

Jesus on the Bible Inerrancy Canonicity

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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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."

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John 14:25-26

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Three Divisions of the New Testament

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

Historical

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

Matthew - Acts

Teaching

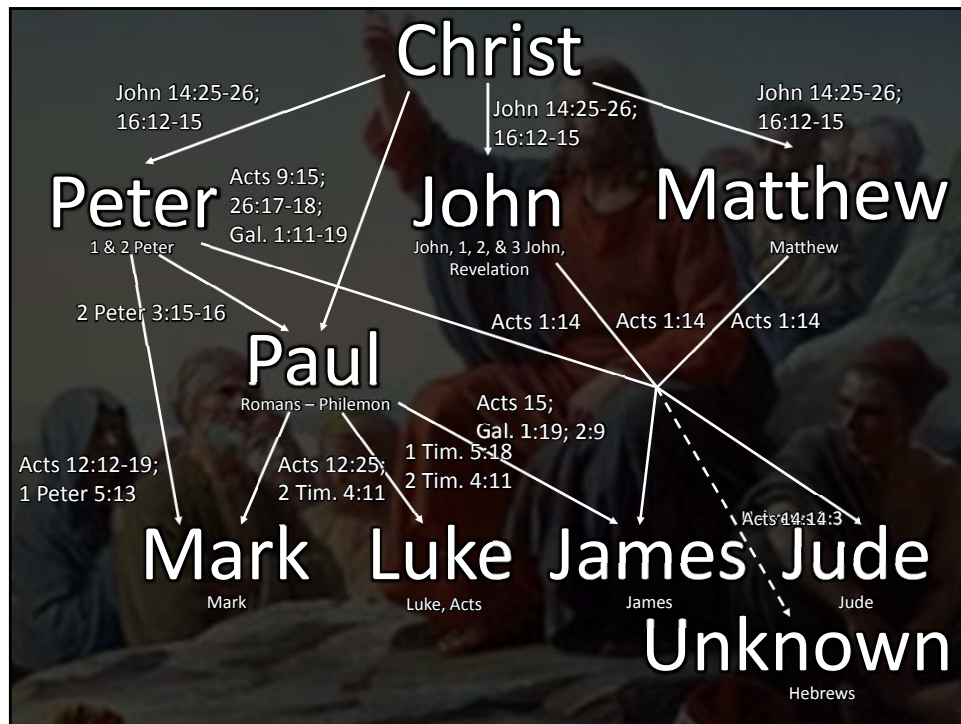
"... teach you all things ..." John 14:26

