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BIBLE & THEOLOGY

Updating the Chicago Statement on Biblical Inerrancy: A Proposal

MARCH 15, 2022 — DEREK J. BROWN

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Should the Chicago Statement be Revised?

FROM EDITOR ON MAR 21, 2022

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Should the Chicago Statement on Biblical Inerrancy be Revised?

A Response to Dr. Derek Brown and TGC
by the editorial staff at DefendingInerrancy.com


March 20th, 2022

The Gospel Coalition (TGC) recently announced that they are "hosting a series about the need to revise and clarify arguments in light of new hermeneutical and

GET ANSWERS

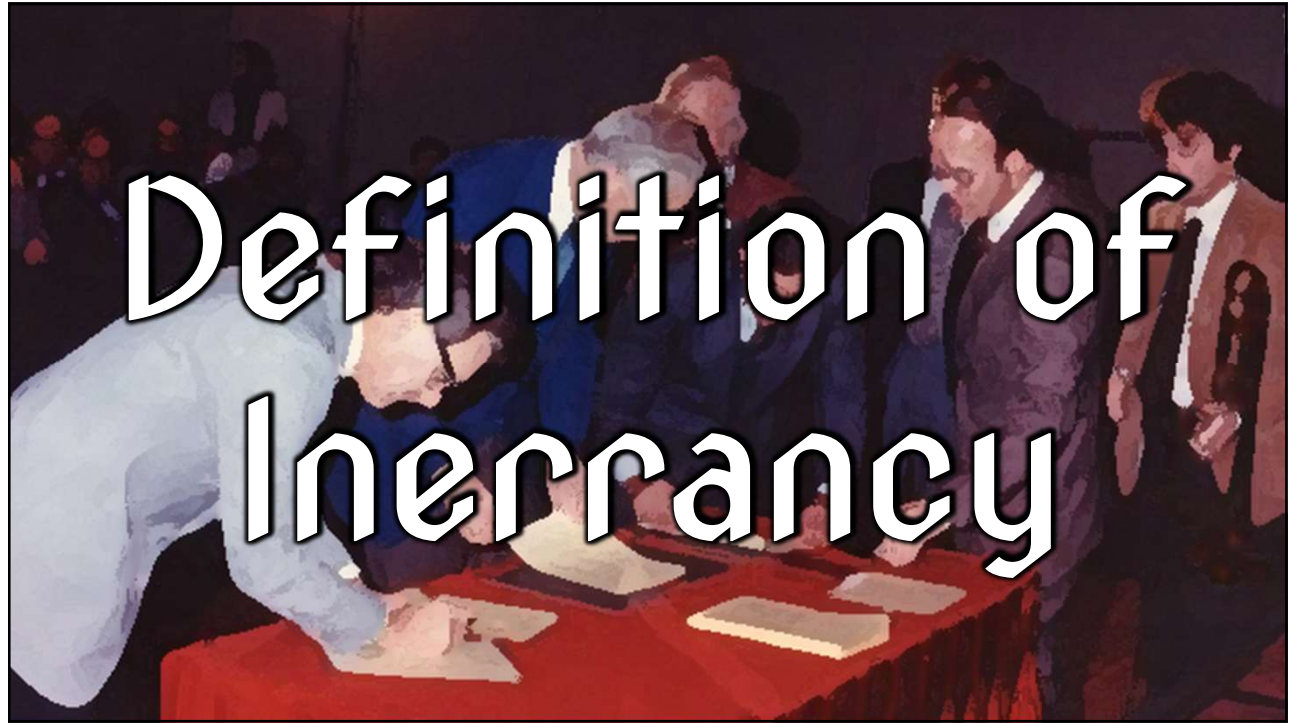
- Search
- Solutions to Bible "Errors"
- Proof Inerrancy is Historical
- How to Answer Critics

RECENTLY ADDED



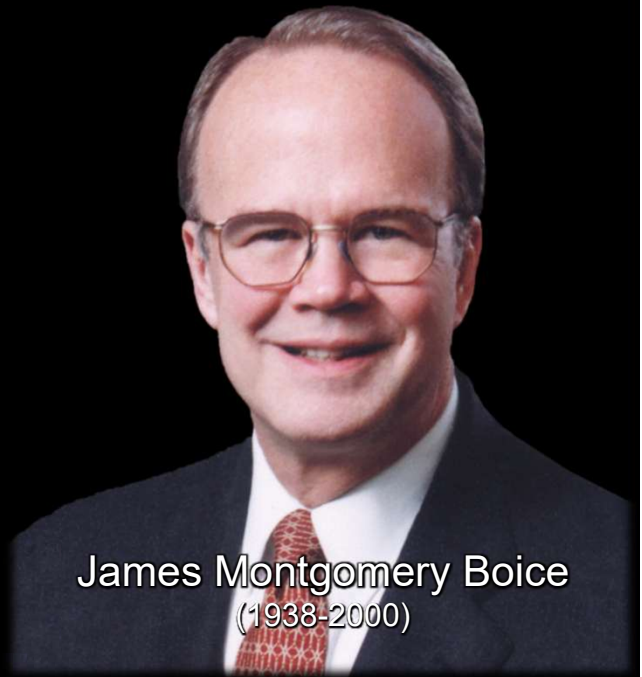
"If the CSBI is substantially changed, even in one of its propositions, it's no longer the CSBI. Even if the new entity has 90% continuity with the old entity, it's still radically different. Blurring the lines between the old CSBI and the new CSBI would be confusing at best."

[<https://defendinginerrancy.com/should-the-chicago-statement-be-revised/>, accessed 02/25/25]

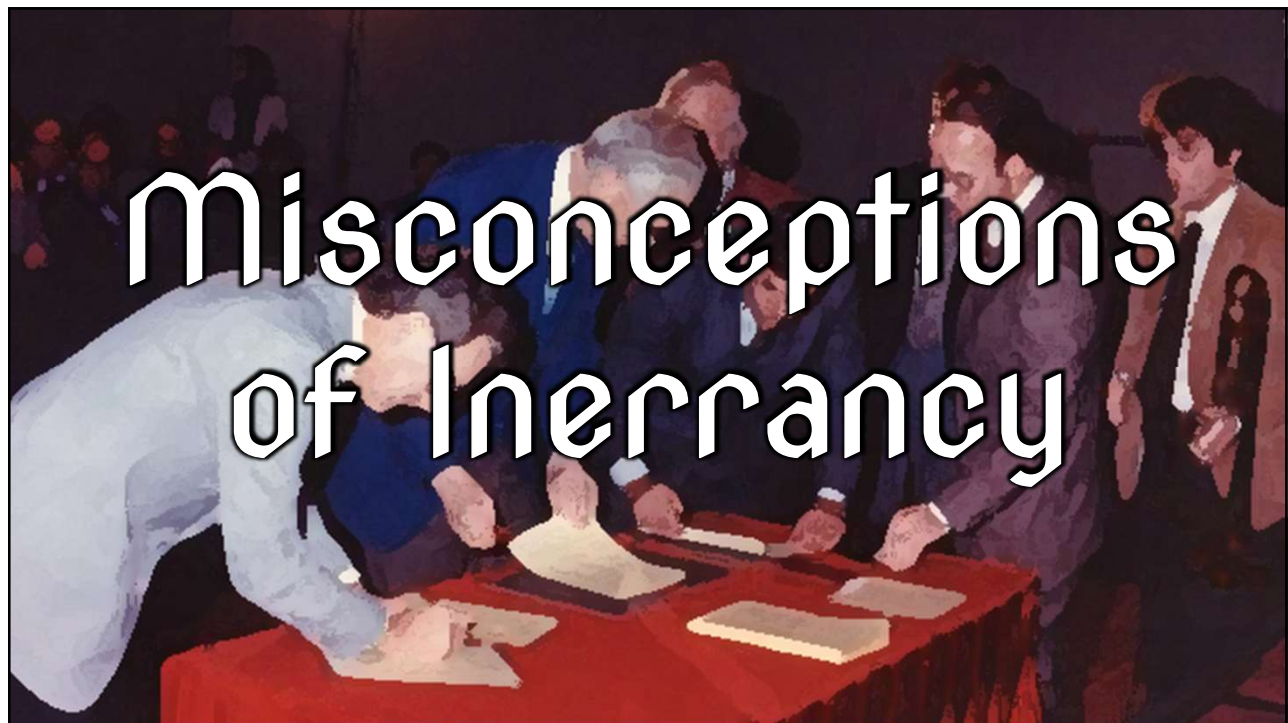
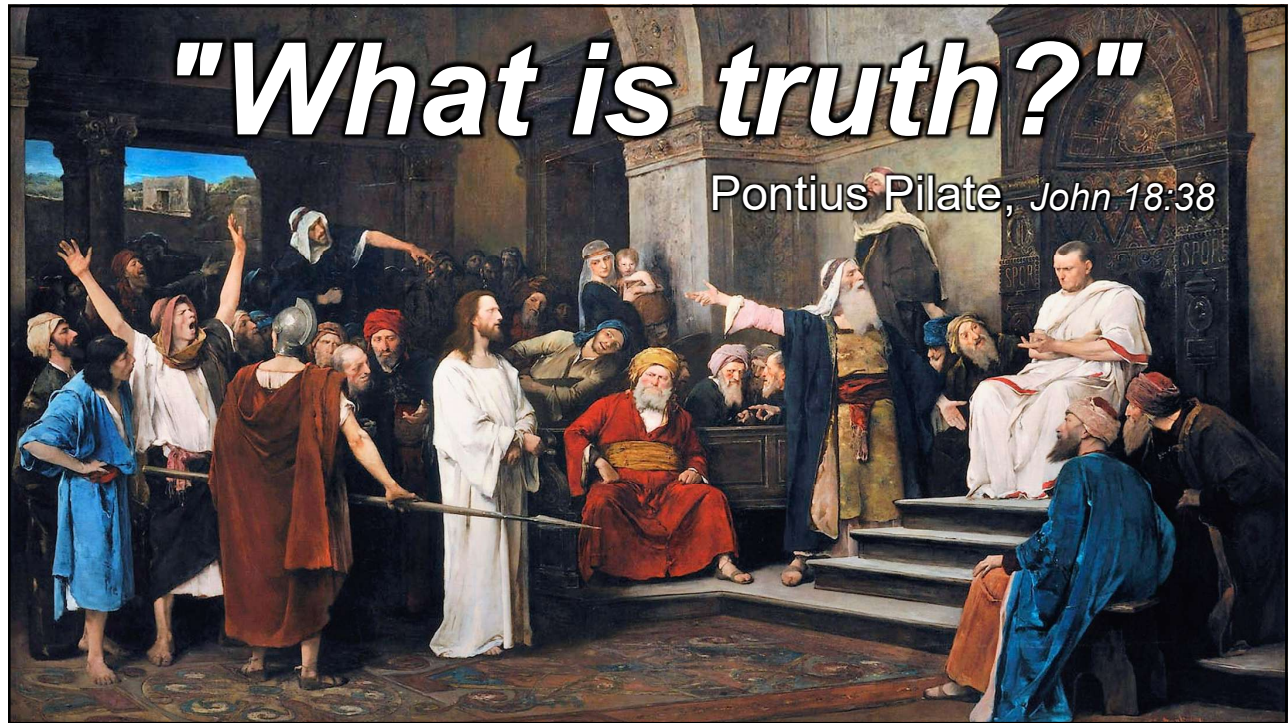


***"What
Scripture says,
God says—
through human
agents and
without **error**."***

[James Montgomery Boice, *Does Inerrancy Matter?* (Oakland: International Council on Biblical Inerrancy, 1979), 13]



James Montgomery Boice
(1938-2000)



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

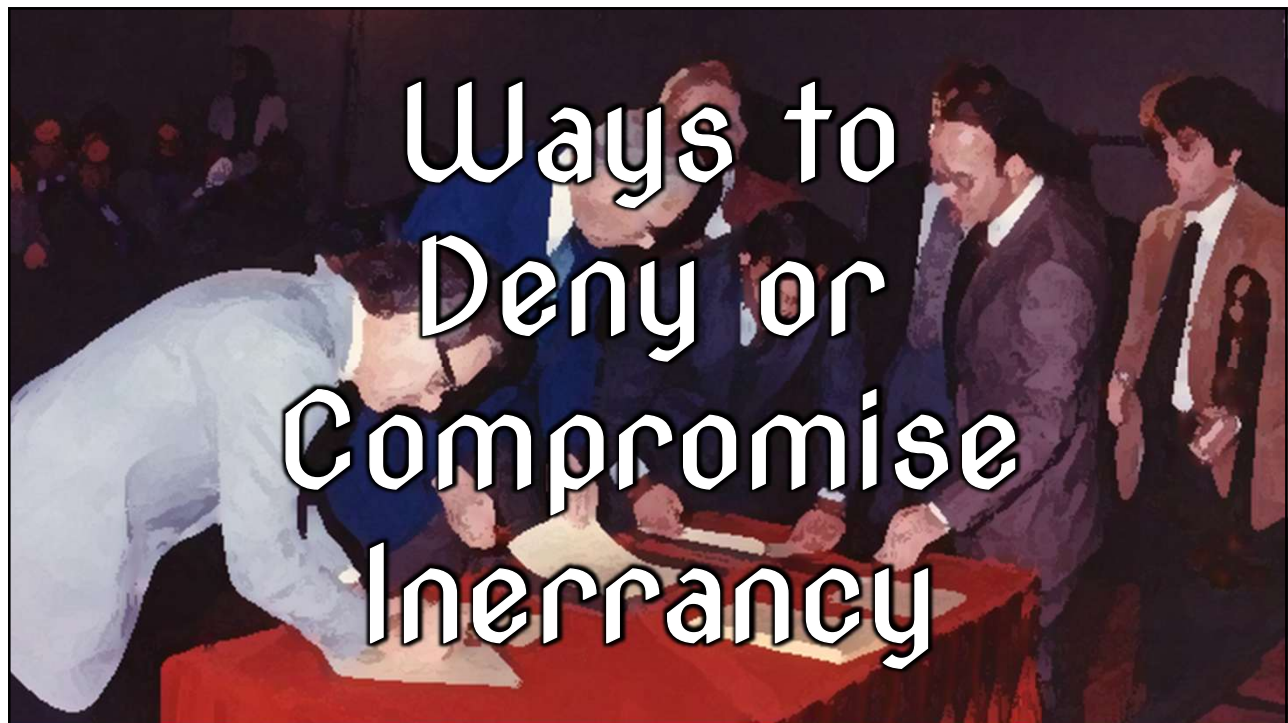
Adapted from James Montgomery Boice, *Does Inerrancy Matter?* (Oakland, CA: International Council on Biblical Inerrancy, 1979).



What Is the
"Chicago
Statement?"

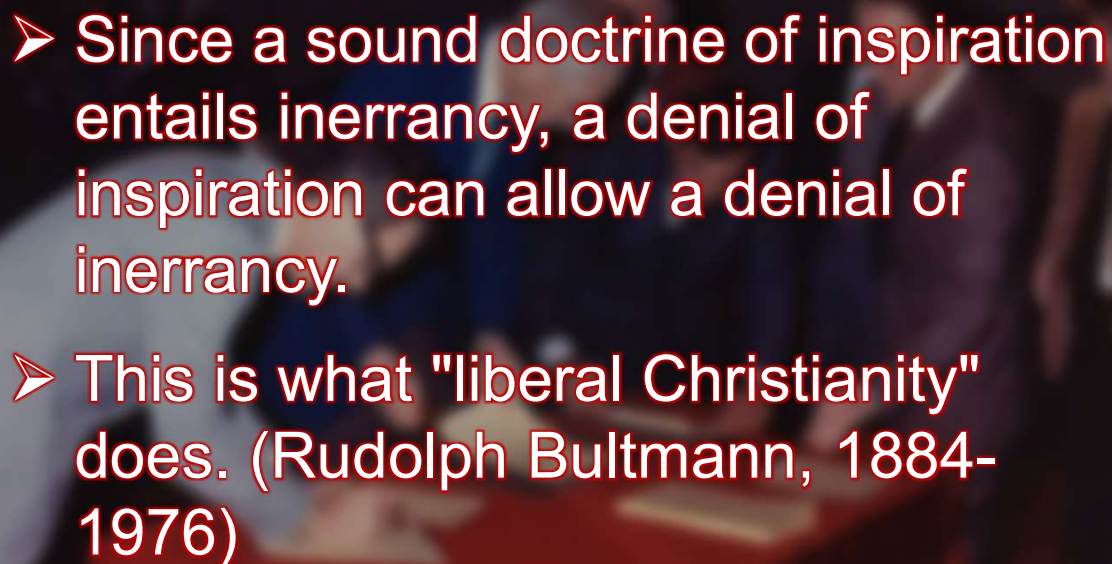
The "Chicago Statement" was a document forged by the International Council on Biblical Inerrancy (ICBI).

The statement is sometimes referred to by the initials CSBI (Chicago Statement on Biblical Inerrancy).



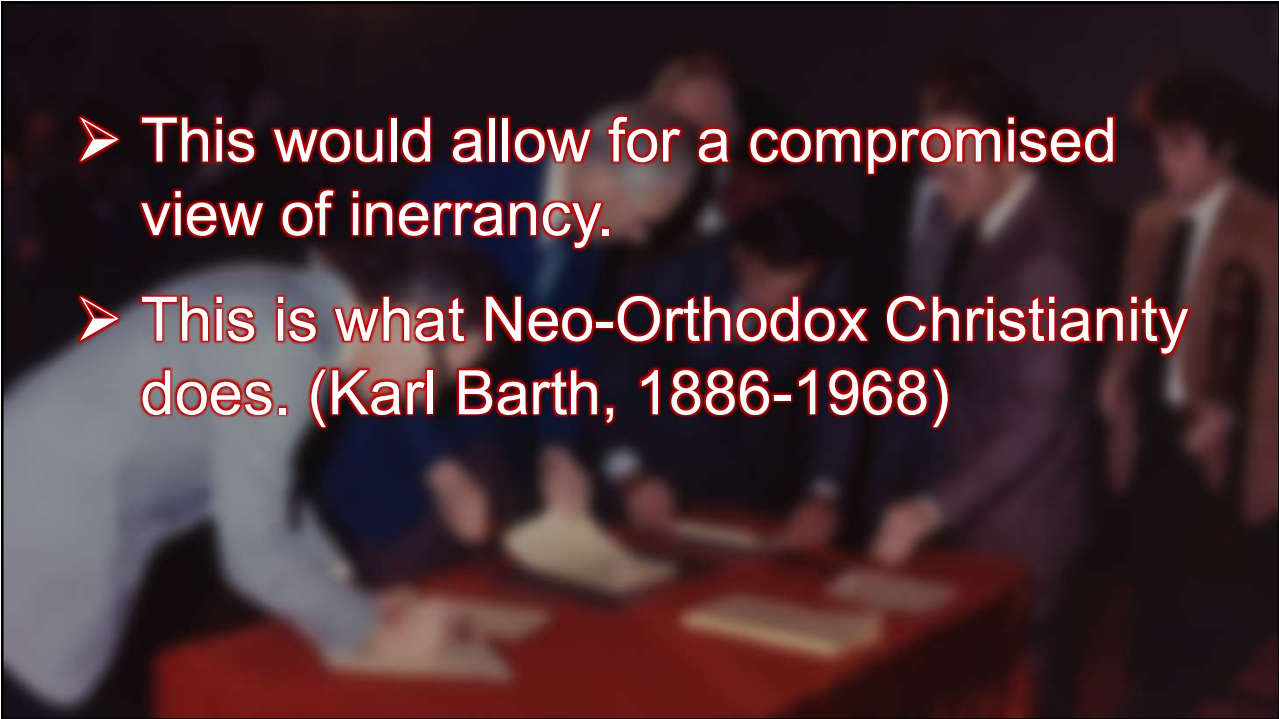


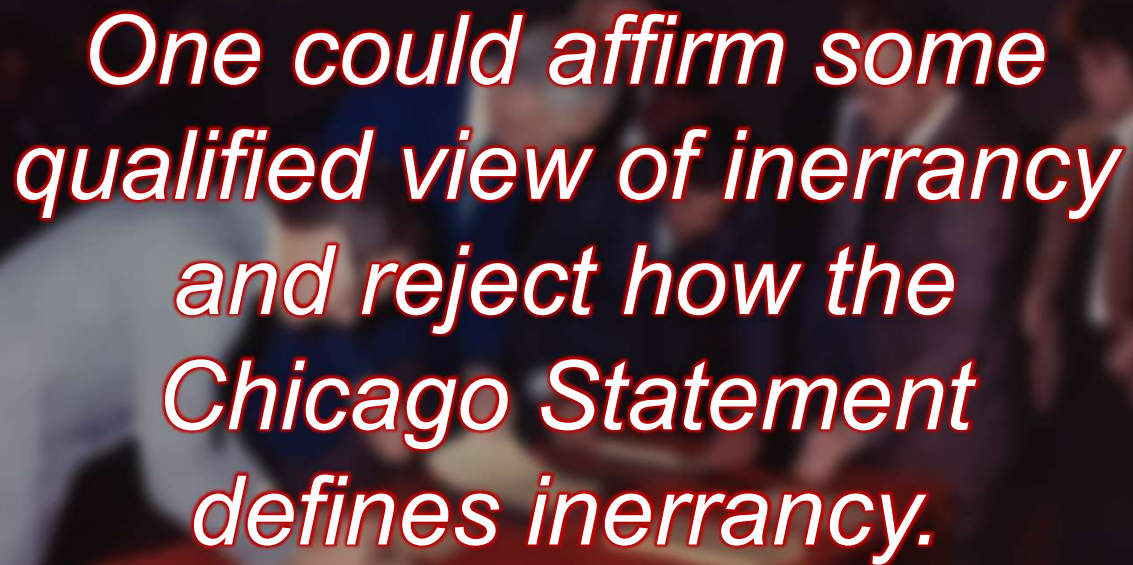
*One could deny
inspiration altogether.*

