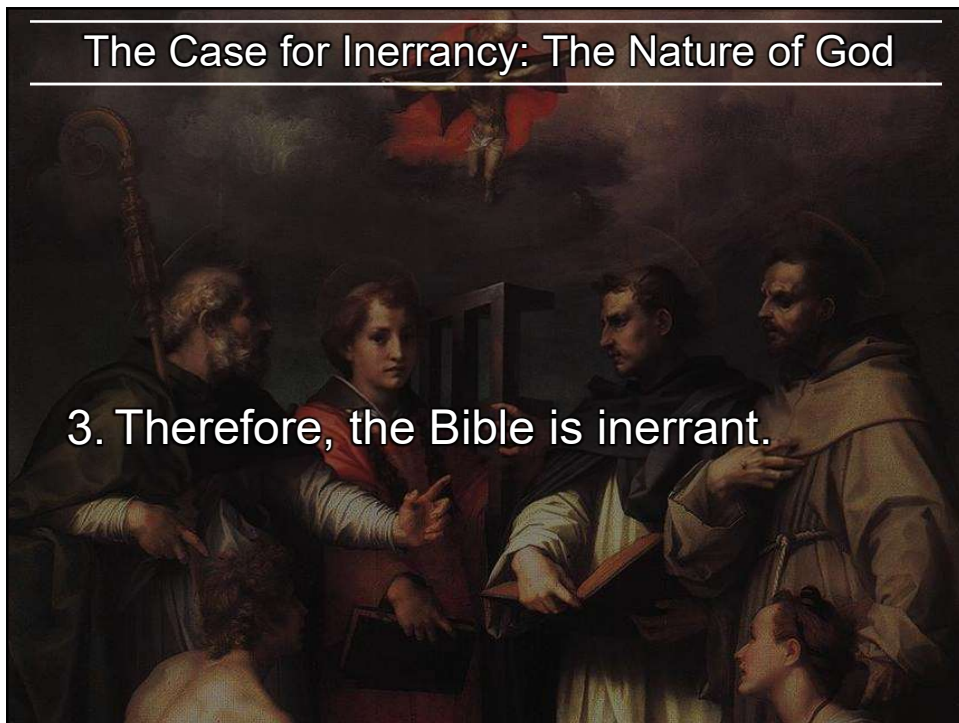
1. The Bible is the Word of God.
2. God cannot err.
3. Therefore, the Bible cannot err.

If the Bible can err, then either it is not the word of God or God can err.



The Case for Inerrancy: The Nature of God

3. Therefore, the Bible is inerrant.



Dealing with Bible Difficulties

Encyclopedia of **BIBLE DIFFICULTIES** Gleason L. Archer

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A POPULAR HANDBOOK OF
BIBLE DIFFICULTIES

WHEN CRITICS ASK

Norman
GEISLER
Thomas
HOWE

Dealing with Bible Difficulties

Making Sense of Bible Difficulties

*Clear and Concise Answers from
Genesis to Revelation*

NORMAN L. GEISLER & THOMAS HOWE



The **BIG BOOK** of Bible Difficulties

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NORMAN L. GEISLER
THOMAS HOWE



Canonicity

Canon

- from the Greek κανών (kanōn) meaning "a straight rod or bar" and, metaphorically, "rule or standard" and from
- Latin *canon*, meaning "rule, standard of conduct, regulation"

Canonicity

Canon

- In theology, canonicity deals with the issue of which books are inspired by God and are to be included in the Bible.

Canonicity

Canon

- Historically there have been two areas of dispute regarding canonicity.
 1. Protestants and Roman Catholics disagree as to the extent of the Old Testament canon.
 2. Christians and the Cults (Gnostics and others) have disagreed as the extent of the New Testament canon.

Canonicity

Canon

- In addition, Protestants and Roman Catholics have disagreed as to the nature and extent of the authority of the Bible.
 - ✓ Can individuals interpret the Bible for themselves or does God have an infallible interpreter for His people?
 - ✓ Does God reveal additional truths to His people apart from the Bible?

Canonicity

The Canon of the Old Testament

1. While a discussion about the extent of the Old Testament canon is important, most of what theologically separates Protestants and Roman Catholics does not depend on these disputed books (called Deutero-Canonical by Roman Catholics and Apocryphal by Protestants).