Romans - Jude

Prophecy

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

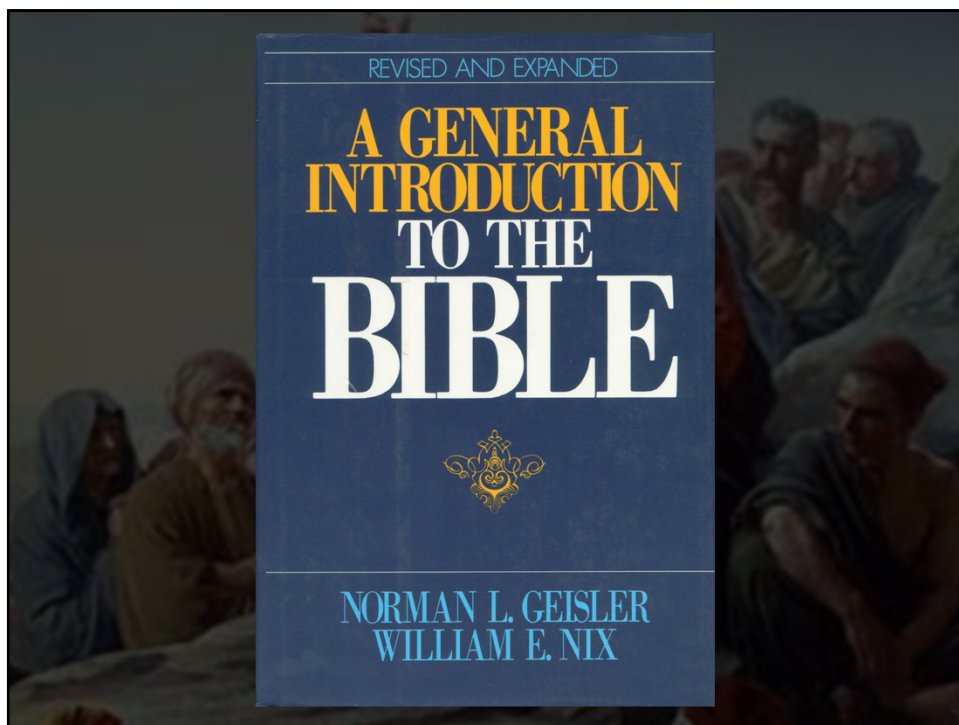
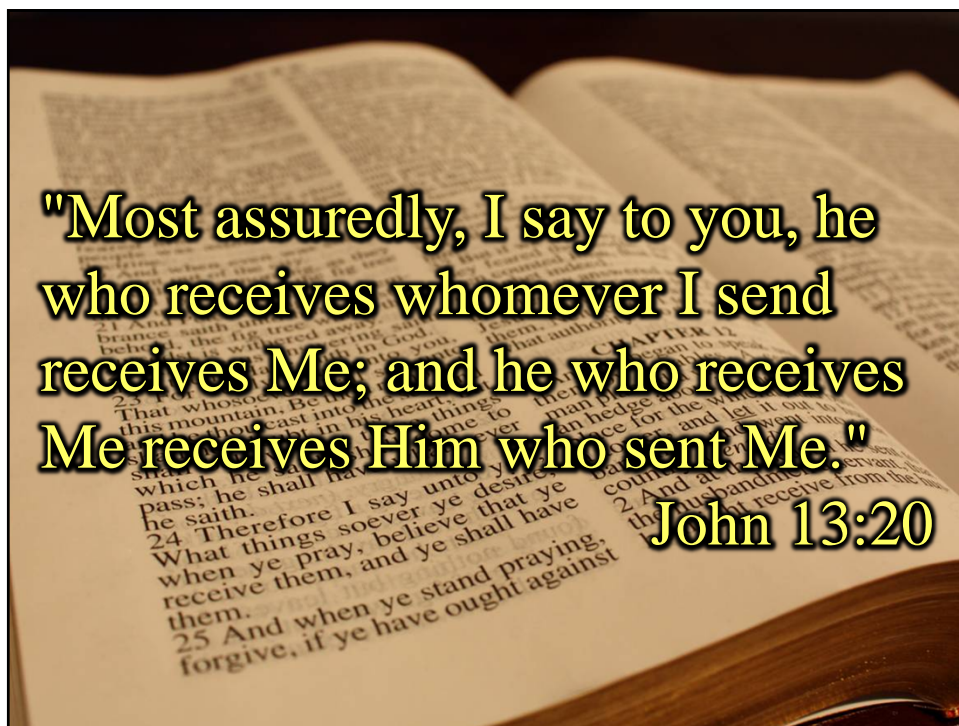
Revelation



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



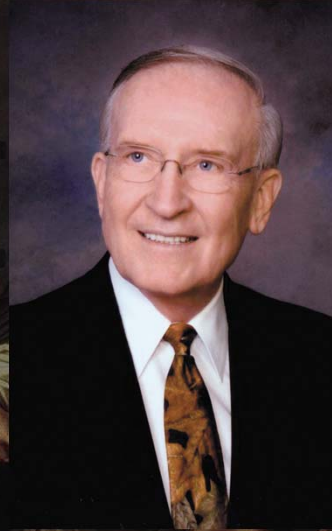


Misconceptions of Inerrancy

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.