- 
- Since a sound doctrine of inspiration entails inerrancy, a denial of inspiration can allow a denial of inerrancy.
 - This is what "liberal Christianity" does. (Rudolph Bultmann, 1884-1976)

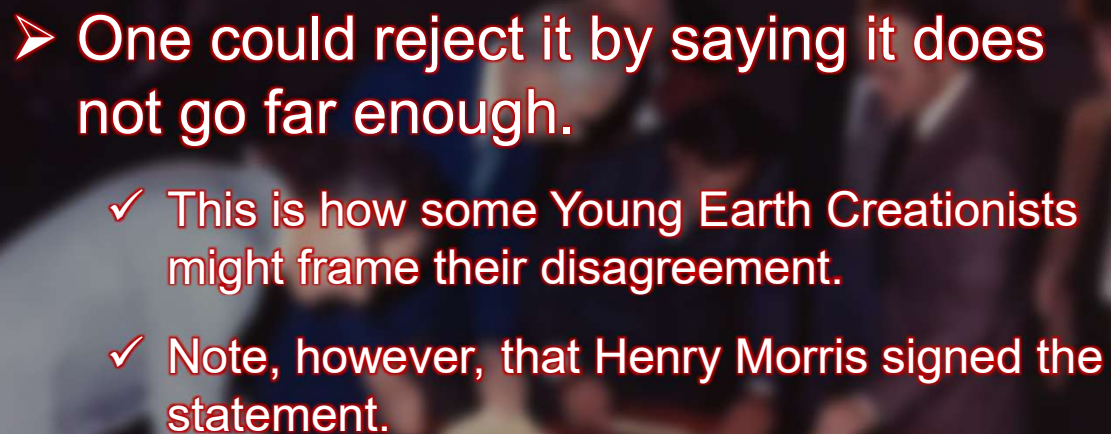


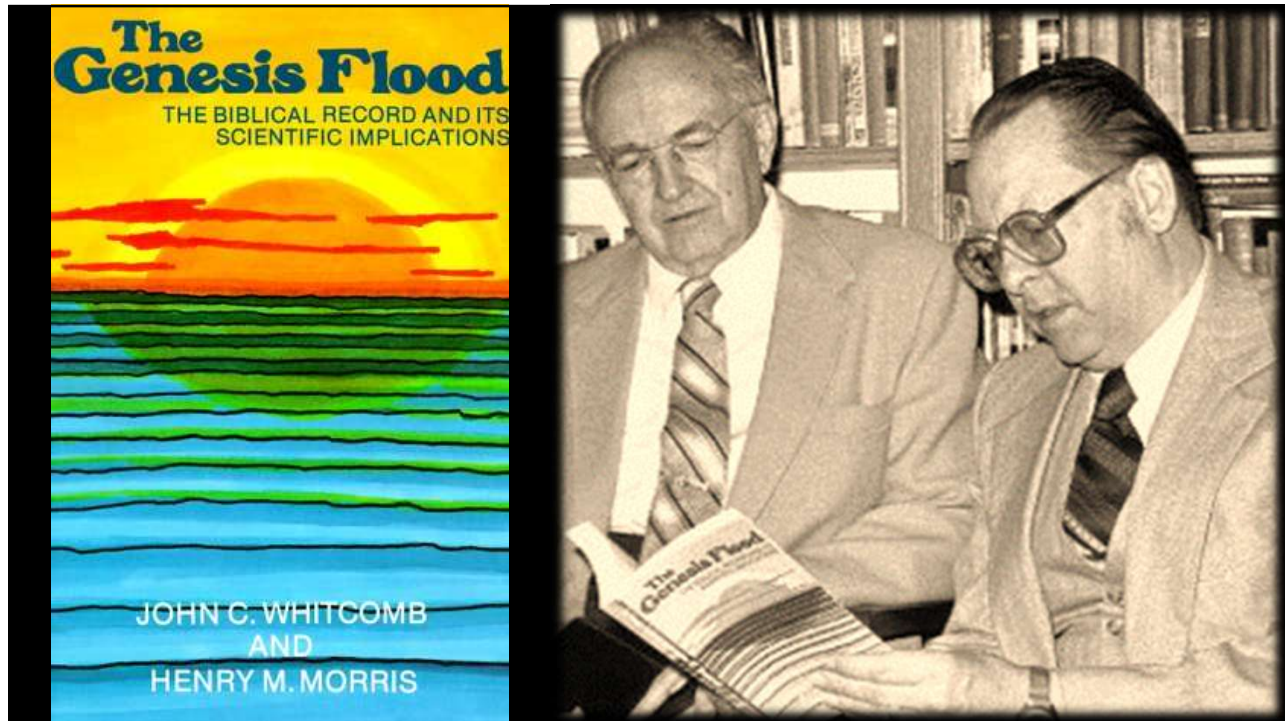
*One could have a
compromised view of
inspiration.*

- 
- This would allow for a compromised view of inerrancy.
 - This is what Neo-Orthodox Christianity does. (Karl Barth, 1886-1968)

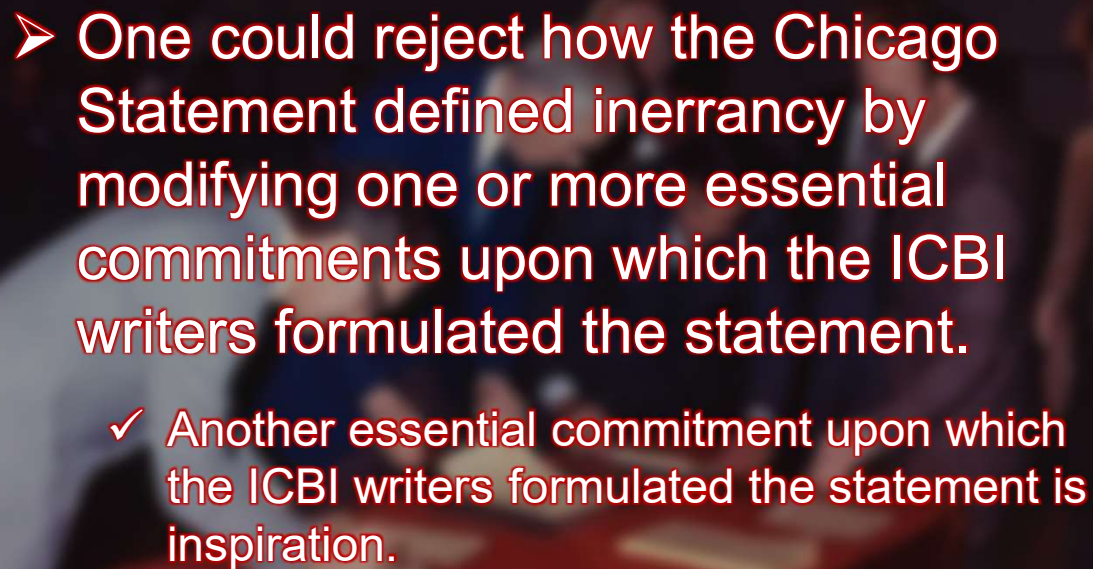


One could affirm some qualified view of inerrancy and reject how the Chicago Statement defines inerrancy.

- 
- One could reject it by saying it does not go far enough.
 - ✓ This is how some Young Earth Creationists might frame their disagreement.
 - ✓ Note, however, that Henry Morris signed the statement.

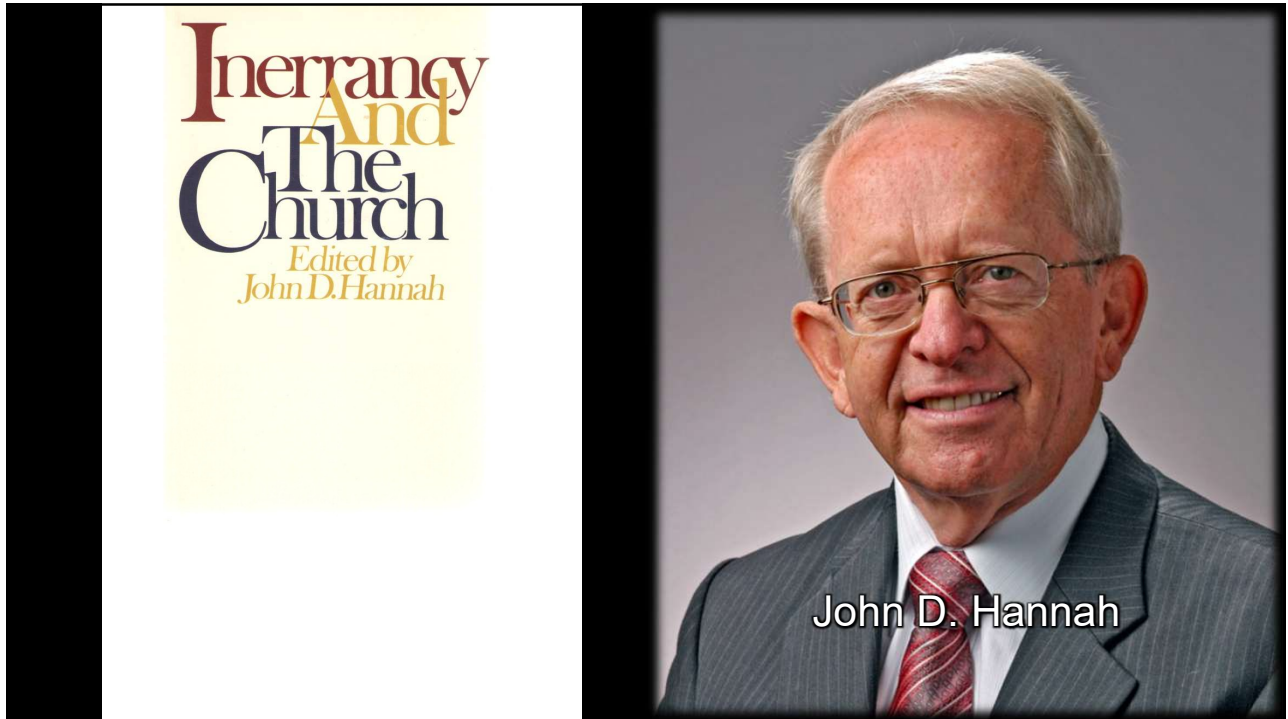


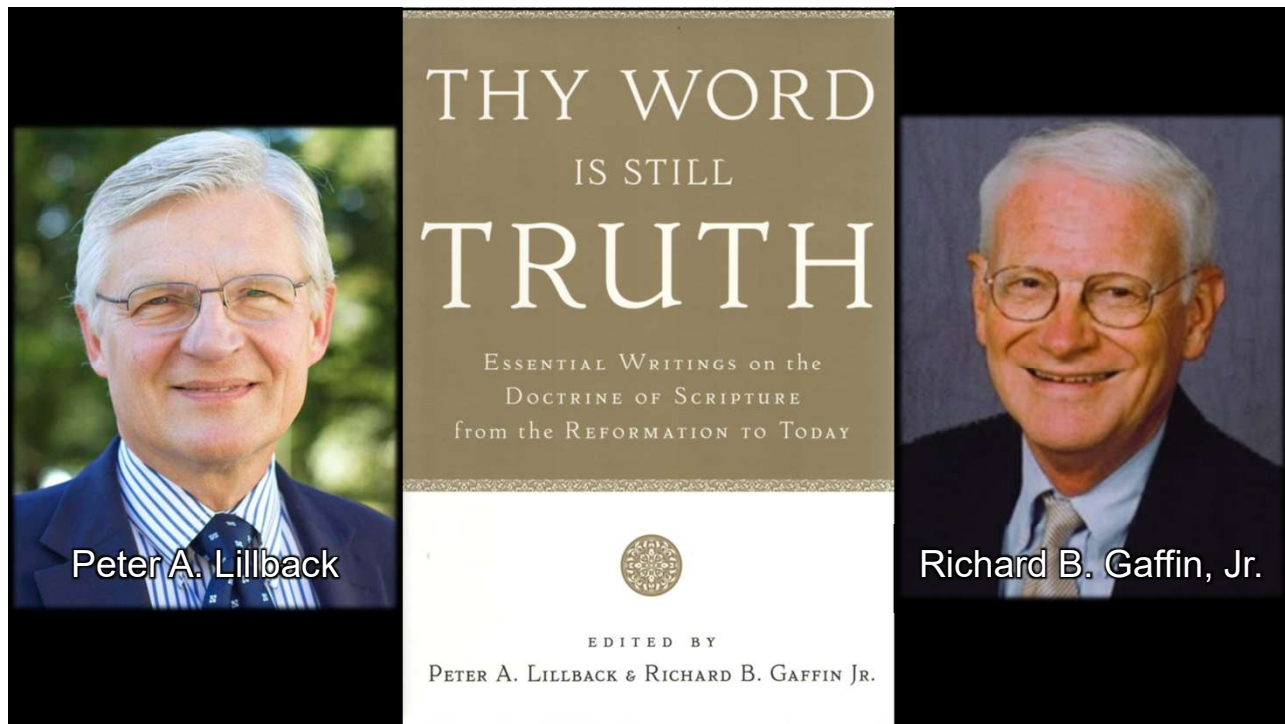
- One could reject how the Chicago Statement defined inerrancy by modifying one or more essential commitments upon which the ICBI writers formulated the statement.
 - ✓ One essential commitment upon which the ICBI writers formulated the statement is the concept of truth.

- 
- One could reject how the Chicago Statement defined inerrancy by modifying one or more essential commitments upon which the ICBI writers formulated the statement.
 - ✓ Another essential commitment upon which the ICBI writers formulated the statement is inspiration.



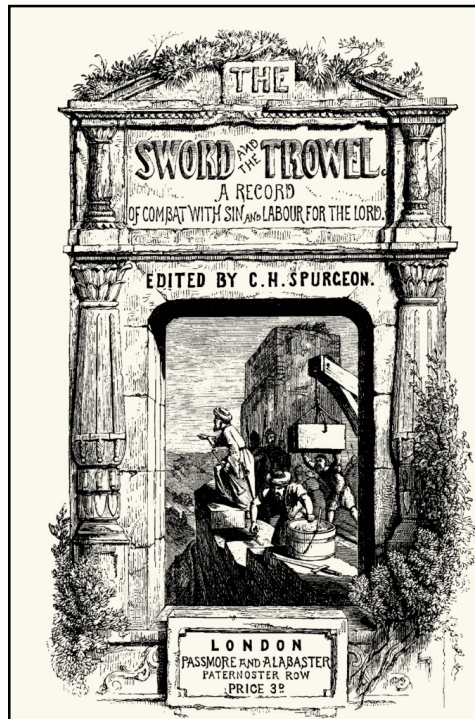
Attacks on Inerrancy: A Short Historical Reconnaissance



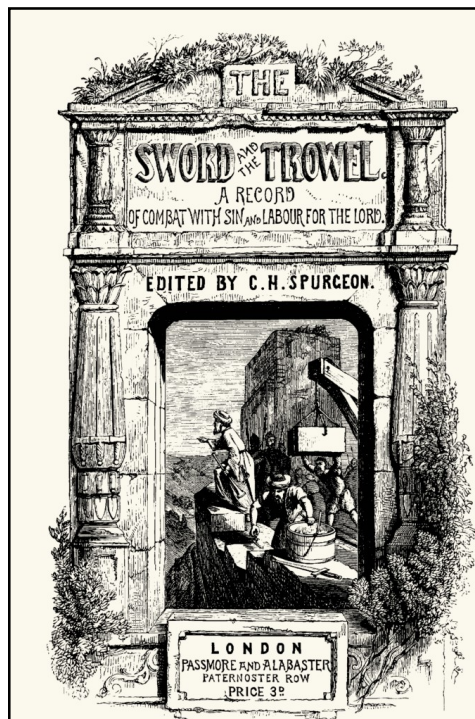


***Charles Haddon
Spurgeon and the
Downgrade
Controversy***





"If a mariner, having to traverse an unknown sea, does not put implicit confidence in his charts, and therefore does not consult them for guidance in steering the ship, he is, as anyone can see, every moment exposed to dangers of various kinds. Now, the Word of God — the Book written by holy men as they were moved by the Spirit of God — is the Christian's chart ..."

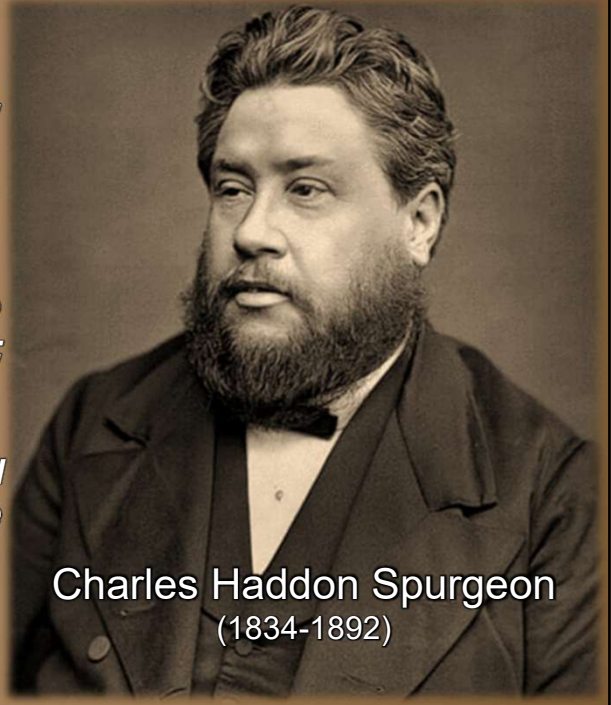


"The captain is supposed to be well instructed therein, and to be able, by consulting the charts, to steer the ship aright ... The first step astray is a want of adequate faith in the divine inspiration of the sacred Scriptures. ... Let a man question, or entertain low views of the inspiration and authority of the Bible, and he is without chart to guide him, and without anchor to hold him."