Canonicity

The Canon of the Old Testament

2. One issue that might matter is the dispute over the doctrine of Purgatory, possibly referenced in 2 Maccabees 12:46.

It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

Canonicity

Old Testament Canon

Catholic (46)	Protestant (39)	Jewish (22)
Genesis	Genesis	Genesis
Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy
Joshua	Joshua	Joshua
Judges	Judges	Judges/Ruth
Ruth	Ruth	
1 Samuel (1 Kings)	1 Samuel	Samuel
2 Samuel (2 Kings)	2 Samuel	
1 Kings (3 Kings)	1 Kings	Kings
2 Kings (4 Kings)	2 Kings	
1 Chronicles	1 Chronicles	Chronicles
2 Chronicles	2 Chronicles	
Ezra (1 Esdras)	Ezra	Ezra/Nehemiah
Nehemiah (2 Esdras)	Nehemiah	

Canonicity

Old Testament Canon

Catholic (46)	Protestant (39)	Jewish (22)
Tobit		
Judith		
Esther	Esther	Esther
1 Maccabees		
2 Maccabees.		
Job	Job	Job
Psalms	Psalms	Psalms
Proverbs	Proverbs	Proverbs
Ecclesiastes	Ecclesiastes	Ecclesiastes
Song of Solomon	Song of Solomon	Song of Solomon
Wisdom of Solomon		
Sirach (Ecclesiasticus)		
Isaiah	Isaiah	Isaiah
Jeremiah	Jeremiah	Jeremiah/Lamentations
Lamentations	Lamentations	
Baruch		

Canonicity

Old Testament Canon

Catholic (46)	Protestant (39)	Jewish (22)
Ezekiel	Ezekiel	Ezekiel
Daniel	Daniel	Daniel
Hosea	Hosea	The Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi)
Joel	Joel	
Amos	Amos	
Obadiah	Obadiah	
Jonah	Jonah	
Micah	Micah	
Nahum	Nahum	
Habakkuk	Habakkuk	
Zephaniah	Zephaniah	
Haggai	Haggai	
Zechariah	Zechariah	
Malachi	Malachi	

Canonicity

The Canon of the Old Testament

3. The Protestant/Catholic debate is better served by:
 - a) a focus on particular exegetical concerns (i.e., the interpretation of specific verses of the Bible).
 - b) the role of the Catholic Church's authority (the teaching Magisterium) in matters of interpretation.