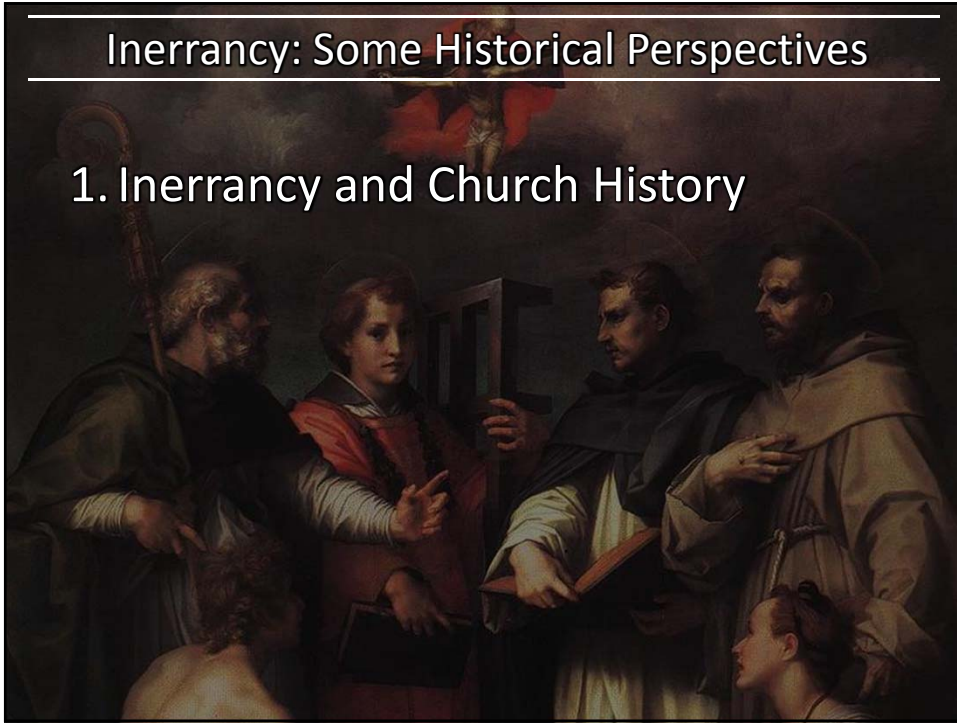
Misconceptions of Inerrancy

4. Inerrancy and Copies and Translations

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

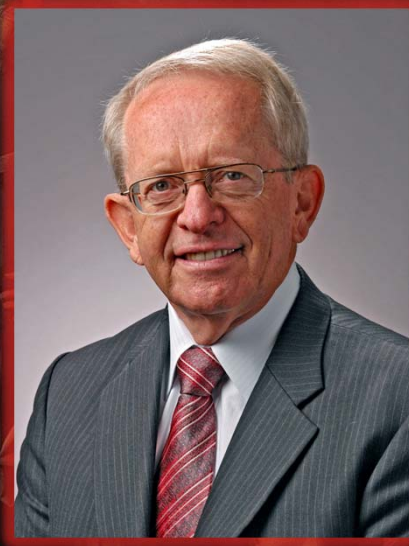
Inerrancy: Some Historical Perspectives

1. Inerrancy and Church History



Inerrancy: Some Historical Perspectives

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

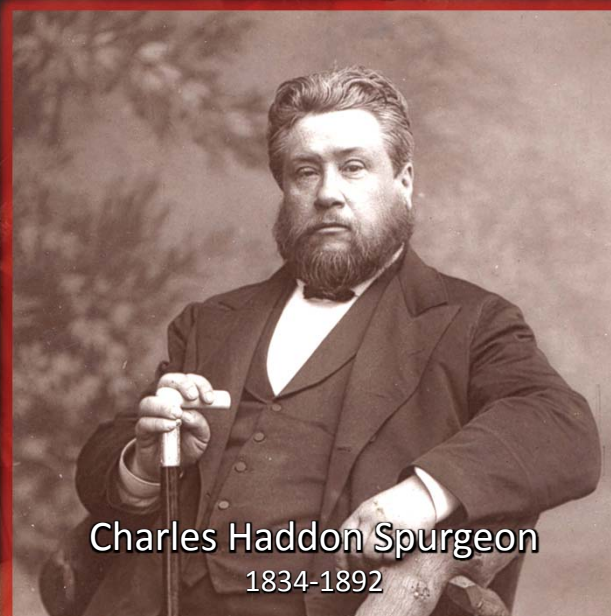


Inerrancy: Some Historical Perspectives

2. Spurgeon and the Downgrade Controversy



Inerrancy: Some Historical Perspectives