[Robert Shindler, *Sword and the Trowel*, "The Down Grade, Second Article," https://archive.spurgeon.org/s_and_t/dg02.php, accessed 02/25/25]

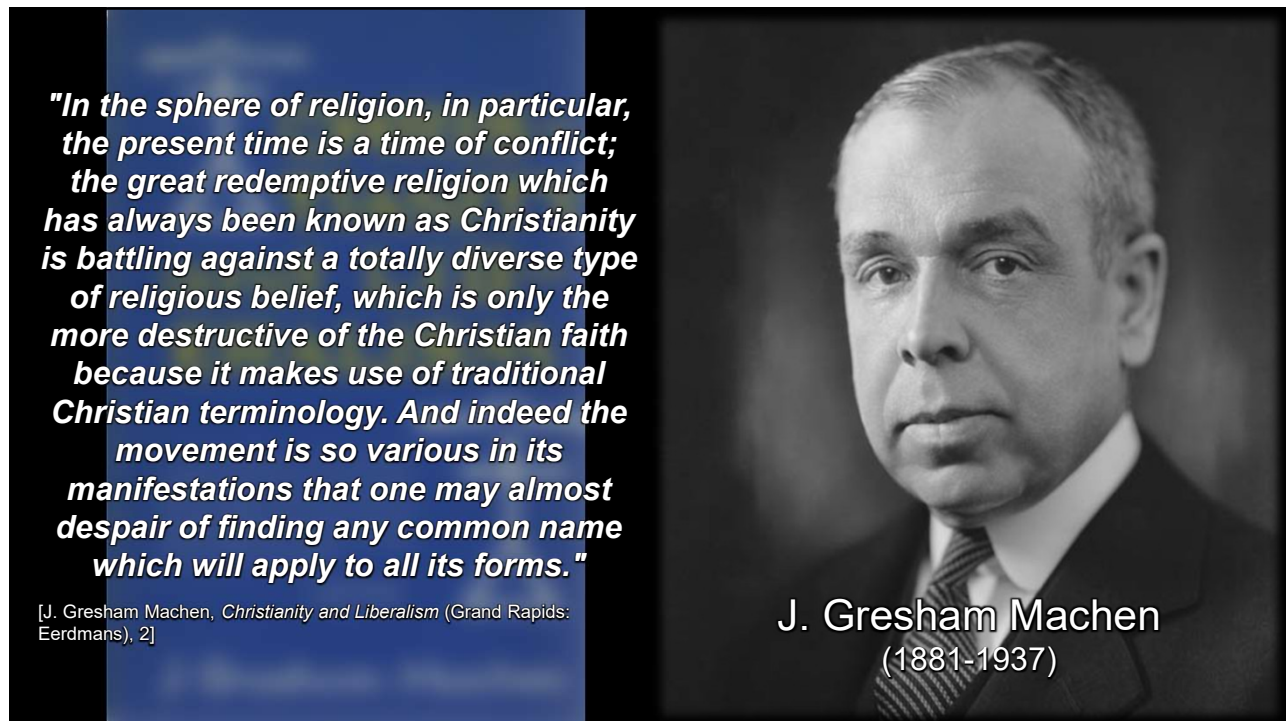
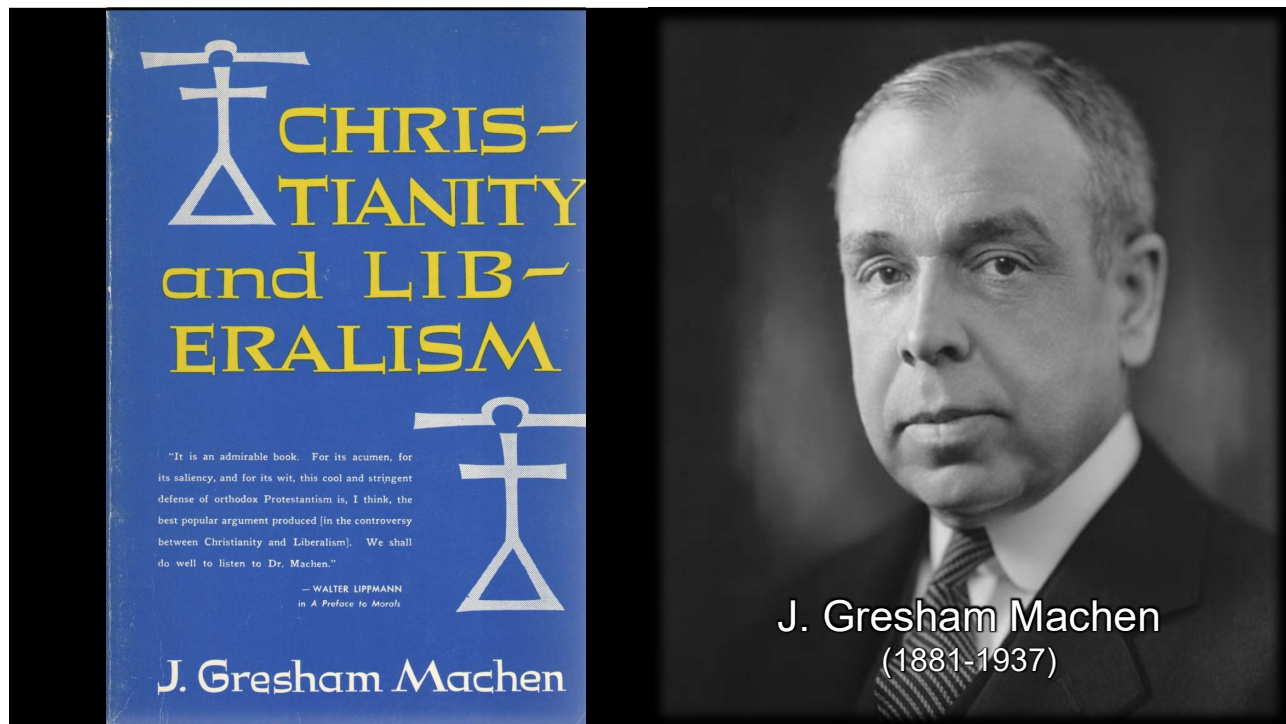
"Read those newspapers which represent the Broad School of Dissent, and ask yourself, How much farther could they go? What doctrine remains to be abandoned? What other truth to be the object of contempt? A new religion has been initiated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for gospel preaching."

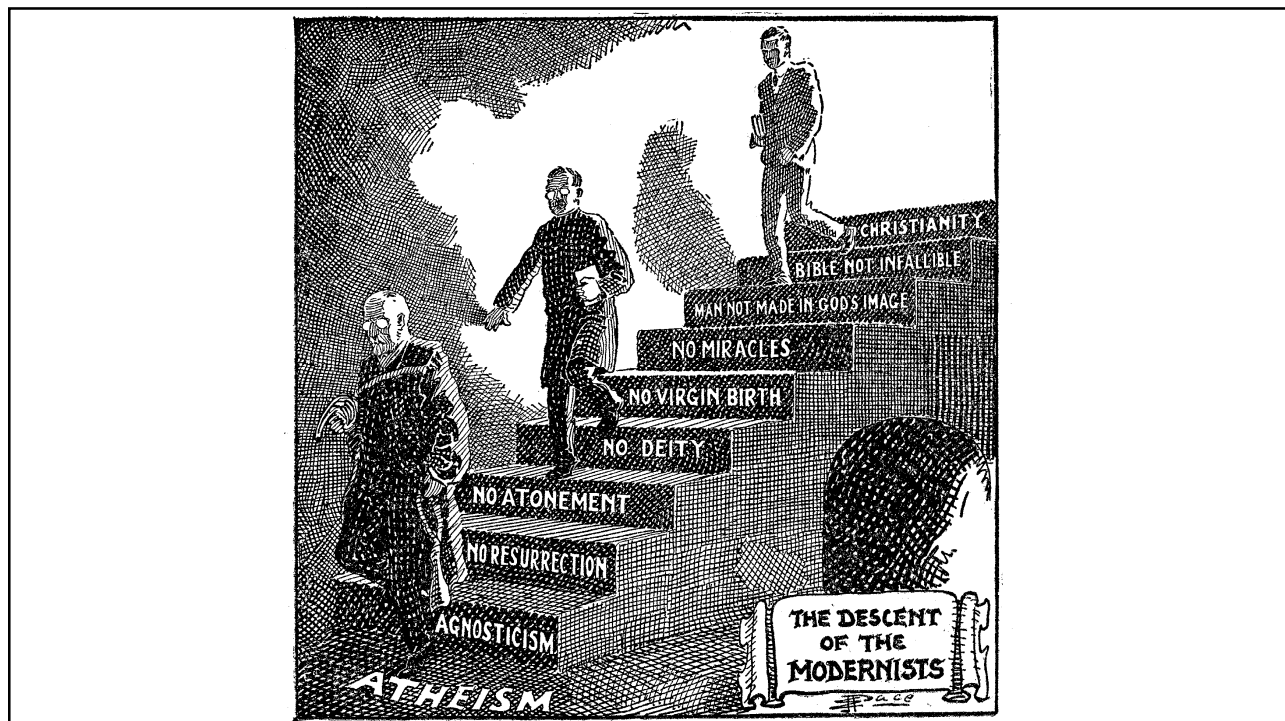
[Charles Spurgeon, *Sword and the Trowel*, "Another Word Concerning the Down Grade," https://archive.spurgeon.org/s_and_t/dg03.php, accessed 02/25/25]



Charles Haddon Spurgeon
(1834-1892)

J. Gresham Machen and the Modernist Controversy

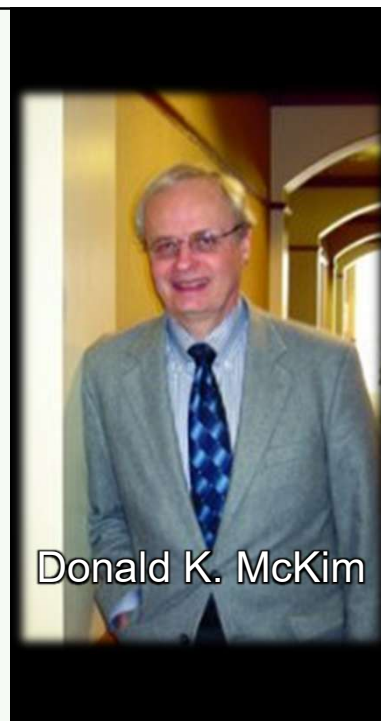
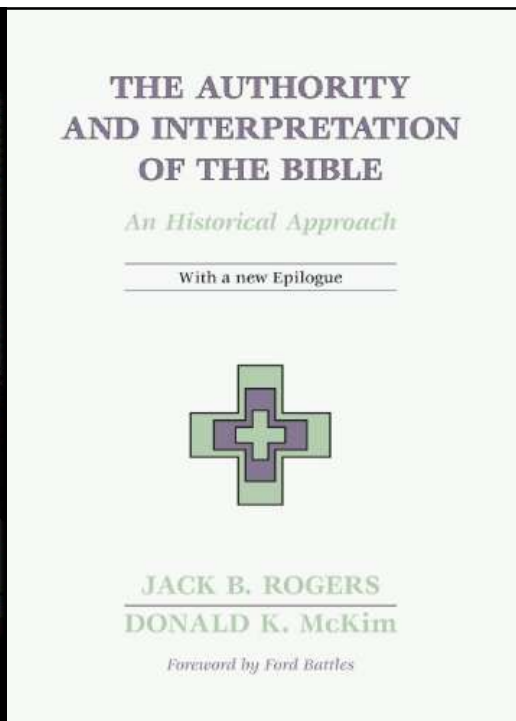




The Rogers / McKim Controversy



Jack B. Rogers
(1934-2016)



Donald K. McKim



Norman L. Geisler
(1932-2019)

*In the '70s, Norman Geisler identified the main problem with Rogers and McKim, et al. was **the nature of truth**. (They considered themselves evangelicals and yet claimed that the Bible contained errors.)*



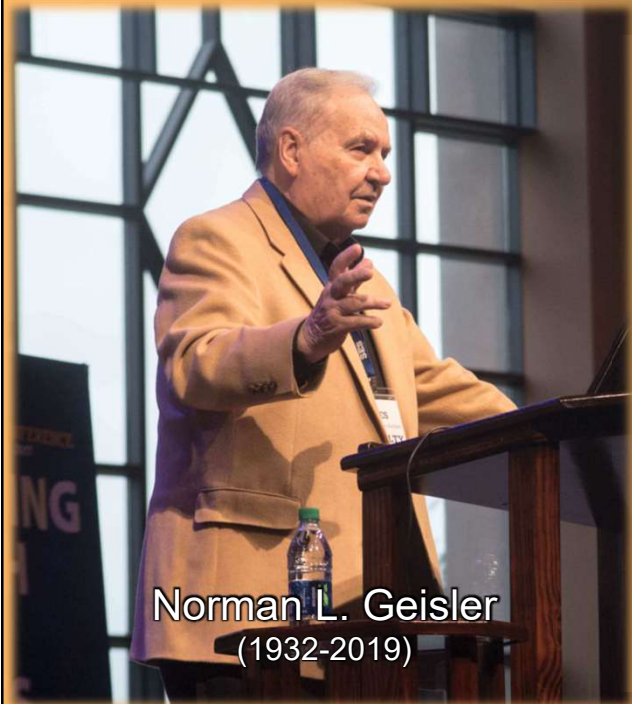
Norman L. Geisler
(1932-2019)

The Concept of Truth in the Inerrancy Debate

Norman L. Geisler

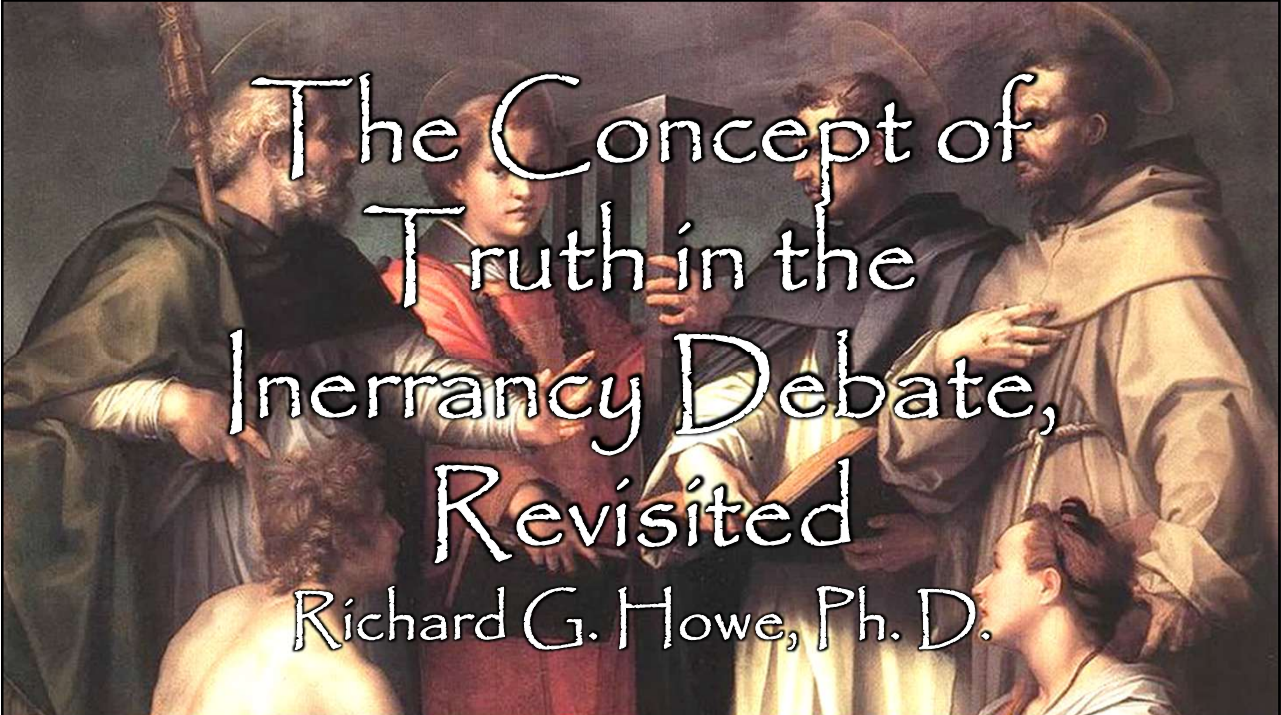
How is it that evangelicals on both sides of the inerrancy debate can claim the Bible is wholly true and yet one side believes that there can be minor mistakes of history or science affirmed by the biblical authors,¹ while the other side denies that there are any mistakes whatsoever? Some even claim to believe in inerrancy to the point that every word of the Bible is true,² and yet they hold that Jesus' statement that the mustard seed is the "smallest of all seeds" is scientifically incorrect.³ Some claim that the Bible is "the only infallible rule of faith and practice"⁴ but hold that Paul was wrong when he affirmed that the husband is the "head" of the wife.⁵ One errantist put it bluntly when he wrote, "We can speak of the Bible as being inspired from cover to cover, human mistakes and all."⁶

Is this duplicity? Are those who believe the Bible contains

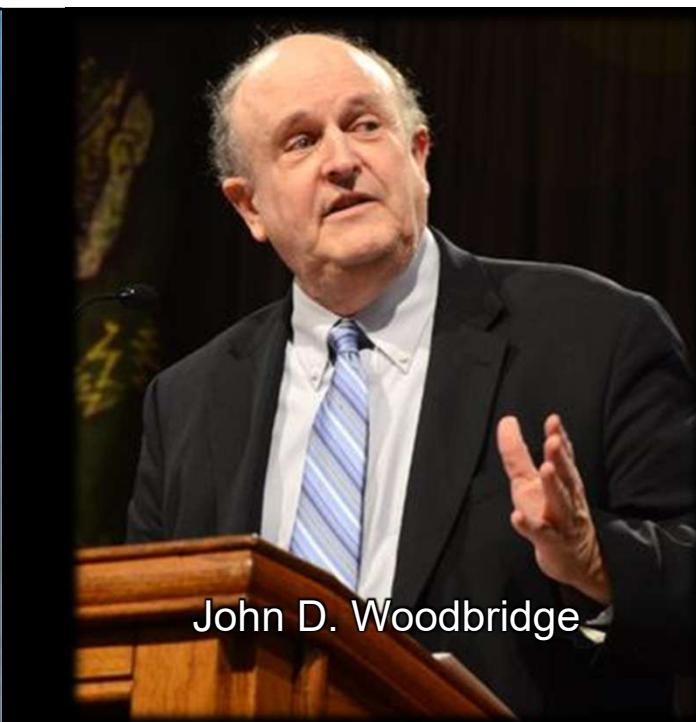
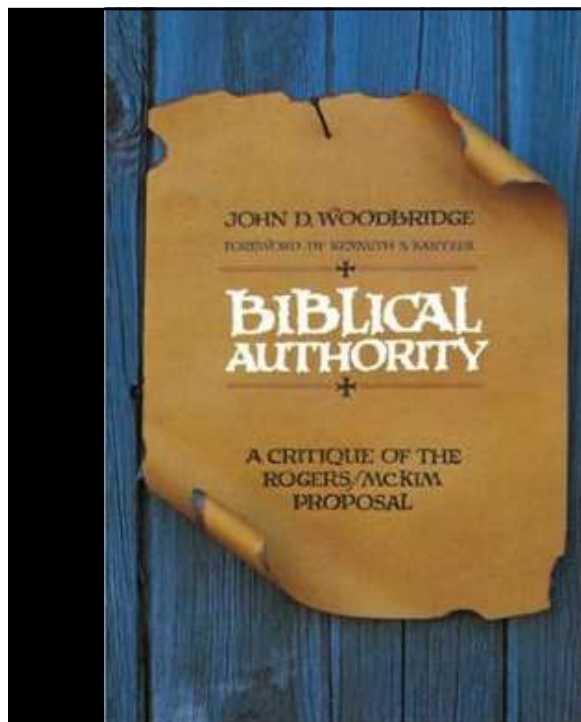


Norman L. Geisler
(1932-2019)

*In this seminal article, Geisler contrasts a prominent concept of truth held by Rogers and McKim (and others) with the **correspondence theory of truth.***



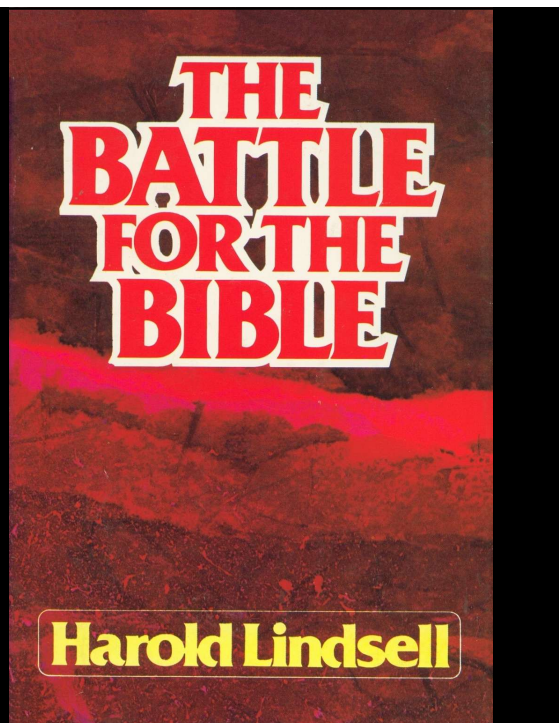
The Concept of Truth in the Inerrancy Debate, Revisited
Richard G. Howe, Ph. D.