Canonicity

The Canon of the Old Testament

4. Perhaps a greater concern regarding canonicity is the Christian dispute with the cults.

Canonicity

Additional Revelation
according to Mormonism

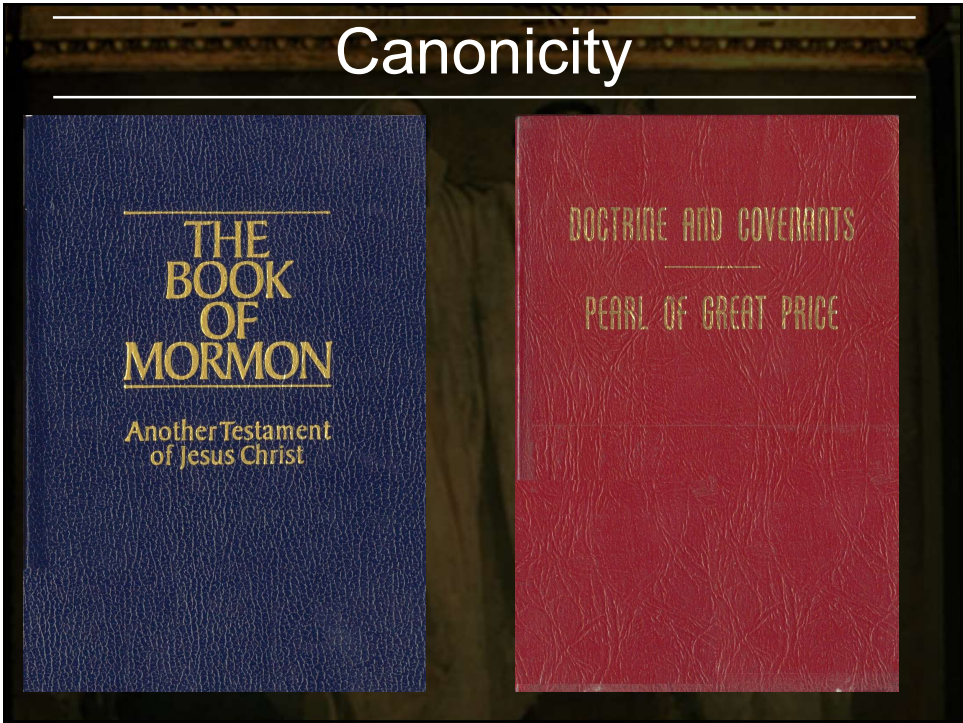


Canonicity

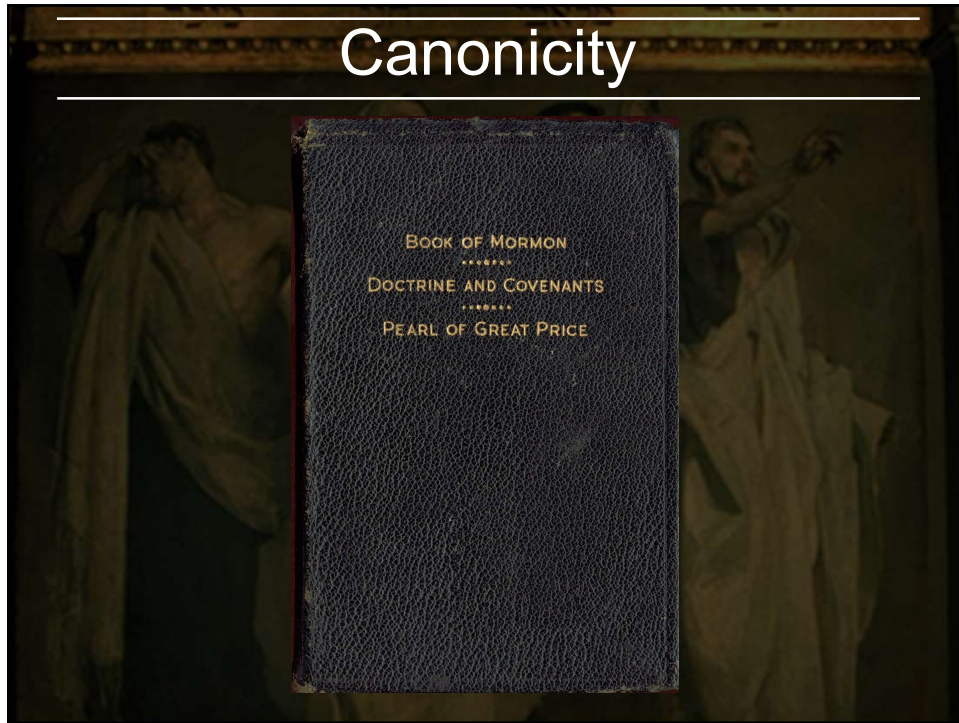
THE
BOOK
OF
MORMON

Another Testament
of Jesus Christ

DOCTRINE AND COVENANTS
PEARL OF GREAT PRICE



Canonicity



Canonicity

"The Bible is the Word of God, written by men. It is a basic Mormon teaching. But the Latter-day Saints recognize that errors have crept into this sacred work because of the manner in which the book has come to us. Moreover, they regard it as not being complete as a guide. Scores of different types of interpretations on basic doctrines, which have led to the creation of hundreds of different sects, bear witness to the inadequacy of the Bible. ... Supplementing the Bible, the Latter-day Saints have three other books. These with the Bible constitute the standard works of the Church. They are known as the *Book of Mormon*, the *Doctrine and Covenants*, and the *Pearl of Great Price*."

[Gordon B. Hinckley, *What of the Mormons?* (n.c.: The Church of Jesus Christ of Latter-day Saints, 1976), 10, 12.]

Canonicity

Additional Revelation according to the New Age Movement

“Three startling months preceded the actual writing, during which time Bill suggested that I write down the highly symbolic dreams and descriptions of the strange images that were coming to me. Although I had grown more accustomed to the unexpected by that time, I was still very surprised when I wrote, ‘This is a course in miracles...’ That was my introduction to the Voice. It made no sound, but seemed to be giving me a kind of rapid, inner dictation which I took down in a shorthand notebook.

A COURSE IN MIRACLES was first published in three volumes in June 1976.

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PREFACE
How It Came

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Canonicity

Additional Revelation
according to the Church of
Christ, Scientist (Mary Baker
Eddy)

Canonicity

"When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard. The first school of Christian Science Mind-healing was started by the author with only one student in Lynn, Massachusetts, about the year 1867. ... In the spirit of Christ's charity, — as one who "hopeth all things, endureth all things," and is joyful to bear consolation to the sorrowing and healing to the sick, — she commits these pages to the honest seekers for Truth." [Mary Baker Eddy, *Science and Health with Key to the Scriptures* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1906), xi, xii.]