Charles Haddon Spurgeon
1834-1892



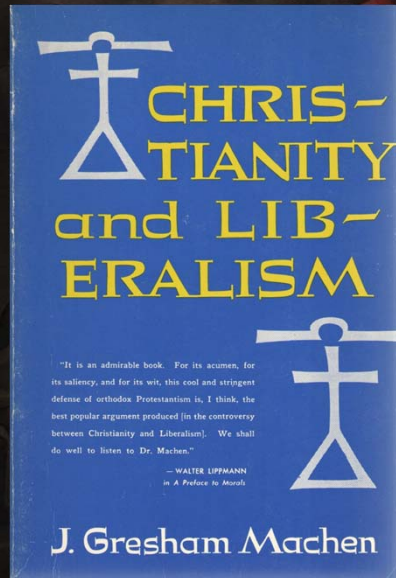
Metropolitan Tabernacle, London



Inerrancy: Some Historical Perspectives

3. Machen and Princeton Liberalism

Inerrancy: Some Historical Perspectives



Inerrancy: Some Historical Perspectives



Inerrancy: Some Historical Perspectives

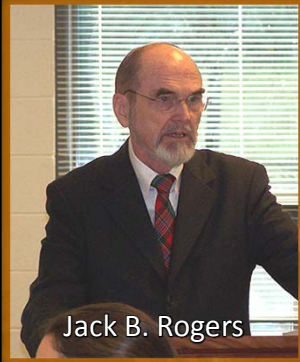


Inerrancy: Some Historical Perspectives

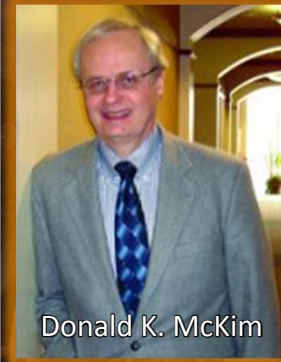
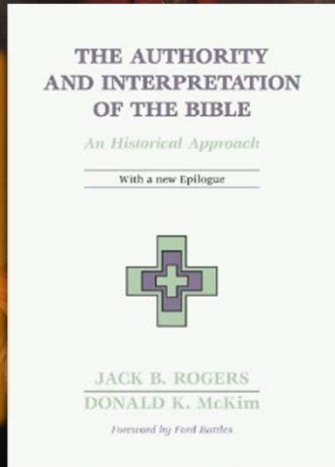
4. Post WWII Evangelical Controversy