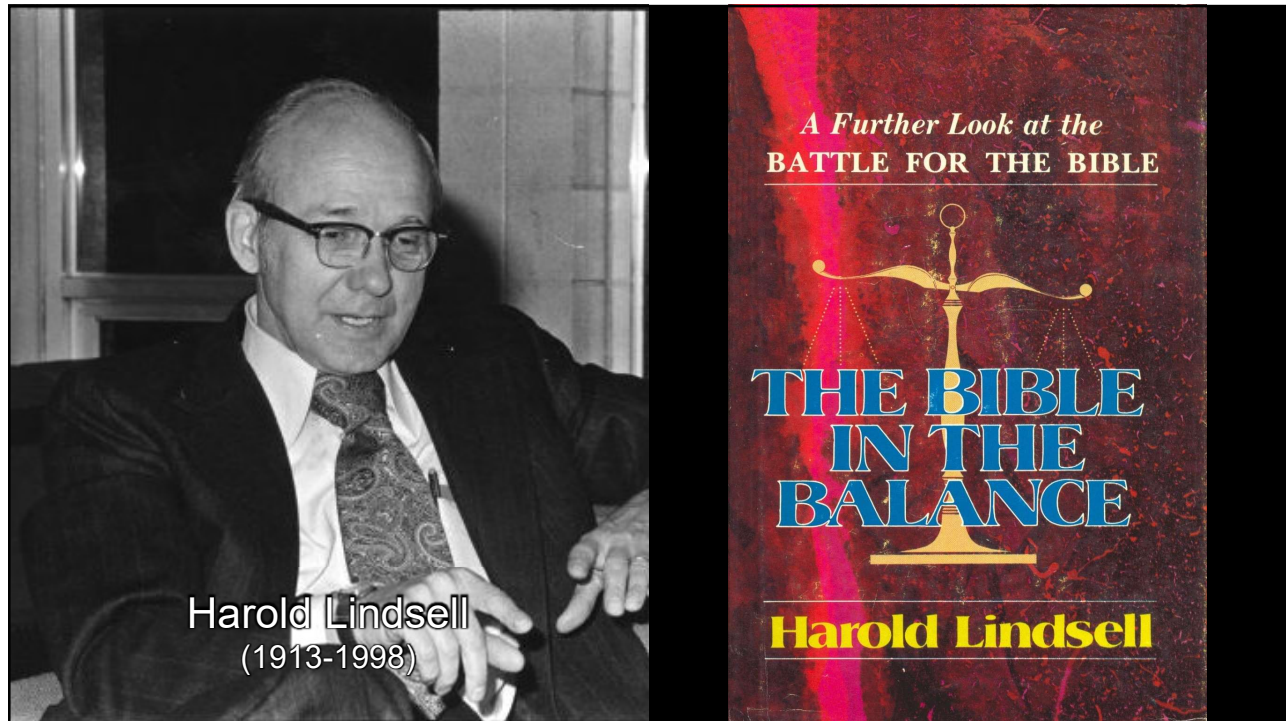


John D. Woodbridge

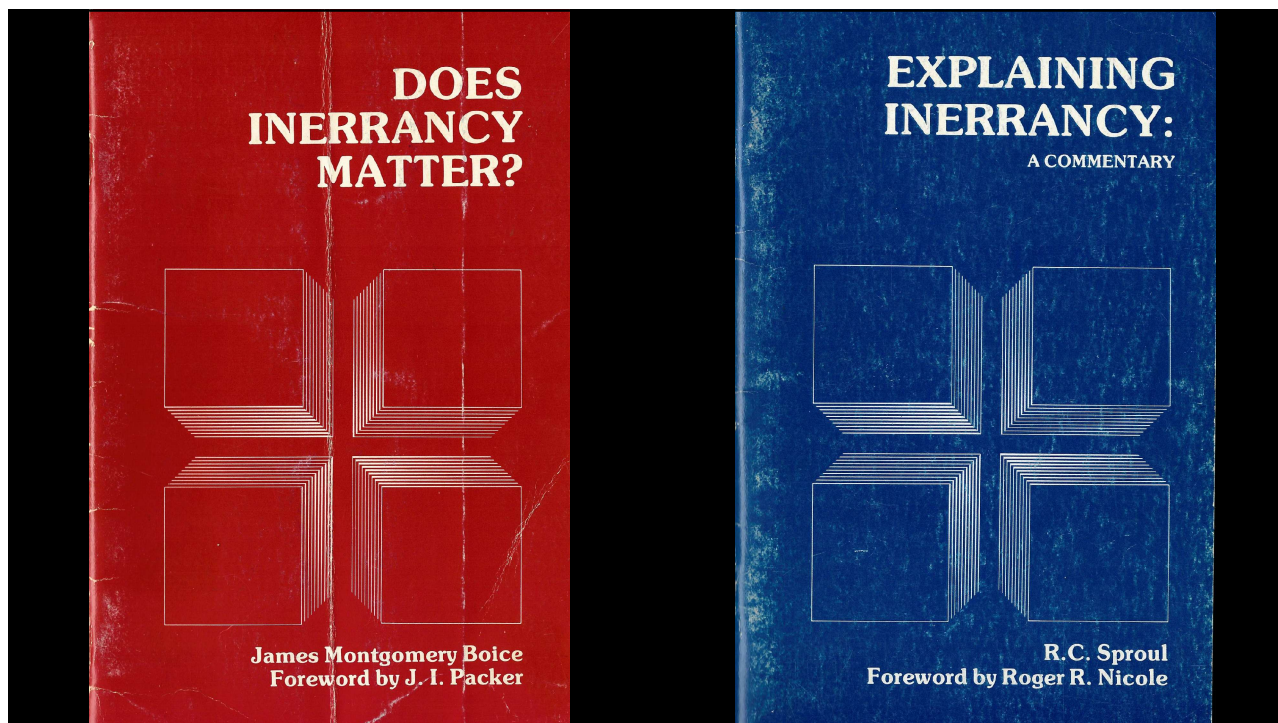
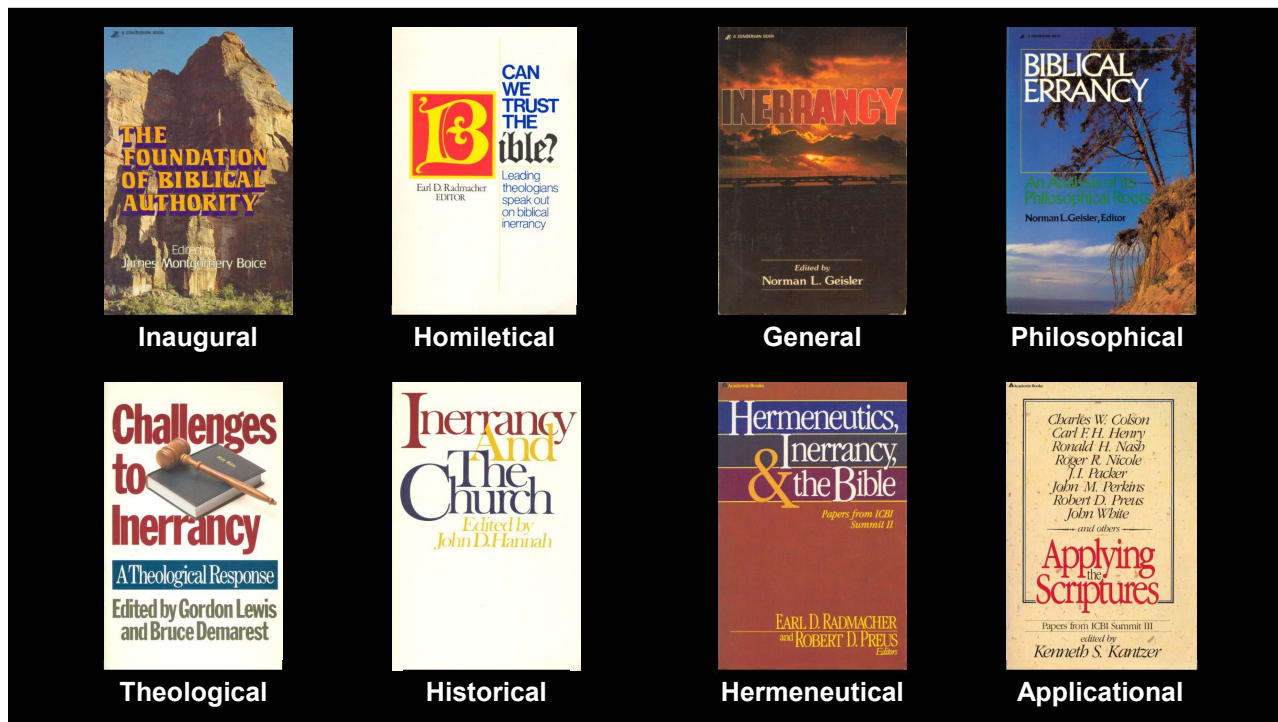


Harold Lindsell
(1913-1998)

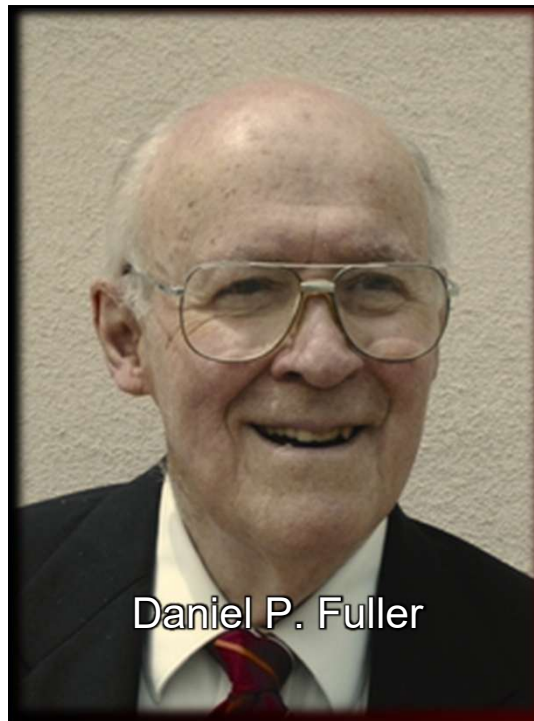




***Works published by
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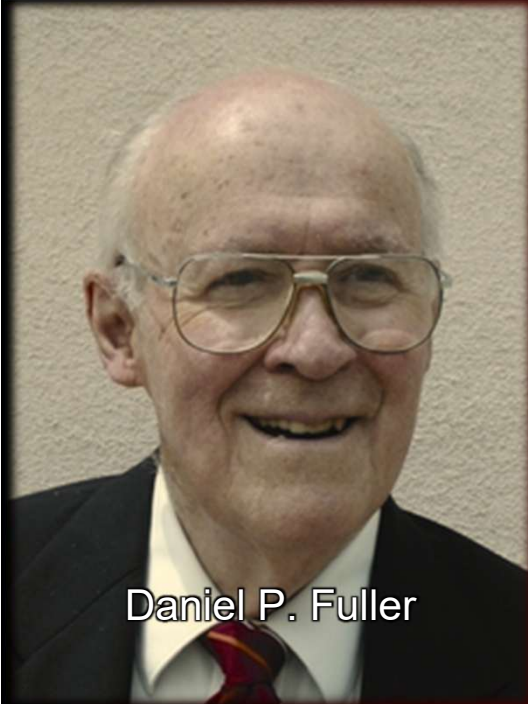


***Recent Evangelical
Controversies:
Compromised Theories of Truth
∞ Intentional Theory ∞***



Daniel P. Fuller

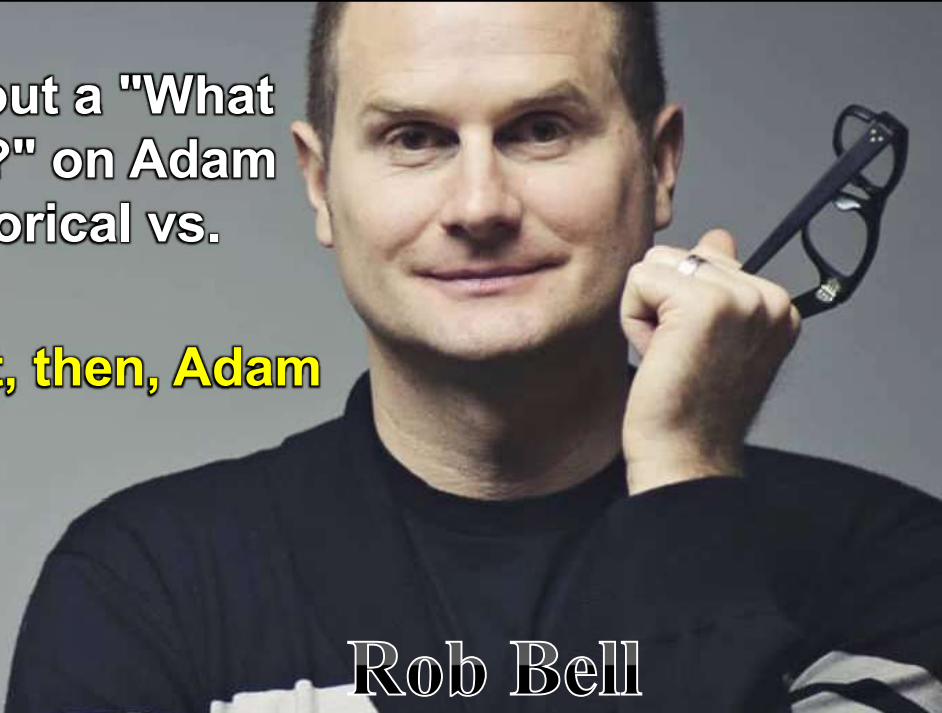
***"Although the mustard seed
(see Matt. 13:32) is not the
smallest of all seeds, yet
Jesus referred to it as such
because . . .***



Daniel P. Fuller

"to have gone contrary to their mind on what was the smallest seed would have so diverted their attention from the knowledge that would bring salvation to their souls that they might well have failed to hear these all-important revelational truths."

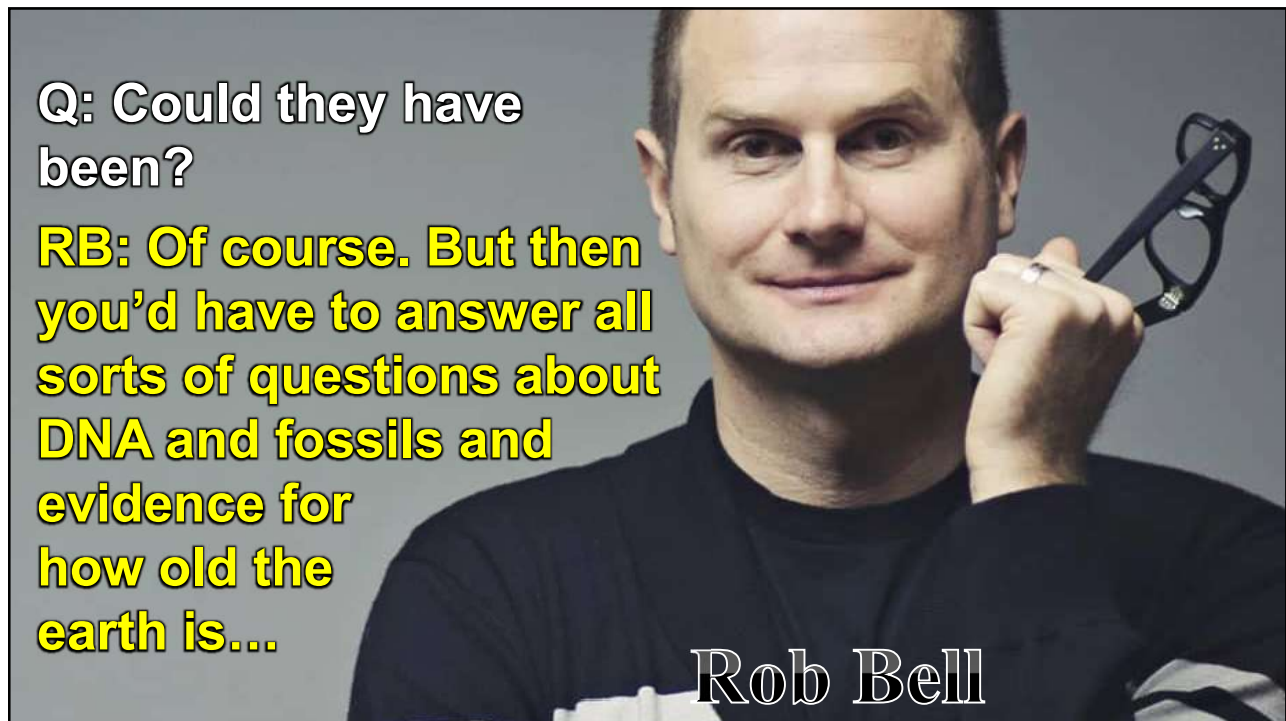
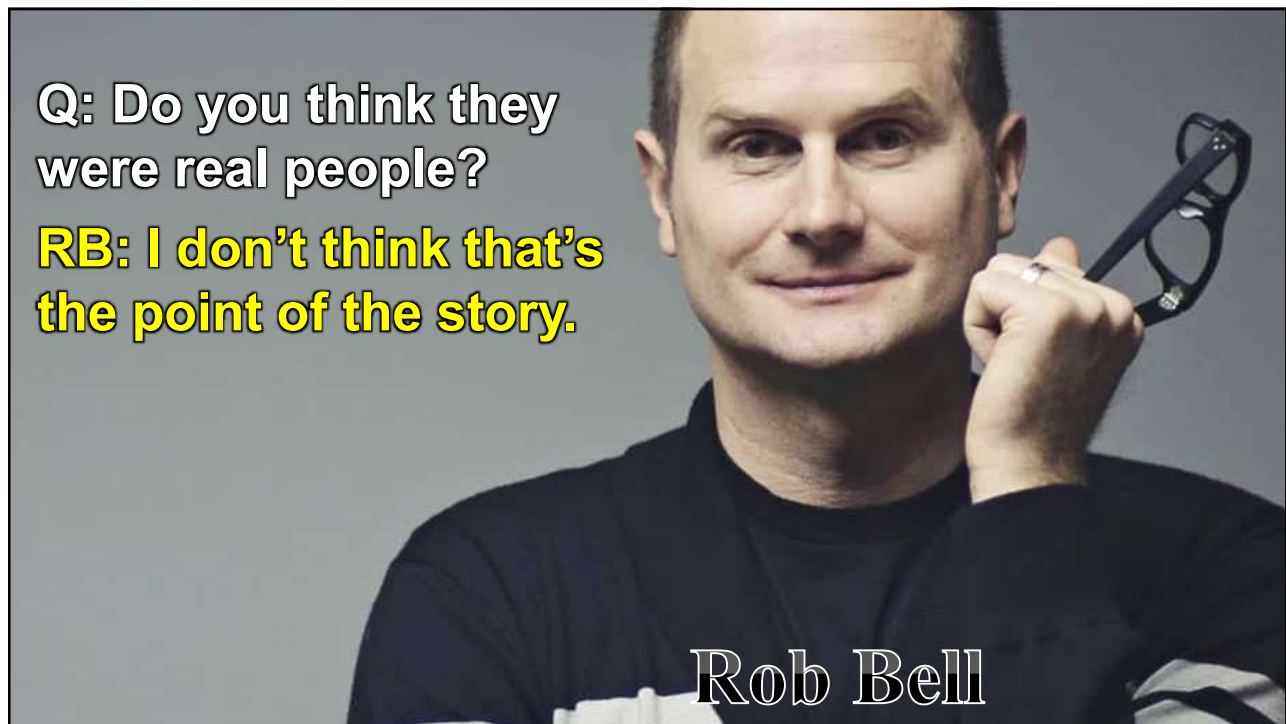
Daniel P. Fuller, "Benjamin B. Warfield's View of Faith and History," *Bulletin of the Evangelical Theological Society* 11 (Spring 1968): 81-82, quoted in Norman L. Geisler, "The Concept of Truth in the Inerrancy Debate," *Bibliotheca Sacra* (October-December 1980): 336-337.



Q: What about a "What is the Bible?" on Adam & Eve—historical vs. fictional?

RB: All right, then, Adam and Eve.

Rob Bell



Q: Does anybody actually know for sure whether or not they were actual, real people?

RB: No.

Rob Bell

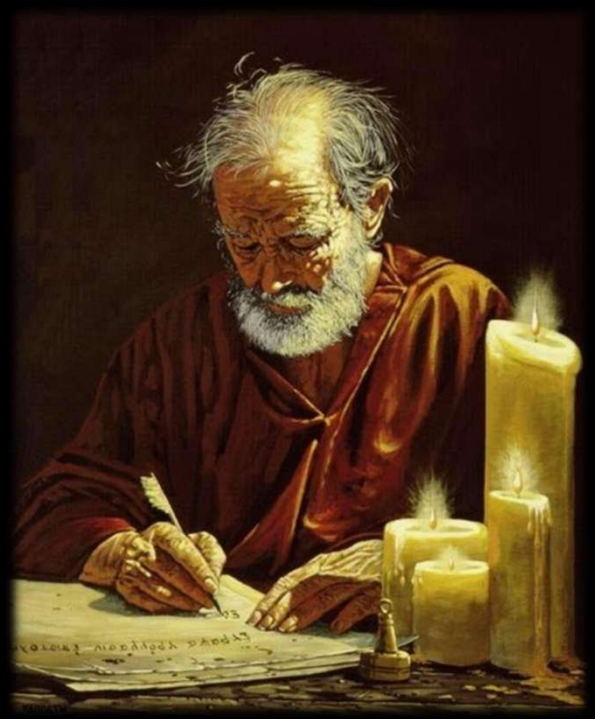
"Now Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli, ... {38} the son of Enosh, the son of Seth, the son of Adam, the son of God."