Canonicity

Additional Revelation
according to the Holy Spirit
Association for the Unification
of World Christianity (the
Unification Church of Sun
Myung Moon)

Canonicity



"The Divine Principle contains the words of a new revelation given through the Reverend Sun Myung Moon, that clarify God's will and providence of salvation to the highest degree.

Reverend Moon did not gain his revelation in school while studying philosophy and theology. God directly revealed His will to him.

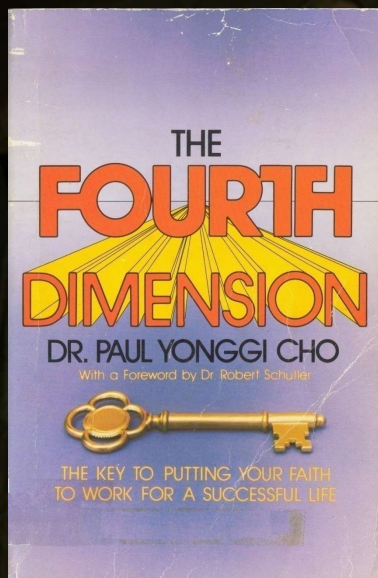
**DIVINE
PRINCIPLE**



Canonicity

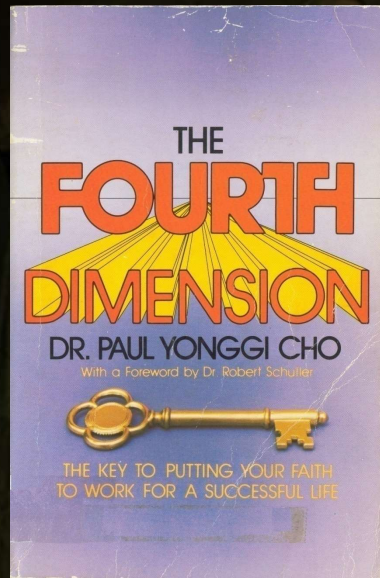
Additional Revelation
according to the
Word of Faith Movement

Canonicity



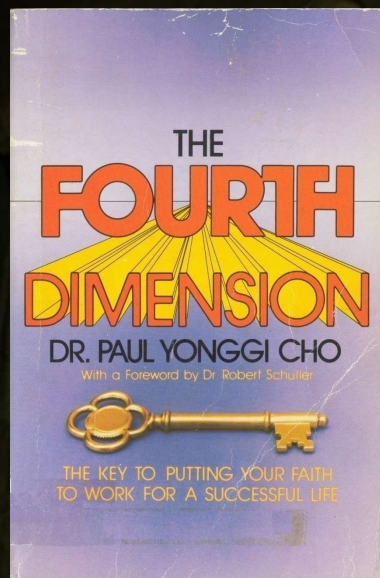
"I was quite troubled one day, for many of our Christians were not considering God's miracles to be of importance. They said, 'Oh, how can we believe in God as an absolutely divine being? How can we call the Jehovah God the unique creator in heavenly places? We see miracles in Buddhism, miracles in yoga, and miracles in Sokagakkai. We see many miracles in the Oriental religions. Why should we claim Jehovah God as the only

Canonicity



"But I knew that our God was the unique God, the only God, and the creator of the universe. So I made their questions a matter of prayer before God. I fasted and prayed, seeking the faith of the Lord, and His answers. Then a glorious revelation came to my heart, and I received a clear explanation. And from that time on I began to explain these things through my lectures in my church in Korea."

Canonicity



". . . After receiving this revelation [about the Fourth Dimension] from the Lord, I began to easily explain the happenings and miracles of other religions."

[Paul Yonggi [David] Cho, *The Fourth Dimension: The Key to Putting Your Faith to Work for a Successful Life* (Plainfield, NJ: Logos International, 1979), 37, 41.]

Canonicity

The Canon Is Closed

Jesus Christ is the zenith of God's revelation of Himself to mankind. After these writings no more Scripture can be written.

Hebrews 1:1-2 God, who at various times and in various ways spoke in time past to the fathers by the prophets, 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;

Conclusion

Conclusion: Christianity Is True

- I. The Bible is a basically reliable and trustworthy document of history.
- II. On the basis of this, we have sufficient evidence to believe that Jesus Christ is the Son of God.
- III. Jesus Christ teaches that the Bible is the Word of God.
- IV. Therefore, the Bible is the Word of God and Christianity is true.