Inerrancy: Some Historical Perspectives

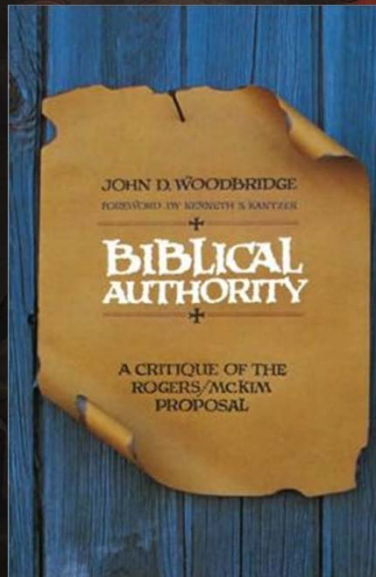


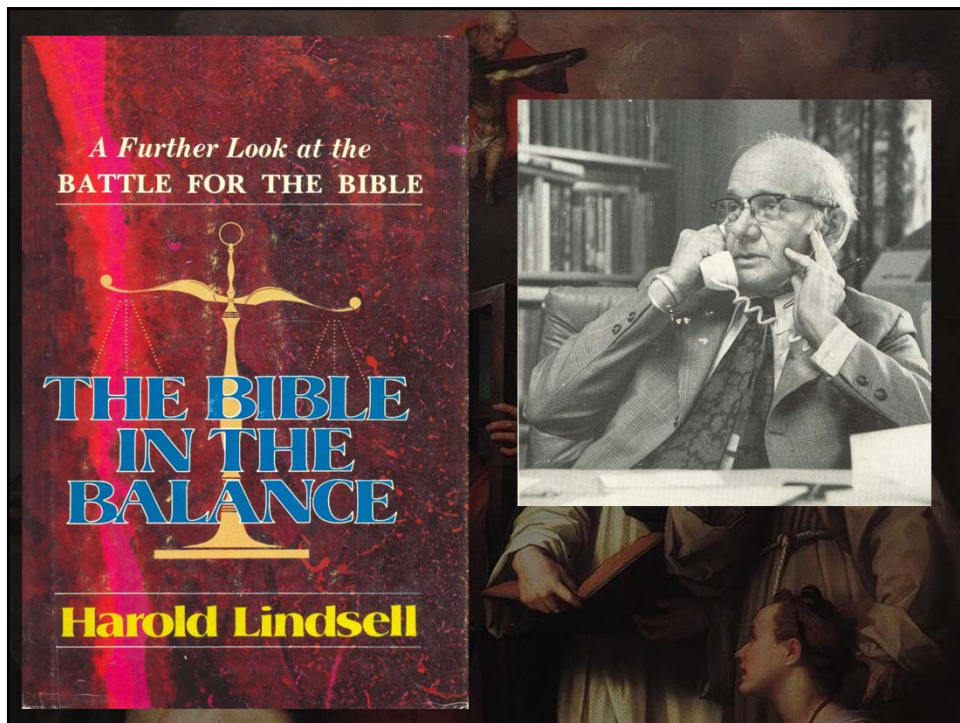
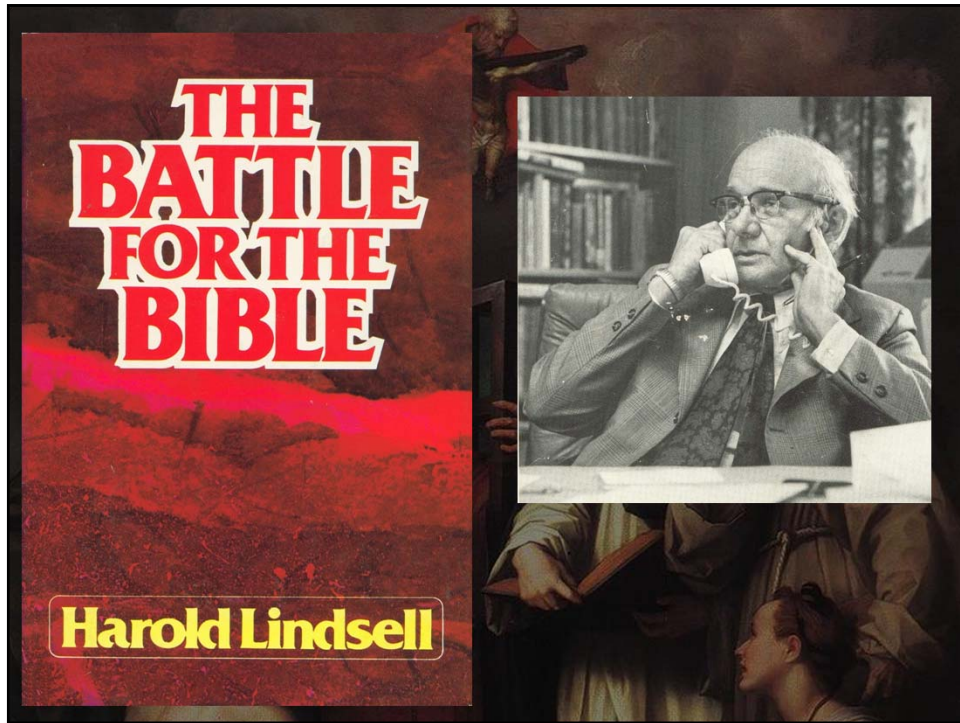
Jack B. Rogers