Luke 3:23, 38



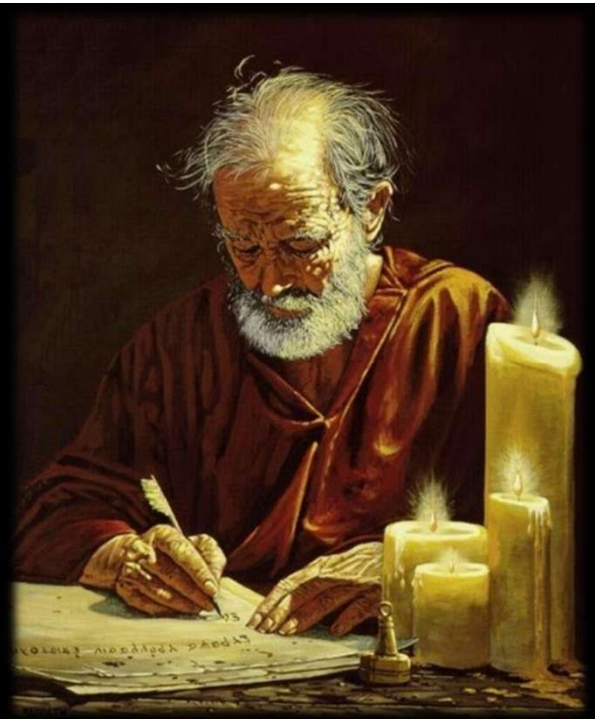
"Nevertheless death reigned **from Adam to Moses**, even over those who had not sinned according to the likeness of the transgression of **Adam**, who is a type of Him who was to come."

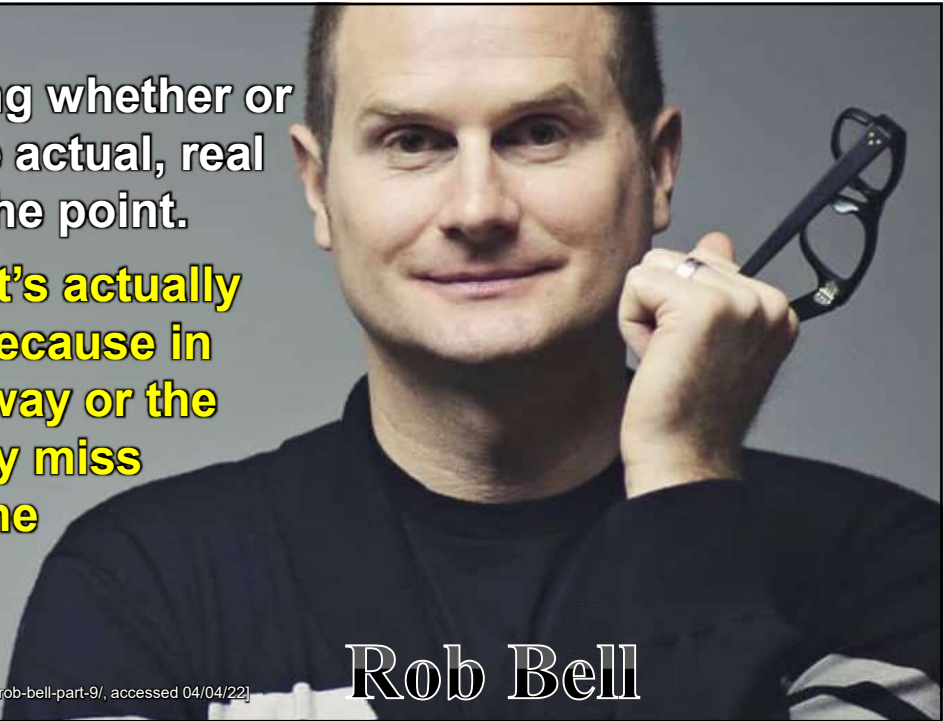
Romans 5:14



"For **Adam** was formed first, then Eve."

1Timothy 2:13



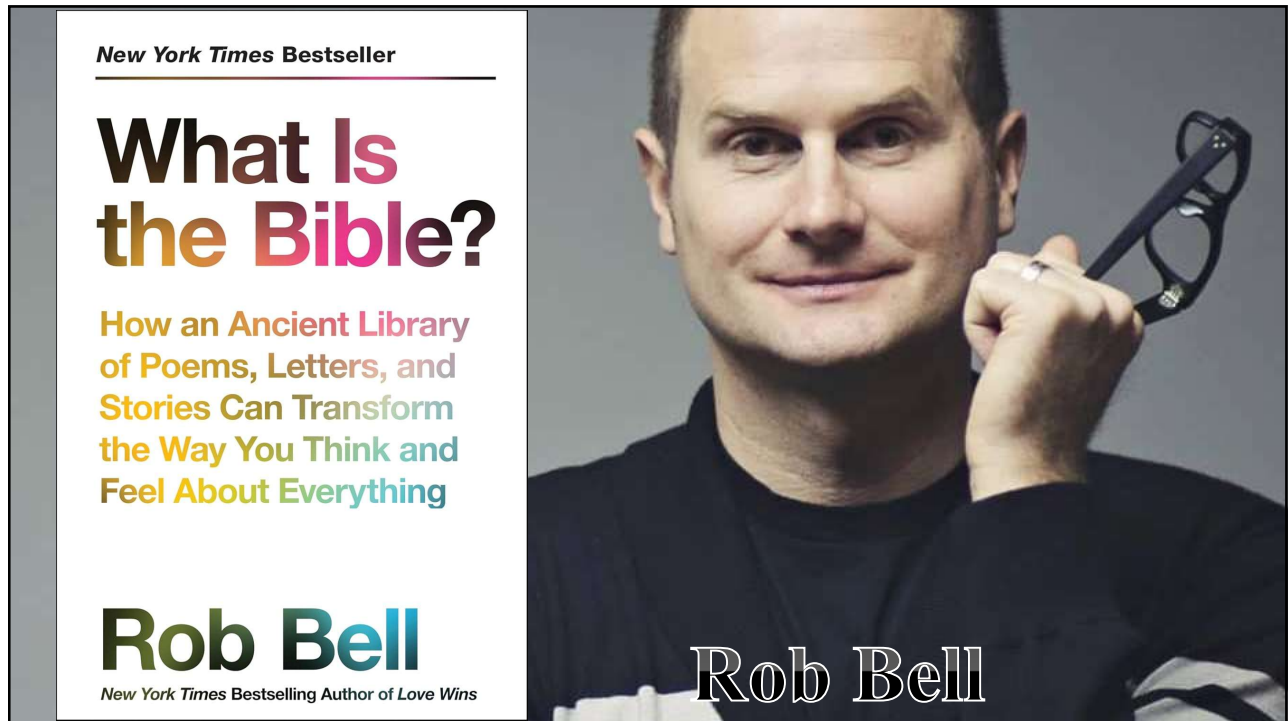


Q: So debating whether or not they were actual, real people isn't the point.

RB: Exactly. It's actually dangerous, because in arguing one way or the other you may miss the point of the story.

[\[https://www.sg.org.za/what-is-the-bible-by-rob-bell-part-9/, accessed 04/04/22\]](https://www.sg.org.za/what-is-the-bible-by-rob-bell-part-9/)

Rob Bell



New York Times Bestseller

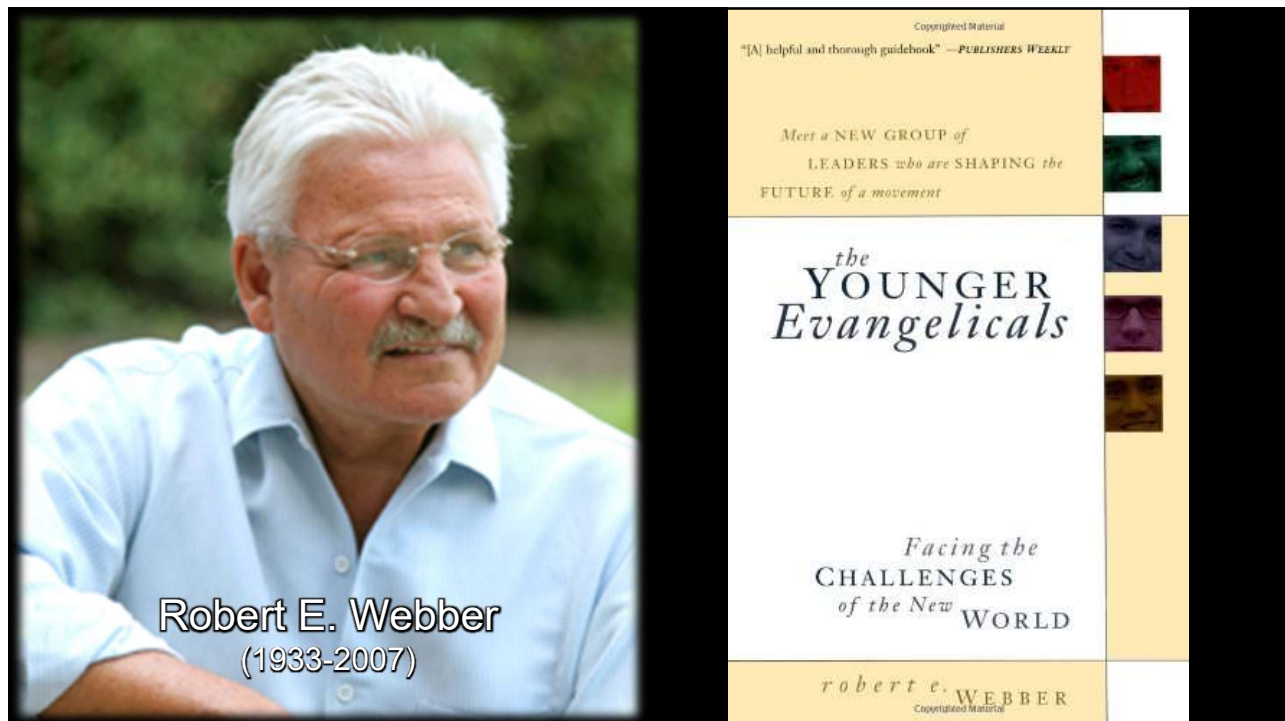
What Is the Bible?

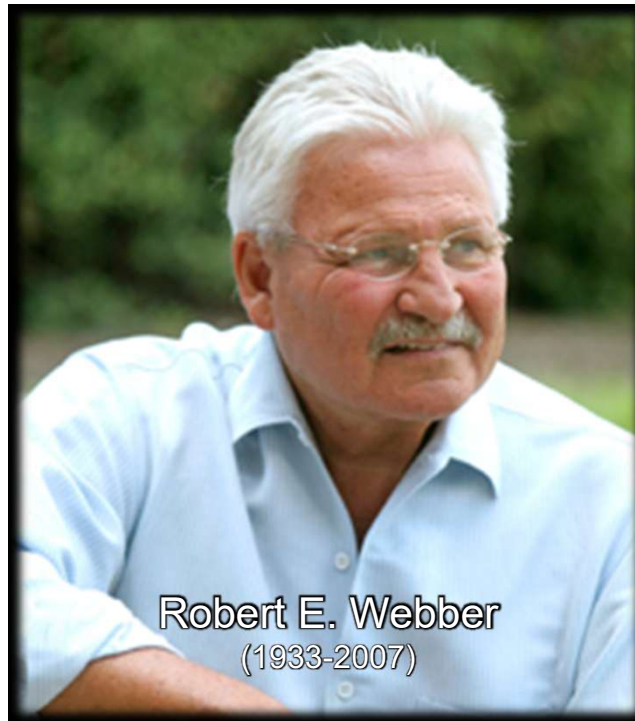
How an Ancient Library of Poems, Letters, and Stories Can Transform the Way You Think and Feel About Everything

Rob Bell
New York Times Bestselling Author of *Love Wins*

Rob Bell

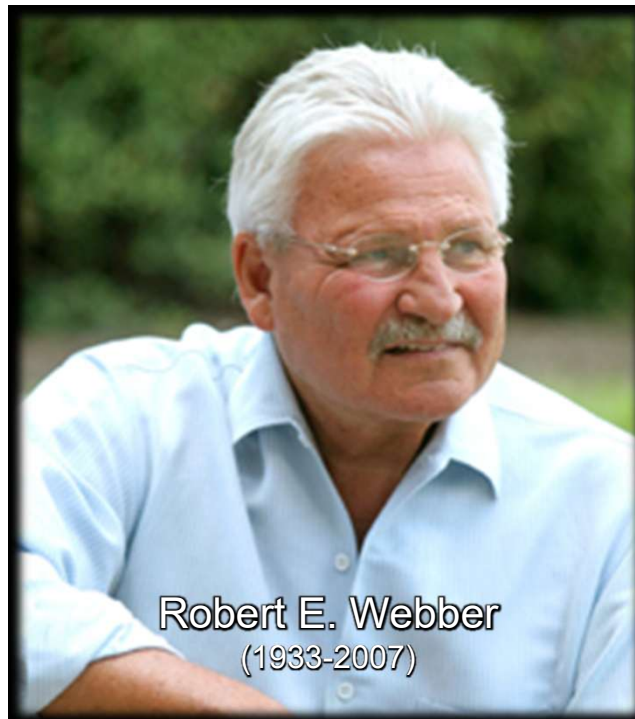
Recent Evangelical Controversies: Compromised Theories of Truth ∞ Post-Modern Relativism ∞





Robert E. Webber
(1933-2007)

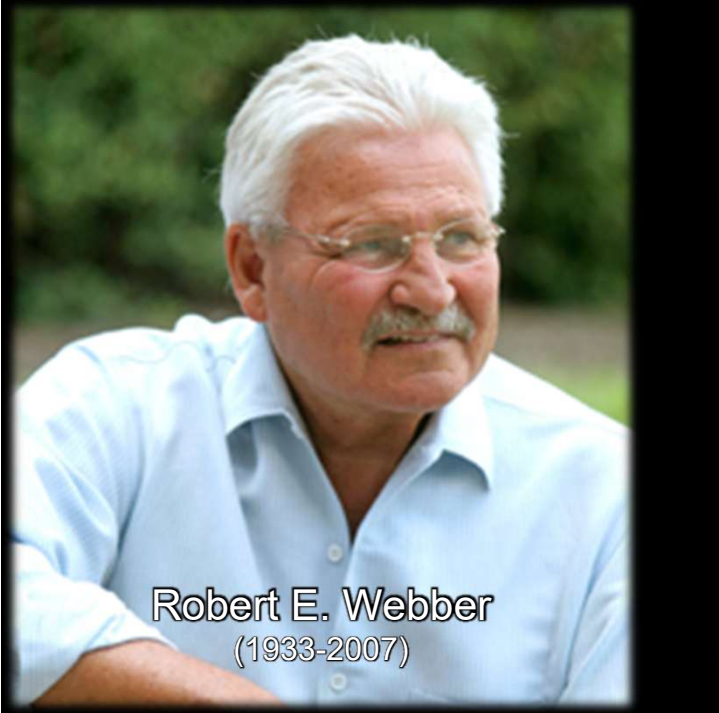
"In the twenty-first century world ... the new attitude ... is that the use of reason and science to prove or disprove a fact is questionable. ..."



Robert E. Webber
(1933-2007)

"This ... points ... to the postmodern conclusion that we deal with 'interpreted facts.'"

[Robert E. Webber, *The Younger Evangelicals: Facing the Challenges of the New World* (Grand Rapids: Baker, 2002), 84]



Robert E. Webber
(1933-2007)

"Classical Christianity knew nothing of the concept of propositionalism as held by Christians after the Enlightenment."

[Robert E. Webber, *The Younger Evangelicals: Facing the Challenges of the New World* (Grand Rapids: Baker, 2002), 84]

Saturday, 10 March 2018

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HOMILETICS INTERVIEW: Robert E. Webber

What Younger Evangelicals Want—and Are Getting!

Robert E. Webber is the William R. and Geraldyn B. Myers Professor of Ministry at Northern Seminary in Lombard, Illinois, one of the only seminaries in the country that offers a Master's and a Doctorate in worship and which has intentional studies that integrate worship and spirituality into the program. He is also the President of the Institute For Worship Studies which offers a MWS (Masters of Worship Studies) and a DWS (Doctor of Worship Studies). He is also Professor of Theology Emeritus at Wheaton College, Wheaton, Illinois.

Dr. Webber has lectured on worship in nearly every denomination and fellowship, and has authored or edited more than 40 books on worship including the eight-volume work, *The Complete Library of Christian Worship*. His most recent books include: *Planning Blended Worship* (Abingdon, 1998), *Ancient-Future Faith* (Baker, 1999), and *Journey to Jesus* (Abingdon, 2001).

His latest book, *The Younger Evangelical* (Baker, 2002), is attracting broad attention and interest because of its incisive look at a new emerging leadership in the church, while at the same time pausing to look at the leadership models of the 20th-century church.

Dr. Webber was scheduled to speak at a conference in Grand Rapids, Michigan, on Radical Orthodoxy, where Homiletics was to meet up with him for this interview. But he called a few days before the conference to say that he had had back surgery and wouldn't be there. So we met with him in his home in Wheaton, where in the kitchen, and in a straight-back chair, he gladly and graciously discussed his observations about a church that is in the midst of change and the Younger Evangelicals who are leading the way.

Homiletics: To start, we should probably clarify the categories you develop for evangelicals in the 20th century and the early 21st century. You identify traditional, pragmatic and Younger Evangelicals. What defines these groups?

Webber: The underlying idea of these three groups is that evangelicalism seems to follow the curvature of culture and reflects culture. And if you look back over the last 50-60 years, culture has actually gone through three very distinct groupings: Boomers, Gen-Xers and now Millennials. It seems to me that as evangelicalism encounters each cultural shift that each cultural shift as they integrate with it gives a different shape and form, not so much to the message, but to the way in which the message itself is



Robert E. Webber

Other Homiletics Interviews:

Preaching Is an Incarnational Event — **Richard Ward**

Jesus and the Consumerist Culture — **Tyler Wigg Stevenson**

Taking God to Work — **David Miller**

Why Things Are the Way They Are — **Paul Shepherd**

Let's Try to Keep the China on the Table — **N.T. Wright**

Stitching Together the Patchwork Family — **Barbara Carnal**

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What Younger Evangelicals Want—and Are Getting!

"Homiletics: So then, the Traditional Evangelicals function within a modern worldview that is rationalistic and propositional."

HOMILETICS INTERVIEW: Robert E. Webber

Robert E. Webber is the William B. Eerdmans Professor of Ministry at Northern Baptist Seminary in Lombard, Illinois, and a Doctorate in worship and spirituality into the program. He is also the President of the Institute For Worship Studies which offers a MWS (Masters of Worship Studies) and a DWS (Doctor of Worship Studies). He is also Professor of Theology Emeritus at Wheaton College, Wheaton, Illinois.

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What Younger Evangelicals Want—and Are Getting!

"That probably is the most distinguishing feature of the Traditionalists. They've been shaped by the Enlightenment. So they work with modern philosophy, a modern understanding of science, history, sociology. They're modernist, and so they interpret the Christian faith through these modern categories."

HOMILETICS INTERVIEW: Robert E. Webber

Robert E. Webber is the William B. Eerdmans Professor of Ministry at Northern Baptist Seminary in Lombard, Illinois, and a Doctorate in worship and spirituality into the program. He is also the President of the Institute For Worship Studies which offers a MWS (Masters of Worship Studies) and a DWS (Doctor of Worship Studies). He is also Professor of Theology Emeritus at Wheaton College, Wheaton, Illinois.

Dr. Webber has lectured on worship in nearly every denomination and fellowship, and has authored or edited more than 40 books on worship including the eight-volume work, *The Complete Library of Christian Worship*. His most recent books include: *Planning Blended Worship* (Abingdon, 1998), *Ancient-Future Faith* (Baker, 1999), and *Journey to Jesus* (Abingdon, 2001).

His latest book, *The Younger Evangelical* (Baker, 2002), is attracting broad attention and interest because of its incisive look at a new emerging leadership in the church, while at the same time pausing to look at the leadership models of the 20th-century church.

Dr. Webber was scheduled to speak at a conference in Grand Rapids, Michigan, on Radical Orthodoxy, where Homiletics was to meet up with him for this interview. But he called a few days before the conference to say that he had had back surgery and wouldn't be there. So we met with him in his home in Wheaton, where in the kitchen, and in a straight-back chair, he gladly and graciously discussed his observations about a church that is in the midst of change and the Younger Evangelicals who are leading the way.

Homiletics: To start, we should probably clarify the categories you develop for evangelicals in the 20th century and the early 21st century. You identify traditional, pragmatic and Younger Evangelicals. What defines these groups?