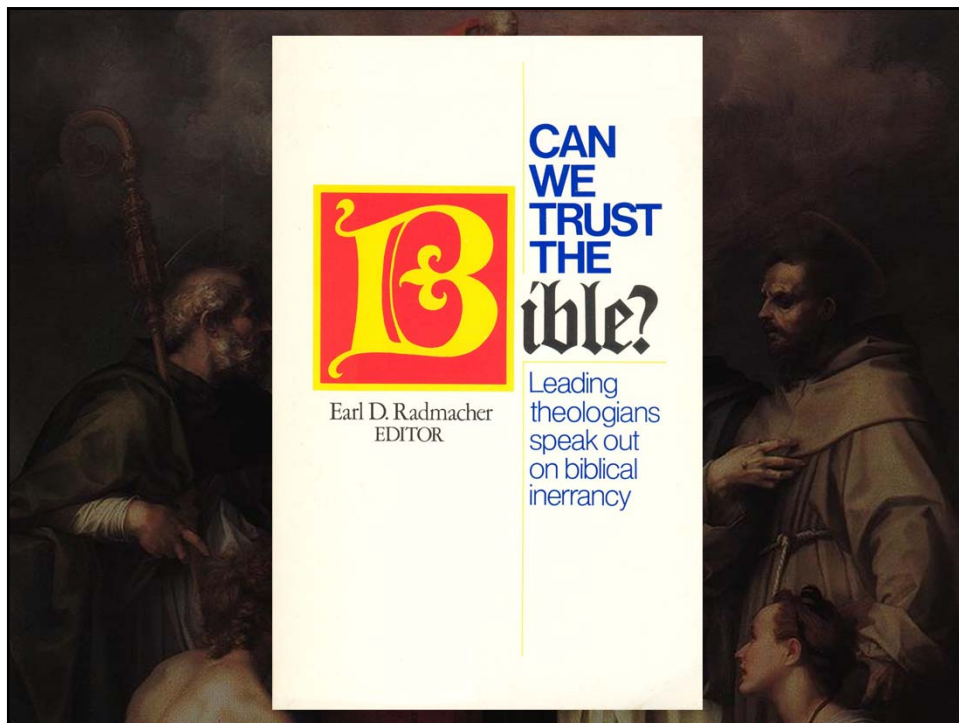
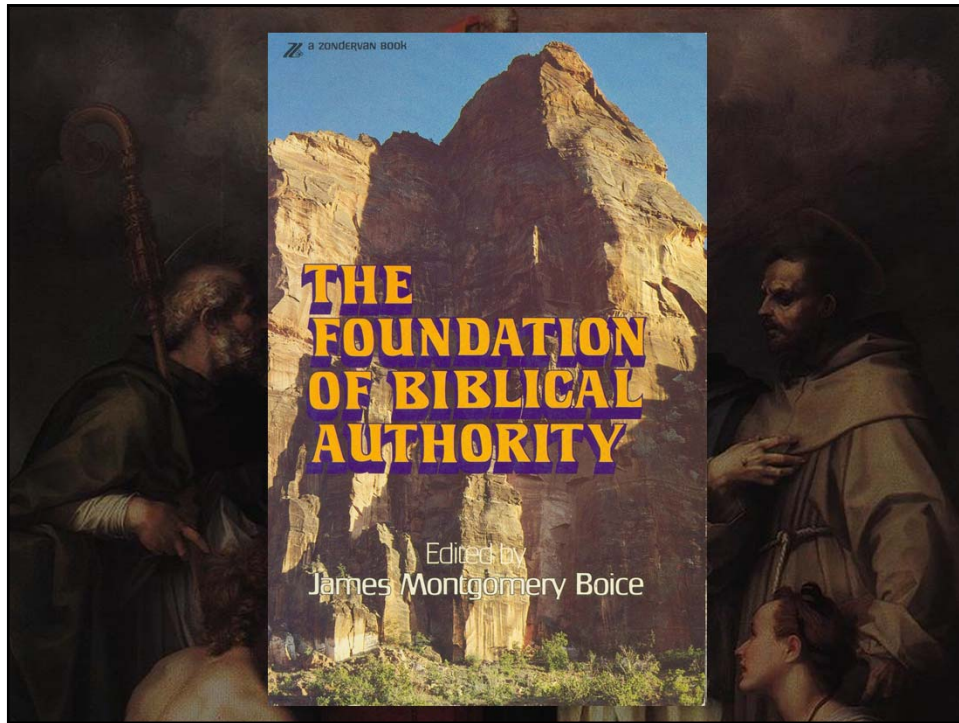