Webber: The underlying idea of these three groups is that evangelicalism seems to follow the curvature of culture and reflects culture. And if you look back over the last 50-60 years, culture has actually gone through three very distinct groupings: Boomers, Gen-Xers and now Millennials. It seems to me that as evangelicalism encounters each cultural shift that each cultural shift as they integrate with it gives a different shape and form, not so much to the message, but to the way in which the message itself is

Robert E. Webber

Other Homiletics Interviews:

Preaching Is an Incarnational Event — **Richard Ward**

Jesus and the Consumerist Culture — **Tyler Wigg Stevenson**

Taking God to Work — **David Miller**

Why Things Are the Way They Are — **Paul Shepherd**

Let's Try to Keep the China on the Table — **N.T. Wright**

Stitching Together the Patchwork Family — **Barbara Carnal**

Saturday, 10 March 2018

HOMILETICS
ONLINE

For those who have assumed it is to preach someone else's sermon!

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"And what's very interesting about Traditional Evangelicals is that the categories through which they interpret the Christian faith are almost regarded as sacred, almost as sacred as the Christian faith itself. So if you say, 'Well, I don't believe in evidential apologetics, there's something wrong with you'"

What You're Getting!

Robert E. Webber is the William R. and Geraldyn B. Myers Professor of Ministry at Northern Seminary in Lombard, Illinois. He has a Ph.D. in Theology from the University of Chicago and a Doctorate in worship spirituality into the program. He is also the President of the Institute For Worship Studies which offers a MWS (Masters of Worship Studies) and a Ph.D. in Ministry of Worship Studies. He is also Professor of Worship Studies at Northern Seminary.

Dr. Webber has lectured on worship in nearly every denomination and fellowship, and has authored or edited more than 20 books on worship, including *The Jesus Movement: A Complete Library of Christ* (Abingdon, 1998), *Ancient-Future Faith* (Baker, 1999), and *Journey to Jesus* (Abingdon, 2001).

His latest book, *The Younger Evangelicals*, is of great interest because of its incisive look at a new emerging leadership in the church, while at the same time pausing to look at the leadership models of the 20th century church.

Dr. Webber was scheduled to speak at a conference in Grand Rapids, Michigan, on Radical Orthodoxy, where the homiletics was to meet up with him for the interview. But he called a few days before the conference and said he couldn't make it. So the homiletics team met with him in his home in Lombard, Illinois. He was gracious and open, and he gladly and graciously discussed his observations about a church that is in the midst of change and the Younger Evangelicals who are leading the way.

Homiletics: To stick to the categories you develop for evangelicals in the 20th century and the early 21st century. You identify traditional, pragmatic and Younger Evangelicals. What defines these groups?

Webber: The underlying idea of these three groups is that evangelicalism seems to follow the curvature of culture and reflects culture. And if you look back over the last 50-60 years, culture has actually gone through three very distinct groupings: Boomers, Gen-Xers and now Millennials. It seems to me that as evangelicalism encounters each cultural shift that each cultural shift as they integrate with it gives a different shape and form, not so much to the message, but to the way in which the message itself is communicated.

Homiletics
ARTICLES VIEWS:

In Incarnational Event
Richard Ward

The Consumerist Culture
Tyler Wigg Stevenson

Work –
Dr. Richard Ward

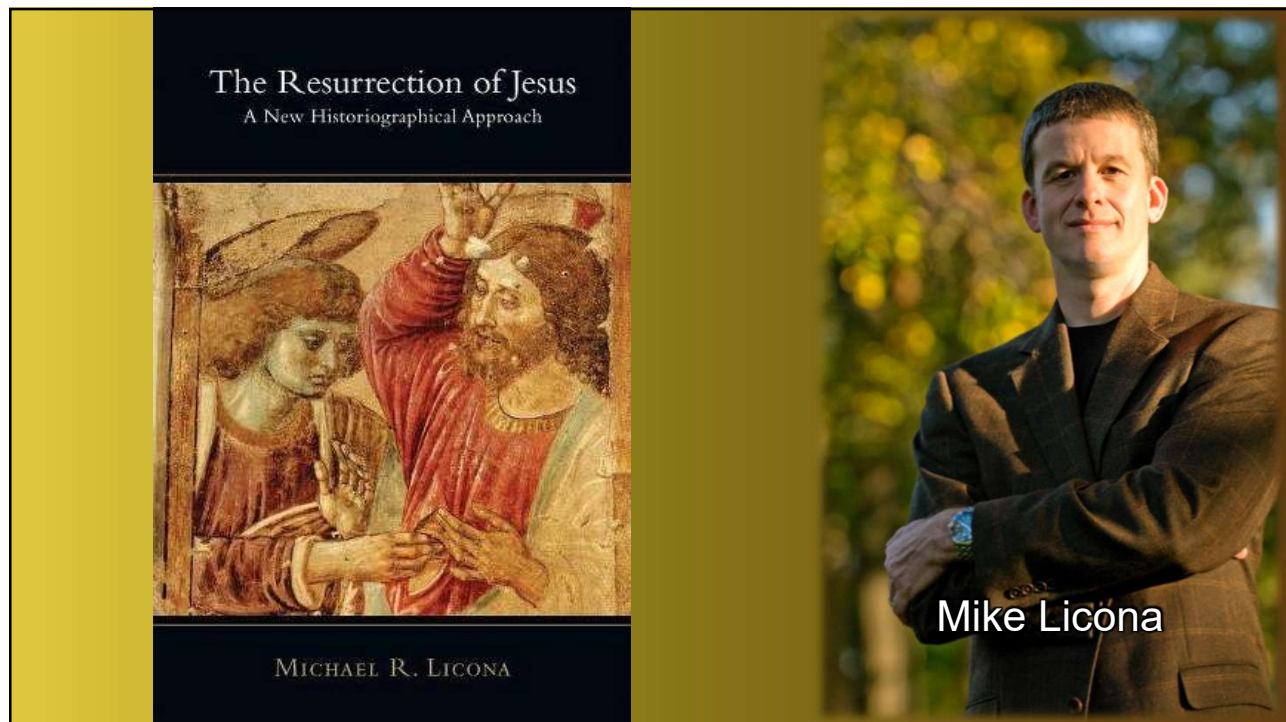
Why Things Are the Way They Are
Paul Shepherd

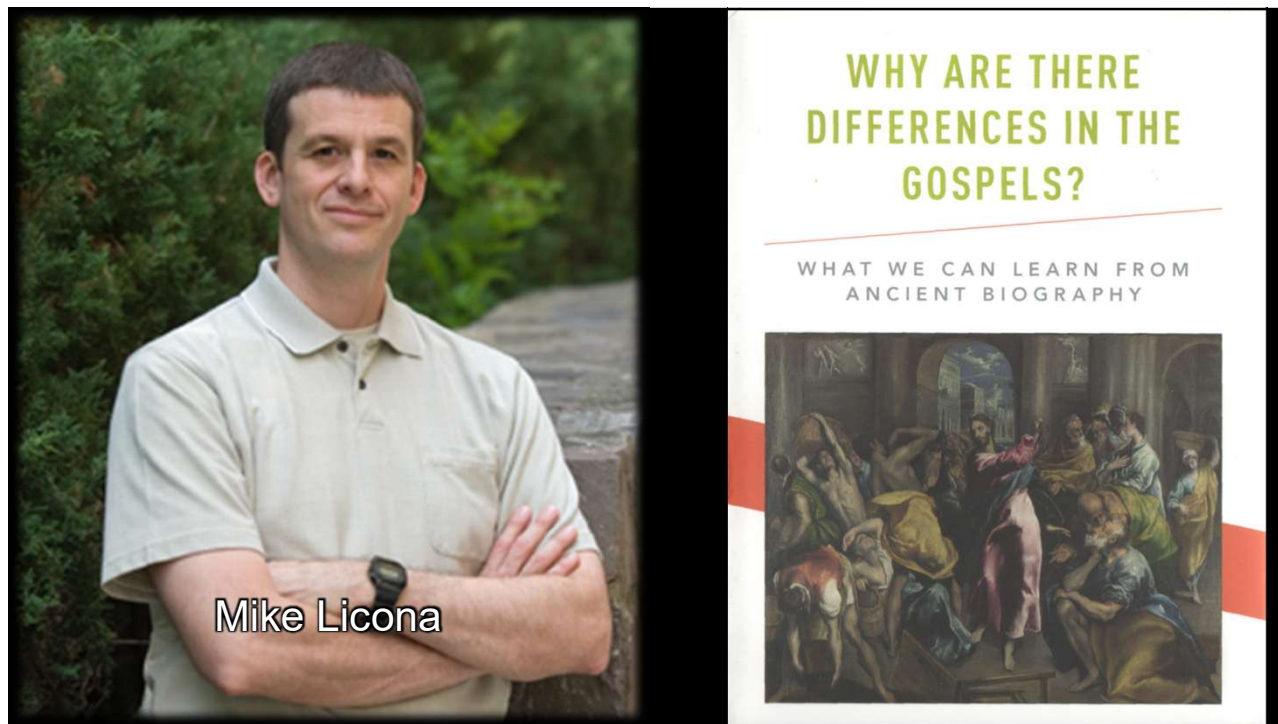
Let's Try to Keep the Crumbs on the Table –
N.T. Wright

Stitching Together the Patchwork Family® –
Barbara Carnal

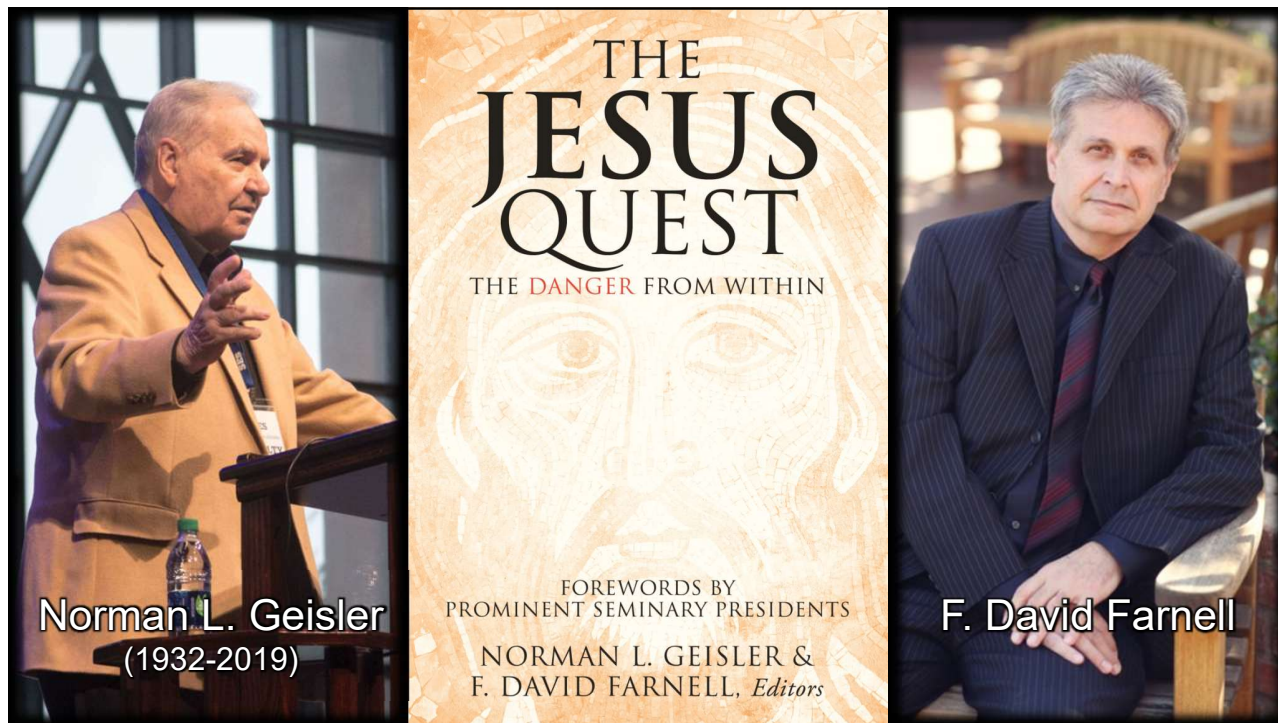
<http://www.homileticsonline.com/subscriber/interviews/webber.asp>, accessed 09/19/19





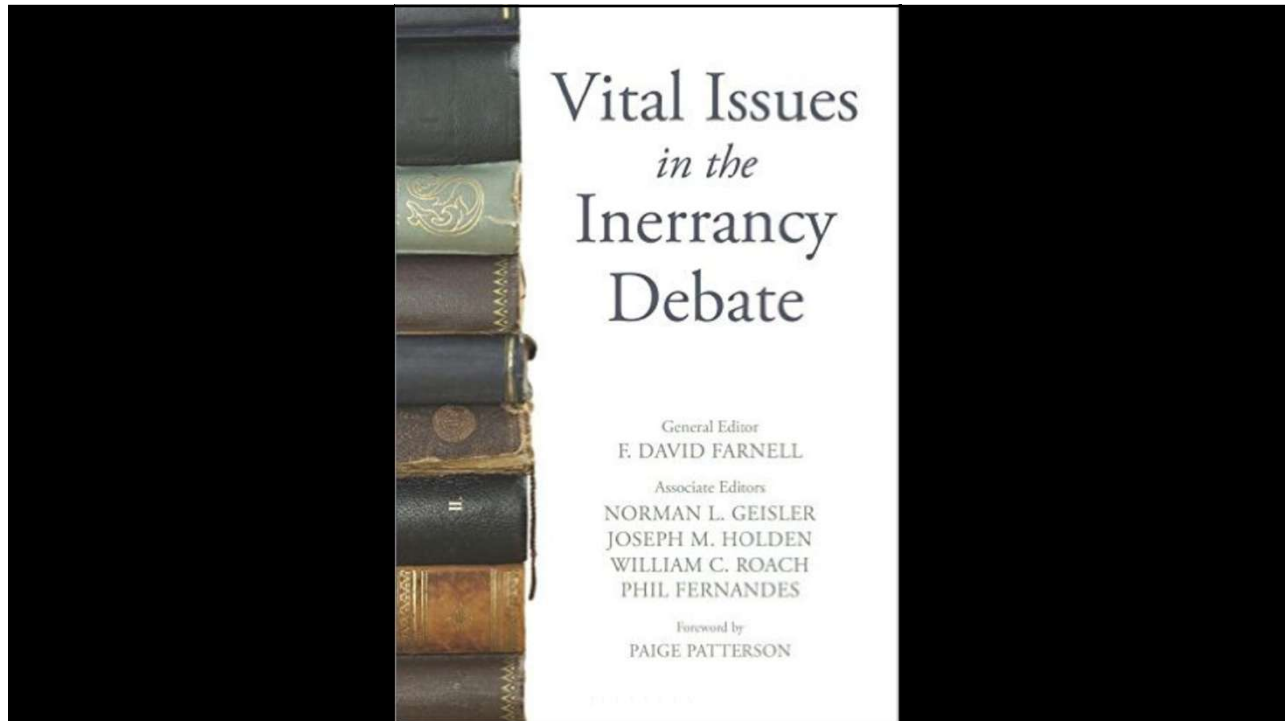


Mike Licona



Norman L. Geisler
(1932-2019)

F. David Farnell

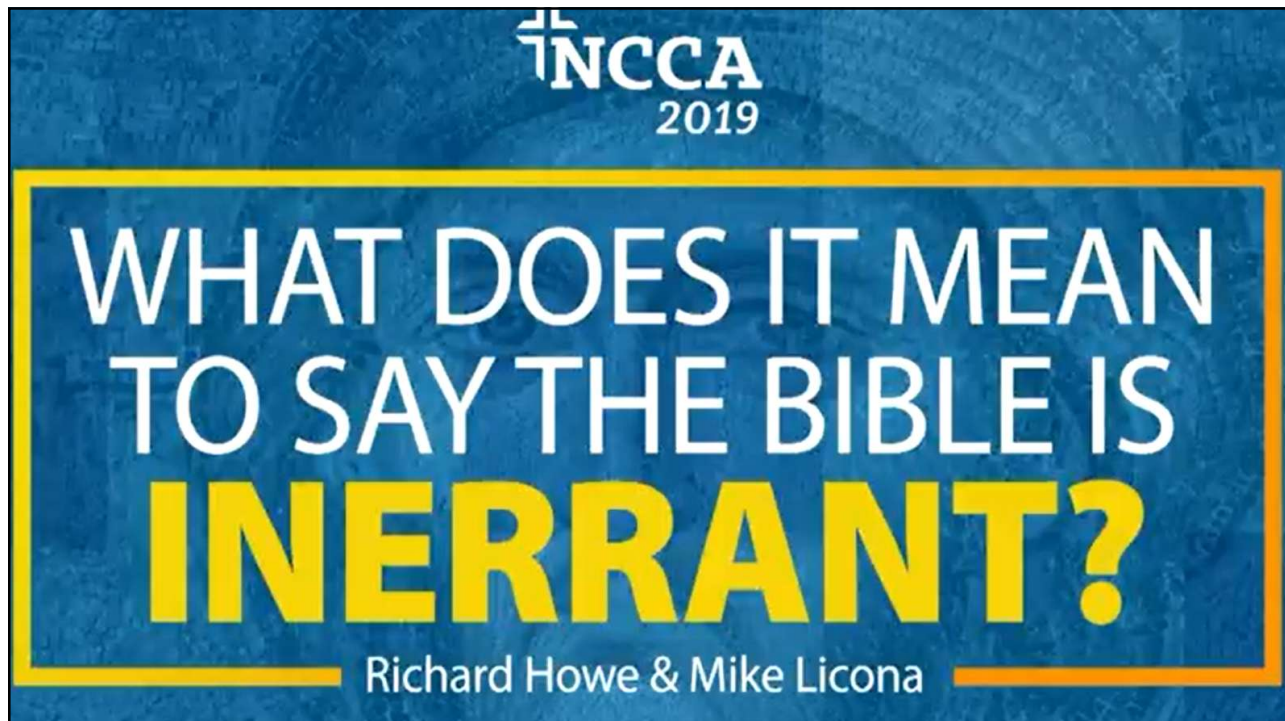


Vital Issues
in the
Inerrancy
Debate

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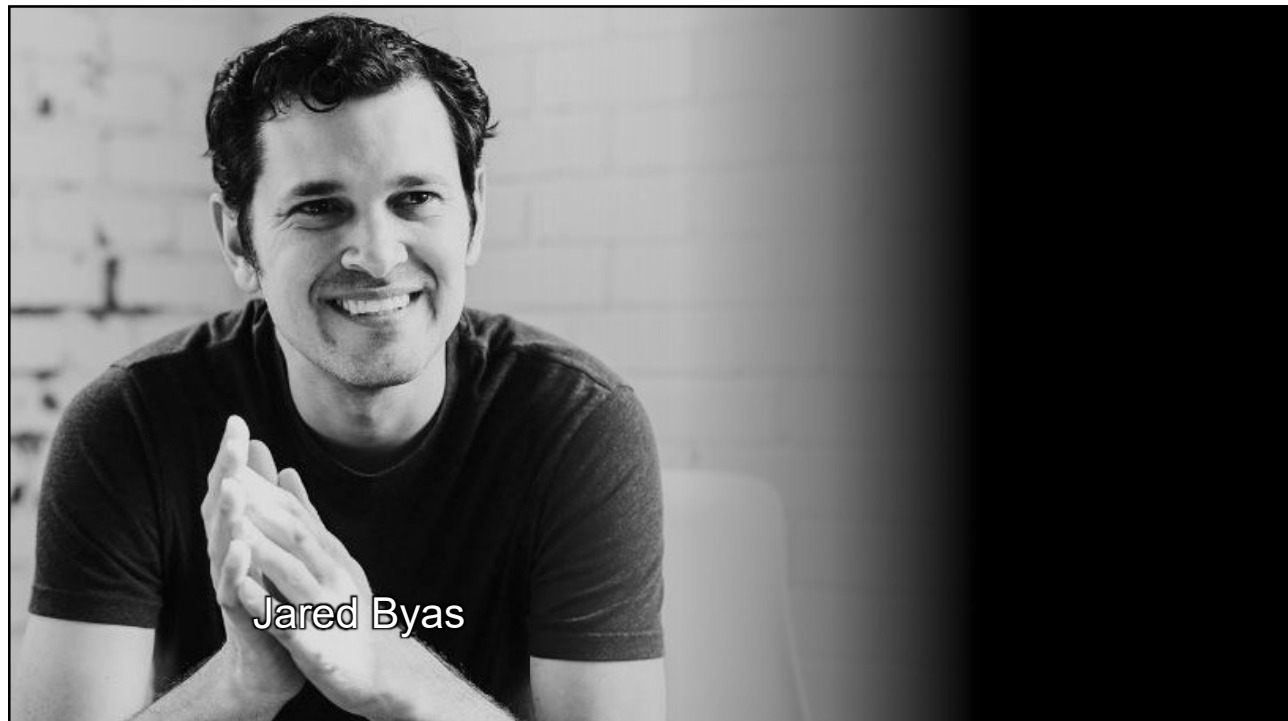
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WHAT DOES IT MEAN
TO SAY THE BIBLE IS
INERRANT?

Richard Howe & Mike Licona



***The Current Inerrancy
Controversy:
Progressive "Christianity"***






Jared Byas

*"As of today, there are around 660 million Evangelicals using hashtags like #blessed and #lets gobrandon. That is around 26% of all Christians worldwide. The vast majority are people who believe that if you're part of the 74% who aren't Fundamentalist Evangelical you're not a real Christian, or at least not as good as them, and not at all concerned about **white supremacy** or the harm caused by **patriarchal social structures.**"*

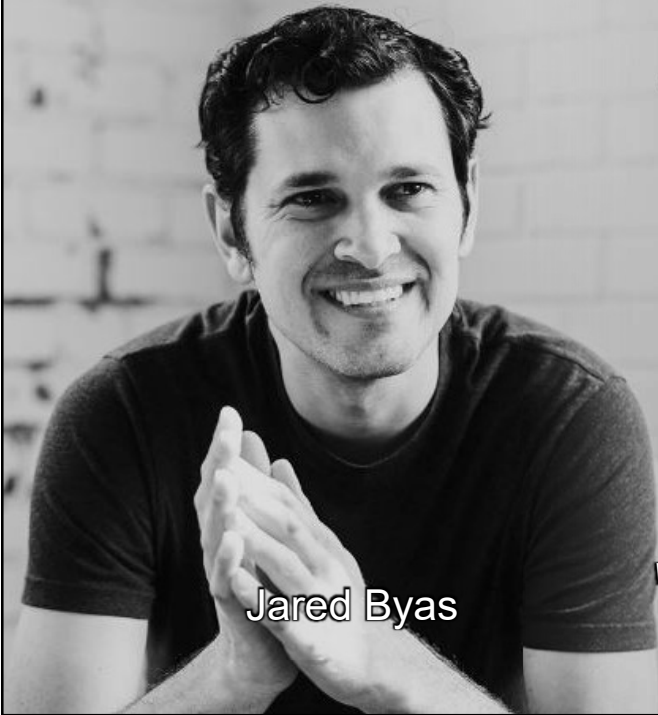
[<https://thebiblefornormalpeople.com/why-we-should-not-redeem-fundamentalist-evangelicalism/>, accessed 02/25/25]



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Jared Byas

Online, there are countless counseling sites which will facilitate your **fundamentalism** and reconstruct your **modern mindset** and need for certainty. There are conferences you can attend to be taught how to follow your **male leader without question**, be told that **if you don't believe in Fundamentalist Evangelical Christianity you're not a true Christian**, and learn to embrace what basically added up to **warmed-over American exceptionalism**.

[<https://thebiblefornormalpeople.com/why-we-should-not-redeem-fundamentalist-evangelicalism/>, accessed 02/25/25]

PETE ENNS

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— ALL EPISODES

Episode 176: Jared Byas – The Making of the Modern Mindset, Part 1

Last Updated September 12, 2021

In this episode of *The Bible for Normal People Podcast*, Jared Byas takes a deep dive into the origins of the modern mindset and how understanding our own context impacts our study of the Bible. Join Jared as he explores the following questions:

- In our own study of the Bible, why is it important to understand our own context?
- Why is it necessary to admit that we have a historically situated context?
- Does the understanding of the gap between the world of the Bible and the world that we live in render the Bible irrelevant to our time? (pg 4)
- What is the lens through which we read the Bible? What is our context?
- Why does Jared want you to watch *Mean Girls* for homework?
- How can a grasp on your own context and a grasp on the Bible's context allow us to have a healthier relationship with the text?
- What examples of conflict can be found between the spiritual and political factions of Christendom?
- What influence did the Roman Catholic Church have over ethics, knowledge, authority, and identity during the Dark Ages?
- How was right and wrong behavior determined during the Middle Ages?

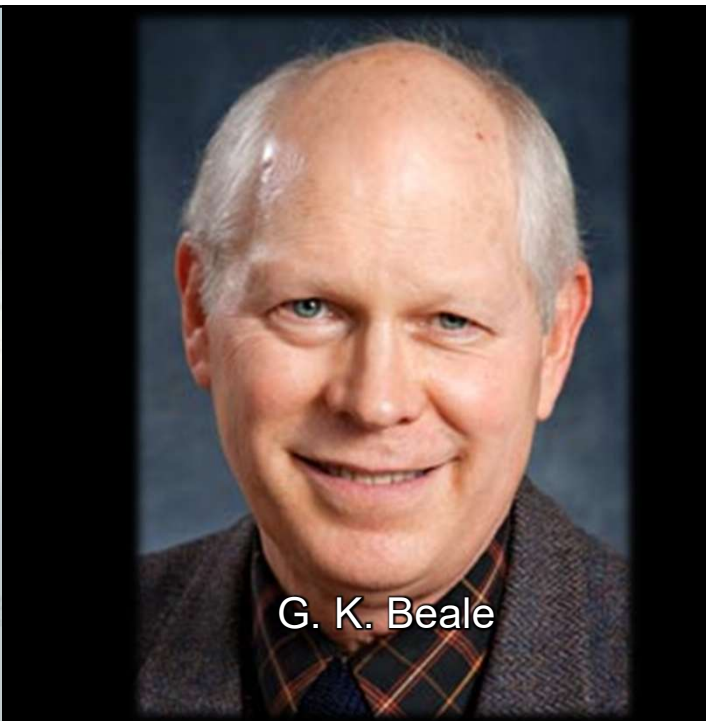
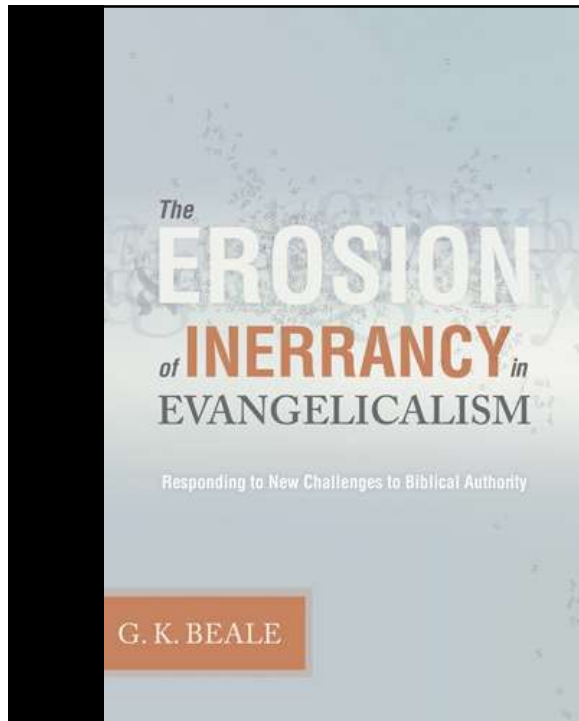
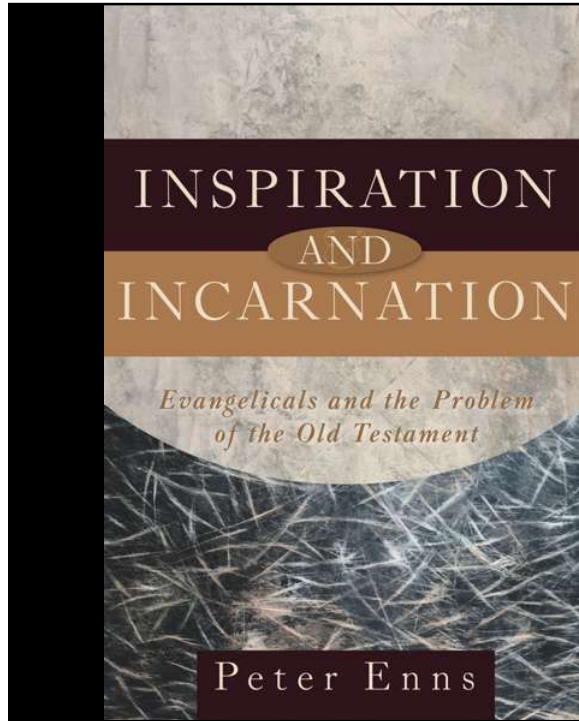
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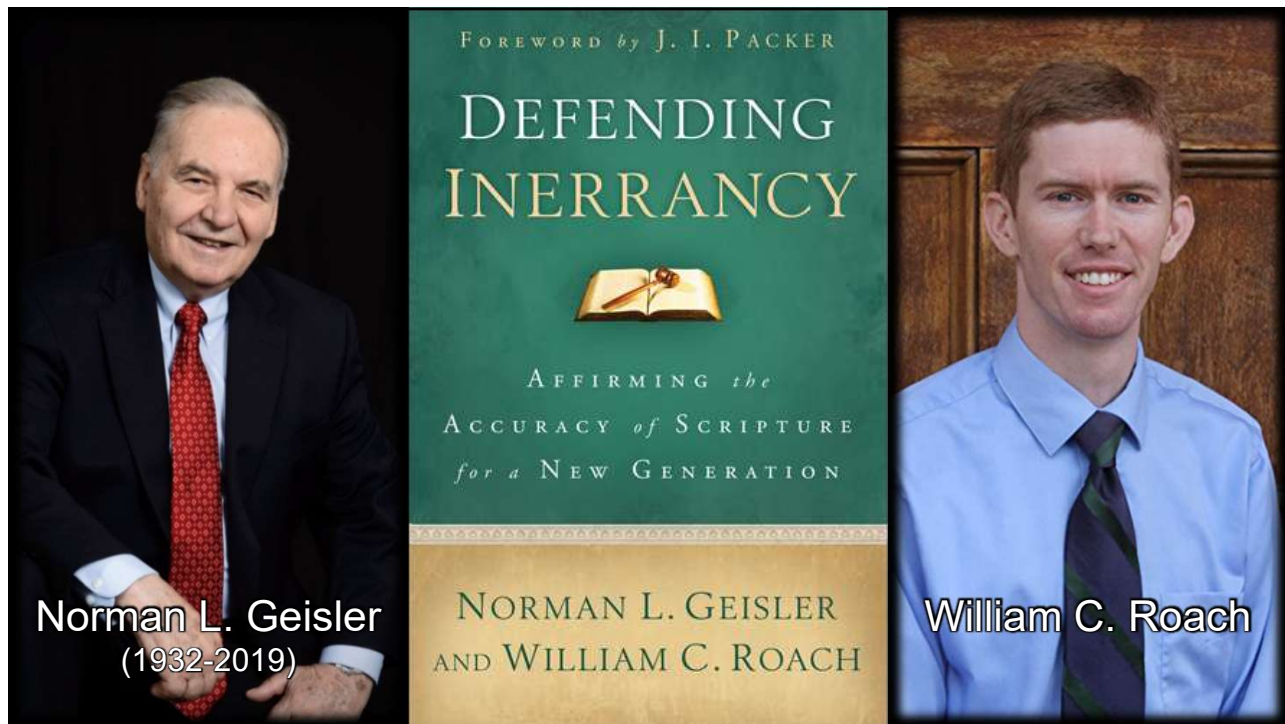
Episode 176: Jared Byas – The Making of the Modern Mindset, Part 1



THE BIBLE for Normal People

THE MAKING OF THE MODERN MINDSET, PT. 1 with JARED BYAS





Norman L. Geisler
(1932-2019)

William C. Roach

*"While much of my journey has come from the Christian tradition, I also feel the freedom to explore the wonders and wounds of my neighbors, whether they are Jewish, Muslim, Buddhist, Agnostic, Atheist, or anything in between. I want to help us all **learn to leave our theologies of hierarchy and exclusion that wound and separate us***



Rick Pidcock
Baptist News

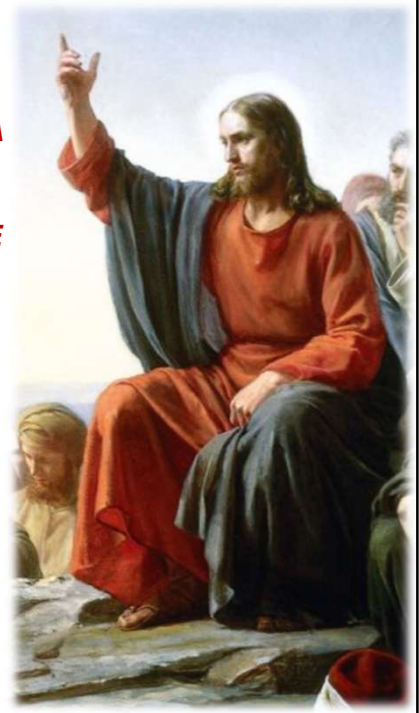
✠ Matthew 10:34-36 ✠

"Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to 'SET A MAN AGAINST HIS FATHER, A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW'; and 'A MAN'S ENEMIES WILL BE THOSE OF HIS OWN HOUSEHOLD.'"

"While much of my journey has come from the Christian tradition, I also feel the freedom to explore the wonders and wounds of my neighbors, whether they are Jewish, Muslim, Buddhist, Agnostic, Atheist, or anything in between. I want to help us all **learn to leave our theologies of hierarchy and exclusion** that wound and **separate us**



Rick Pidcock
Baptist News



"While much of my journey has come from the Christian tradition, I also feel the freedom to explore the wonders and wounds of my neighbors, whether they are Jewish, Muslim, Buddhist, Agnostic, Atheist, or anything in between. I want to help us all learn to leave our theologies of hierarchy and exclusion that wound and separate us and move toward **theologies of convergence and embrace that heal and bring us together. I hope this website will be a resource for you on that journey toward realizing what has always been true."**

[<https://rickpidcock.com/about/>, accessed 02/25/25]



Rick Pidcock
Baptist News

*"Much could be said about the **weaponization** of the Chicago Statement on Inerrancy. But where did the Chicago Statement come from? What is it? Does it accurately communicate what the Bible is?*

*Can it be signed in a **non-weaponizing way**? Or is it a fundamentally flawed document that fails to reflect the Bible accurately and that is **Inherently weaponized by white male supremacy**?"*

[<https://baptistnews.com/article/how-the-chicago-statement-on-biblical-inerrancy-became-a-litmus-test/#.Yi9SzRPMLQ1>, accessed 02/25/25]



Rick Pidcock
Baptist News

*"The Chicago Statement on Biblical Inerrancy originally was signed by 334 people. After looking up every name on the list and asking some of my seminary professors to review the list, I was able to confirm four Hispanic men, one Black man, one Asian man, and five white women who signed the document. But those 11 people are merely drops in a sea of **white males**."*



Rick Pidcock
Baptist News

"Because the statement was signed in 1978, the vast majority of those **white men were theologically trained decades earlier in **segregated seminaries** by other **white men** who had created theologically fueled systems of **white supremacy**."**



Rick Pidcock
Baptist News

"Where are the Hispanic, Black, Asian or Middle Eastern women? Where are LGBTQ Christians? Why are there not more Hispanic, Black, Middle Eastern and Asian men?"

[<https://baptistnews.com/article/how-the-chicago-statement-on-biblical-inerrancy-became-a-litmus-test/#.Yi9SzRPMLQ1/>, accessed 02/25/25]



Rick Pidcock
Baptist News

"At its core, the Chicago Statement proposes a view of inerrancy that **denies how the Bible was formed, that denies church history, that denies how the social location of the authors affected their views of history and science, that denies modern science, that denies the authors' own culturally formed biases, and that depends on original manuscripts that no longer exist."**

[<https://baptistnews.com/article/how-the-chicago-statement-on-biblical-inerrancy-became-a-litmus-test/#.Yi9SzRPMLQ1/>, accessed 02/25/25]



Rick Pidcock
Baptist News

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WHAT IS PROGRESSIVE CHRISTIANITY?

Origin of Progressive Christianity

In keeping with our "reformed and reforming" identity, we have embraced a **movement that began in 2006 called Progressive Christianity.** The movement was a part of a larger movement called "the emerging church." At the heart of these movements was the desire to articulate a way of being Christian that was an alternative to the Christian faith portrayed in the public realm. The leaders of Progressive Christianity had grown weary of defining their Christian faith in negative terms: **We aren't fundamentalists. We don't believe the Bible is the inerrant or infallible word of God. We don't agree that Creationism should replace the science of evolution in public schools. We don't believe that God hates gays. We don't believe that people of other faiths are going to hell unless they convert to Christianity. We don't deny the right of women to choose what happens to their bodies.**

Biblical Foundation


The Bible is read at every one of our progressive Christian worship services and is the foundation of our beliefs, faith, and values.



David Randall-Bodman
Senior Pastor, Bethel Congregational UCC

"We aren't fundamentalists. We don't believe the Bible is the inerrant or infallible word of God. We don't agree that Creationism should replace the science of evolution in public schools. We don't believe that God hates gays. We don't believe that people of other faiths are going to hell unless they convert to Christianity. We don't deny the right of women to choose what happens to their bodies."

[Bethel Congregational United Church of Christ, Beaverton, OR, "What is Progressive Christianity? Origin of Progressive Christianity," <https://www.bethelbeaverton.org/progressive-christianity>, accessed 02/25/25]




Day 1 with host Peter Wallace is the voice of the historic Protestant denominations. Through sermons, blogs, and video & audio resources, Day 1 proclaims a positive, passionate faith for the real world. Formerly "The Protestant Hour."

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Marcus Borg: Does the Bible Matter? Progressive Christians and Scripture
Saturday July 05, 2014



Dr. Marcus J. Borg
Organization: Not available
Denomination: The Episcopal Church

Progressive Christians are often better known for what we don't believe than for what we do affirm. I say "we" because I am one of them.

There is an obvious reason: we disagree with much of the most publicly visible form of contemporary Christianity. Commonly called "conservative" Christianity, its political form is "the Christian right." Thus we tend to define ourselves with a series of negations that differentiate

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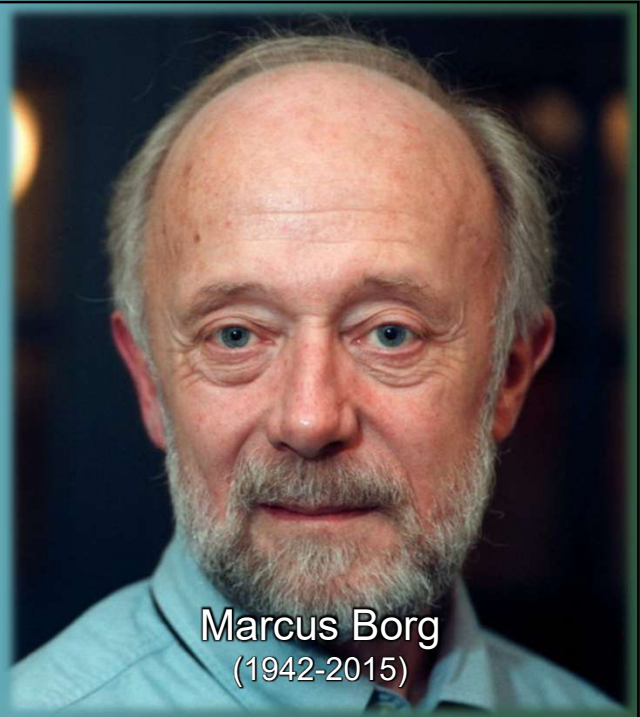
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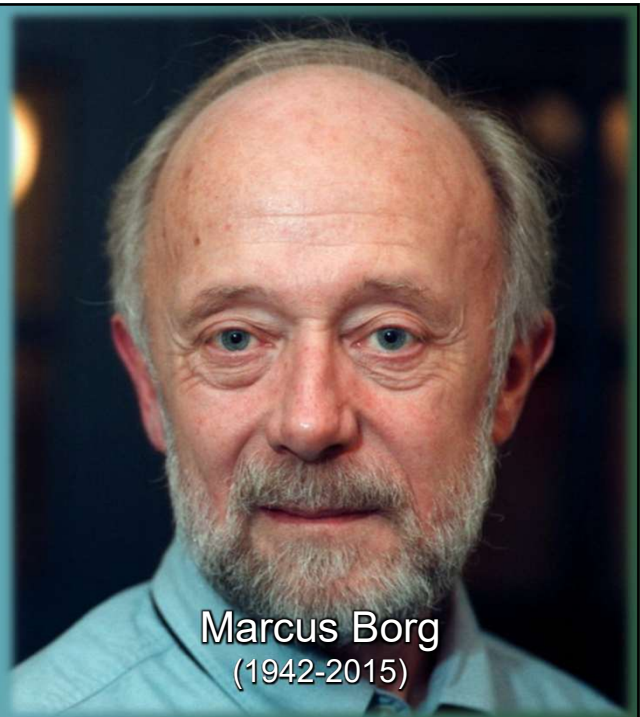
"Progressive Christians are often better known for what we don't believe than for what we do affirm. I say 'we' because I am one of them. There is an obvious reason: we disagree with much of the most publicly visible form of contemporary Christianity. ... Commonly called 'conservative' Christianity ... At the heart of the disagreement is the Bible. For conservative Christians, two claims about the Bible are foundational.