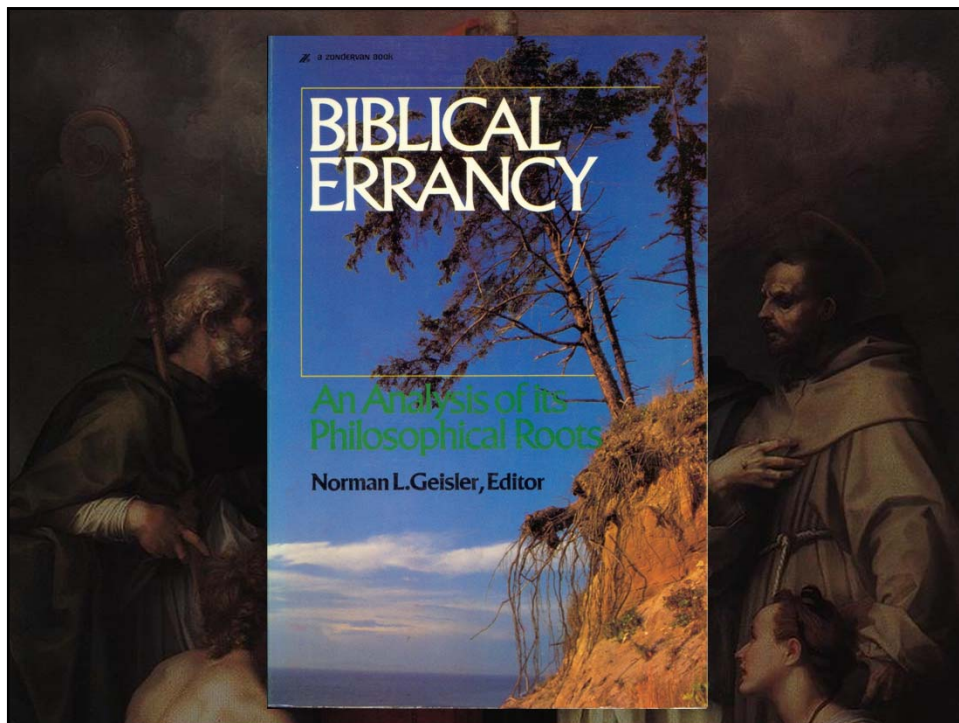
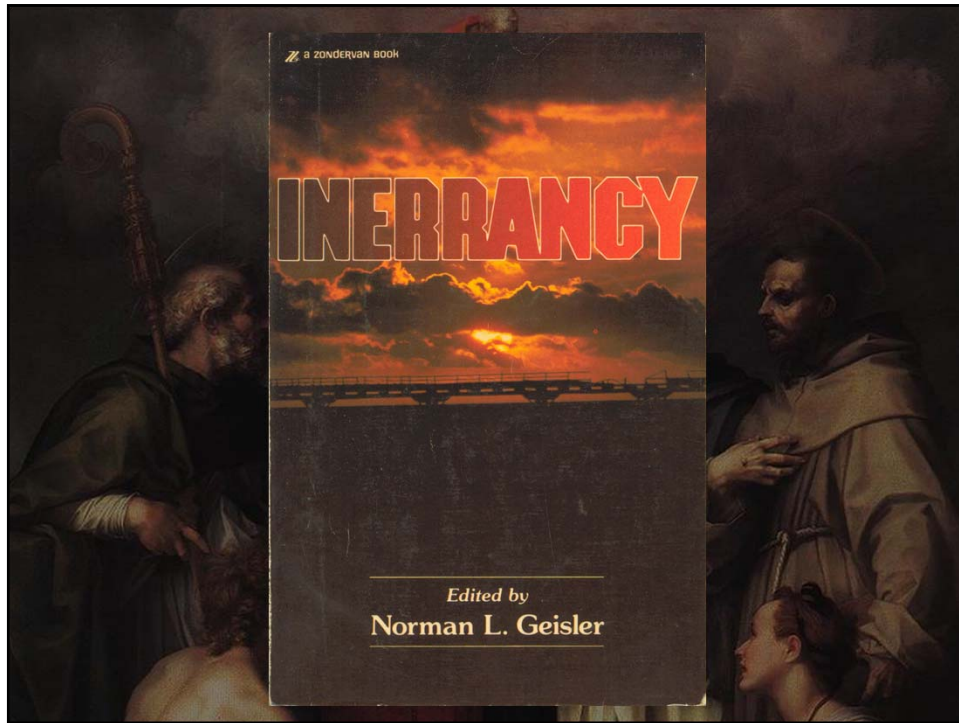
Donald K. McKim