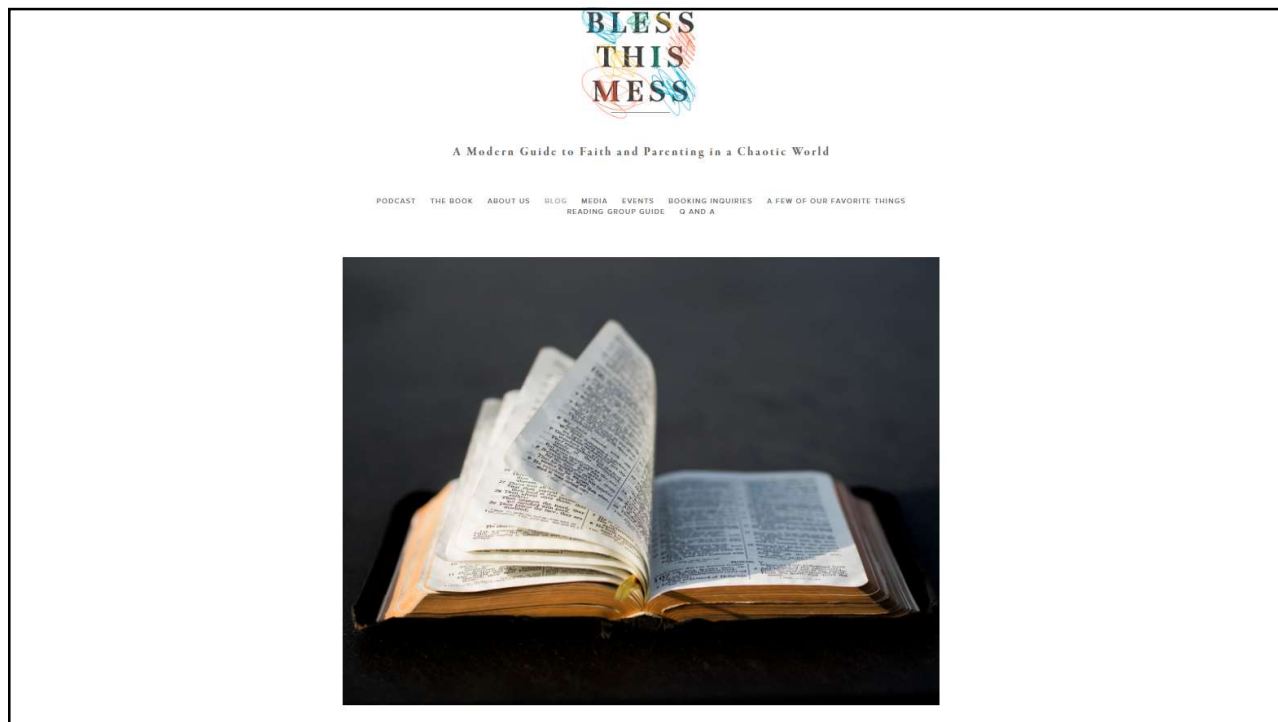
Marcus Borg
(1942-2015)

*"First, it is inerrant and/or infallible. ... Second, the Bible is to be **interpreted literally**. ... Together, affirming biblical inerrancy and **biblical literalism** are a litmus test for most conservative Christians, distinguishing **'true believers'** from those who are not. ... Progressive Christians reject biblical inerrancy."*

[Marcus J. Borg, "Does the Bible Matter? Progressive Christians and Scripture," https://day1.org/articles/5d9b820ef71918cdf20039bb/marcus_borg_does_the_bible_matter_progressive_christians_and_scripture, accessed 02/25/25]



Marcus Borg
(1942-2015)



*"Progressive Christians take the Bible literally but not literally. We don't believe the Bible is inerrant, and we don't take it literally. How would it even be possible to do that? When Jesus said "I am the bread of life," **did he mean he was a simple fermentation of flour, yeast and water?**"*

Ellen O'donnell

Molly Baskette

[Bless This Mess: A Modern Guide to Faith and Parenting in a Chaotic World, "Progressive Christianity for the Uninitiated" <https://www.blessthismessparenting.me/blog/2019/7/23/progressive-christianity-for-the-uninitiated>, accessed 02/25/25]

PROGRESSIVE involvement

— Not a single time | Main | Lectionary blogging: Epiphany 2: John 1: 29-42 —

January 10, 2014

Top 10 reasons inerrancy makes no sense

The "inerrantist" position should be rejected on many grounds, the first being that it levels the Bible into incoherence. If every verse of the Bible is "perfect," and since there can be no gradations of "perfection"—there is no such thing as one perfect thing being "more perfect" than another perfect thing—then all the verses of the Bible are equally "perfect."

If every verse is perfect, then Leviticus 3: 16 would be equal in perfection to John 3: 16. I'm sorry, but Leviticus 3: 16 ("...all fat is the Lord's...") does not rank with God so loving the world that he gave his only Son.

Secondly, the Bible itself does not support "inerrancy." There is no passage which says so. Yes, 2 Timothy 3: 16 does indeed say that "all scripture is God-breathed" or "inspired by God." The problem is that "inspired" or "God-breathed," while indeed a "high" view, is not the same thing as "inerrant."

Most every Christian tradition believes the Bible to be "inspired," which means, as 2 Timothy 3: 16 says, that scripture is "God-breathed," that it has its origin in God, that God's life-infusing, breath-infusing Spirit comes to us through its message. (The second Timothy passage goes on to say that scripture is "useful" for certain things, i.e. "teaching, reproof, correction, and training in righteousness," but not necessarily as a textbook of history or science.)

Third, if the Bible is fact upon fact, all of which are crystal clear, why is it, then, that fundamentalists don't agree with each other? You have Calvinistic fundamentalists, and Arminian fundamentalists, even the occasional Catholic fundamentalist, each one with a certain view of the so-called dispensation, or the so-called rapture, or this or that.

If the Bible is crystal clear fact upon crystal clear fact, then why don't all fundamentalists agree on these matters? Why don't even some of them agree? (There are some 26,000 "Bible-believing" denominations in North America alone.)

Fourth, the language of "inerrantists" is laden with words like "evidence" and "proof." Which is curious—curious because great emphasis is placed on extra-biblical evidence to support the biblical account. Archaeology, history, and other disciplines are often cited to show that the biblical event could have actually happened exactly as written. Since it could have happened that way, it must have happened that way.

That's one jump, and then there's another: All this is said to support—indeed, prove—the "truth" of the Bible. Faced with this "proof," the person can do nothing other than submit to it, or reject it. (A popular book in

John Petty
Progressive Involvement

Progressive involvement

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- Matthew 14: 22-33
- Matthew 14: 13-21
- Matthew 13: 21-23, 44-52
- Matthew 13: 24-30, 36-43
- Matthew 13: 1-9, 18-23
- Matthew 11: 16-19, 25-30
- Matthew 10: 40-42
- Matthew 10: 24-39
- Matthew 9: 35- 10: 8
- Matthew 18: 16-20

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January 10, 2014

The 'inerrantist' position should be rejected on many grounds ... The Bible itself does not support 'inerrancy.' There is no passage which says so. ...

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- Matthew 13: 1-9, 18-23
- Matthew 11: 16-19, 25-30
- Matthew 10: 40-42
- Matthew 10: 24-39
- Matthew 9: 35- 10: 8
- Matthew 18: 16-20



John Petty
Progressive Involvement

"If the Bible is fact upon fact, all of which are crystal clear, why is it, then, that fundamentalists don't agree with each other? ..."


The background of this slide features a blurred image of a Facebook post with a green header and a blue 'f' logo.



John Petty
Progressive Involvement

"Inerrantists' confuse the message with the messenger. ... The Bible brings the Word of God (Christ). It is not the Word itself."

The background of this slide features a blurred image of a Facebook post with a green header and a blue 'f' logo.




John Petty
Progressive Involvement

"An 'Inerrant' Bible is untraditional. The word didn't even exist prior to the 19th century. ..."

March 19, 2014

The "Inerrant" Bible is a... (faded text)

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John Petty
Progressive Involvement

"It is patently obvious that belief in 'inerrancy' is not necessary to be a Christian. ..."

March 19, 2014

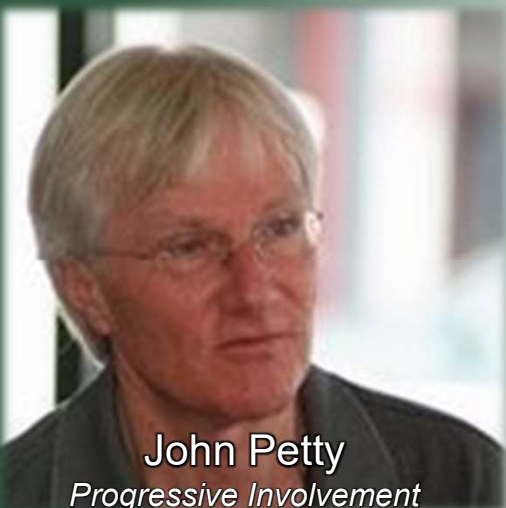
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John Petty
Progressive Involvement

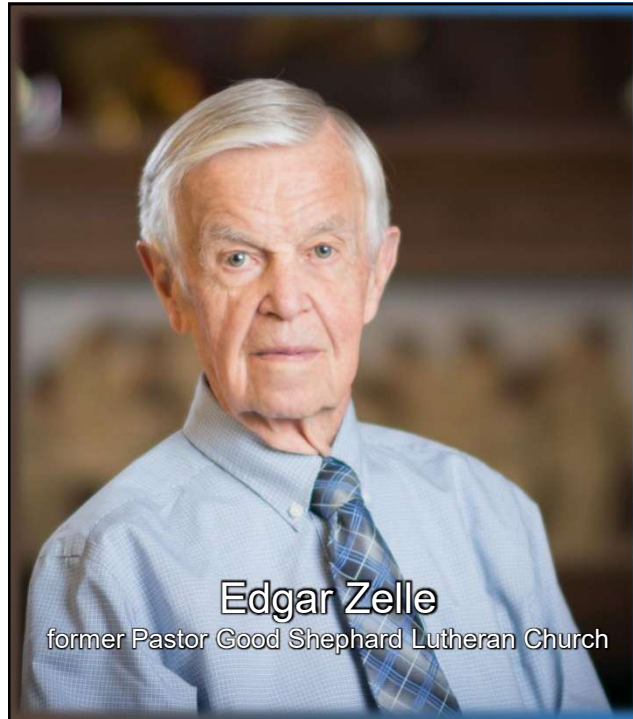
"How does one receive revelation from God? Inerrantists say that God speaks in truthful propositions. ... To me, that is not how we receive revelation. God is not revealed so much through 'truth propositions' uttered to intermediaries long ago. God is, rather, constantly revealing himself everywhere, every second of every day, through God's actions in our lives and in our world. ..."



John Petty
Progressive Involvement

"One of the biggest problems with inerrancy is that it gives too much support to hierarchical authority."

[John Petty, "Top 10 reasons inerrancy makes no sense," https://www.progressiveinvolvement.com/progressive_involvement/2014/01/top-10-reasons-inerrancy-makes-no-sense.html, accessed 02/25/25]



Edgar Zelle

former Pastor Good Shepherd Lutheran Church

"I have come to the conviction that teaching that 'the Bible is the Word of God and truthful in all its writings' has served as a roadblock to prevent the church from becoming the culture changing force which Jesus imagined. ... Using the Bible as literal, divine truth enabled the architects of an organization they called 'church', to control the people of the land and even the emperors who ruled over them."

[Edgar Zelle, "A Long Journey," <https://progressivechristianity.org/resources/a-long-journey/>, accessed 02/25/25]



James F. McGrath
Butler University

"Progressive Christians hold a range of views, and so I won't presume to speak for other Christians. ... We recognize that the Bible bears witness not to divinely-revealed timeless truths but to an ongoing human conversation, and it invites us to join in that conversation. When we disagree with something that Biblical authors say, that is itself 'Biblical' because Biblical authors did that too ..."

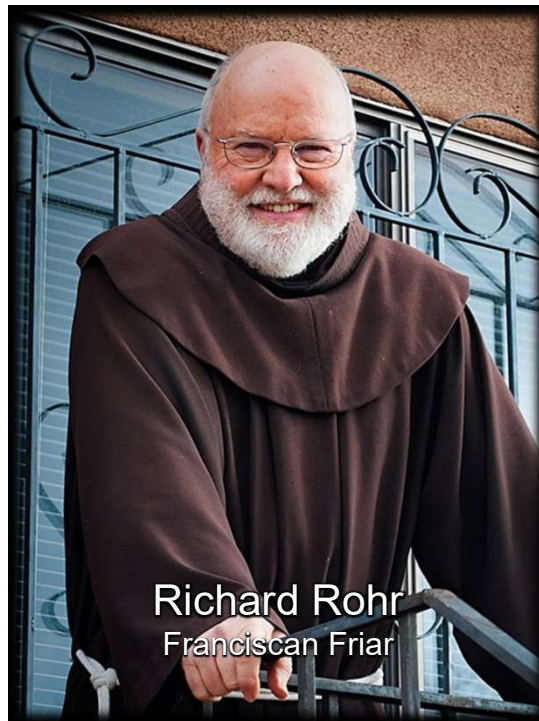
[James F. McGrath, "Progressive Christians and the Bible," <https://www.patheos.com/blogs/religionprof/2014/06/progressive-christians-and-the-bible-2.html>, accessed 02/25/25]



Eric Reitan
Oklahoma State University

"The Jesus of Scripture was not an inerrantist. In John 8:1-11, we have the story of the teachers of the law coming to Jesus with an adulteress ... Notice that Jesus didn't tell them to do what Scripture prescribed. Instead, He found a powerful way to drive home exactly what was wrong with following that scriptural injunction--in a way that avoided their trap. In short, Jesus disagreed with some of the teachings in the Scriptures of His day."

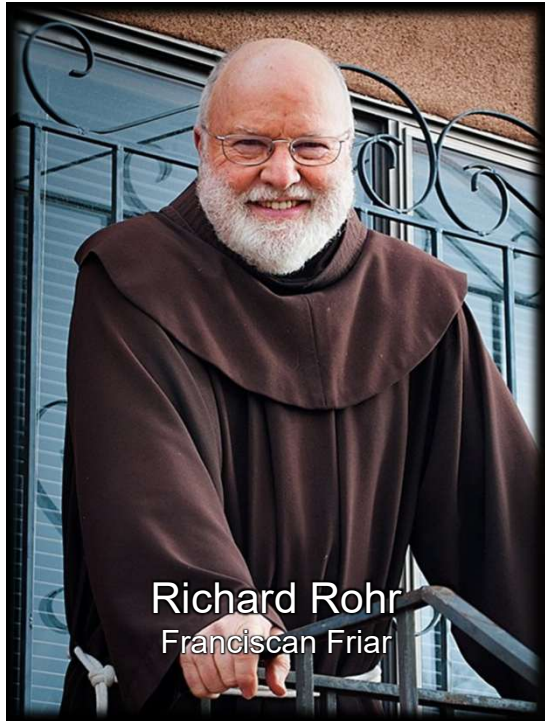
[Eric Reitan, "How Does God Reveal? Five Christian Reasons to Doubt Bible Inerrancy," <https://thepietythatliesbetween.blogspot.com/2014/06/how-does-god-reveal-five-christian.html>, accessed 02/25/25]



Richard Rohr
Franciscan Friar

"I think the very best key by which a Christian can interpret Scripture is to interpret Scripture the way that Jesus did! ... Jesus heard the voice of God inside of one concrete context, exactly as we all must do. But he also had the added advantage of the Jewish practice of midrash. ... We have actually gone backward with the recent and childish notion of 'biblical inerrancy,' where the one inerrant interpretation always just happens to be mine!"

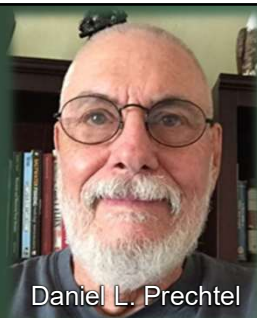
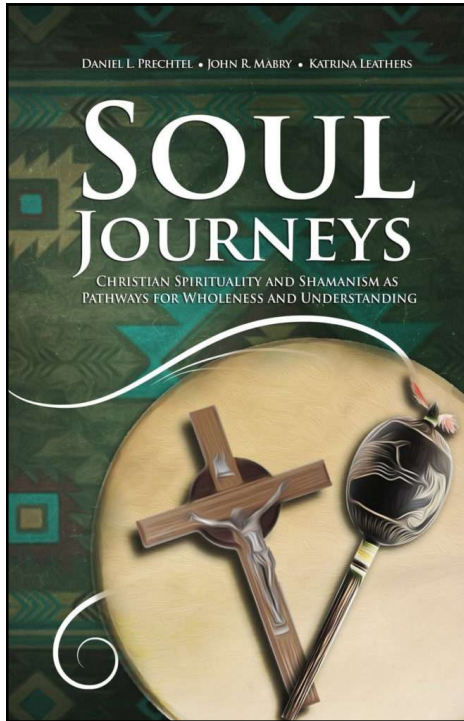
[Richard Rohr, "'From 'Only My Truth' to Hierarchy of Truths,'" Center for Action and Contemplation, <https://cac.org/truth-hierarchy-truths-2015-03-03/>, accessed 02/25/25]



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[Richard Rohr, "'From 'Only My Truth' to Hierarchy of Truths,'" Center for Action and Contemplation, <https://cac.org/truth-hierarchy-truths-2015-03-03/>, accessed 02/25/25]



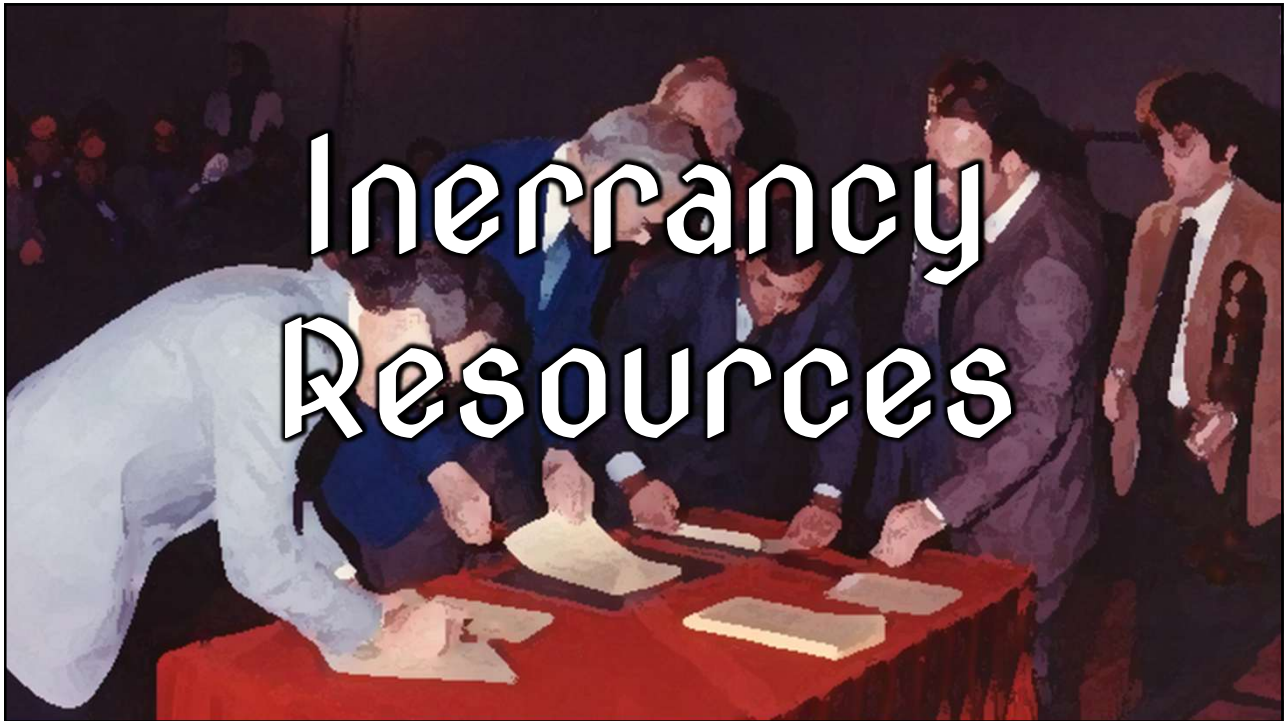
Daniel L. Prechtel



John R. Mabry



Katrina Leathers



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