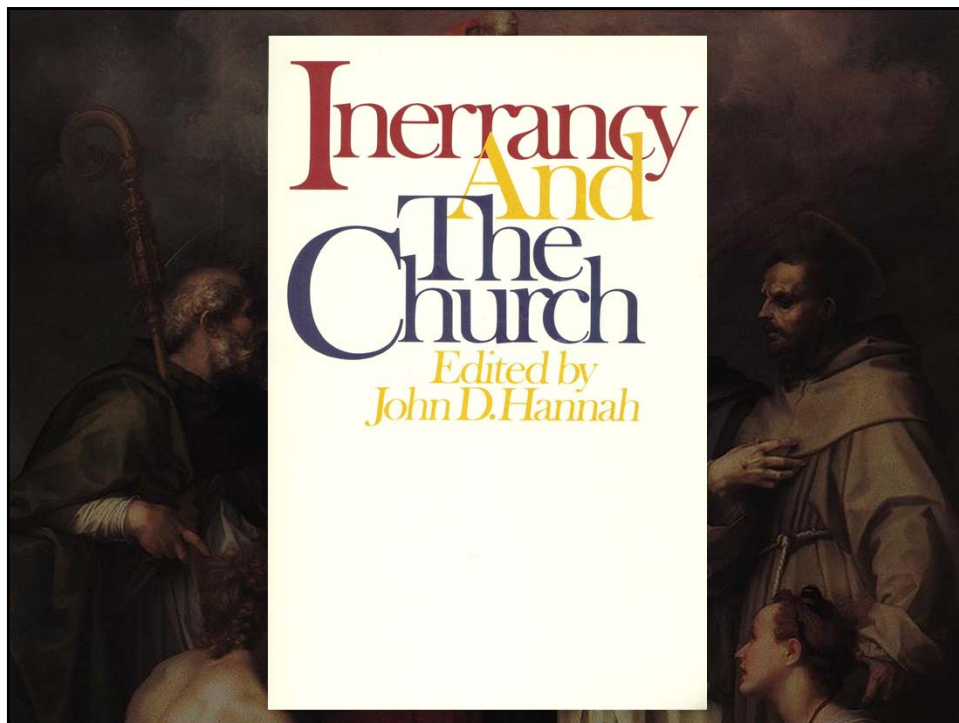
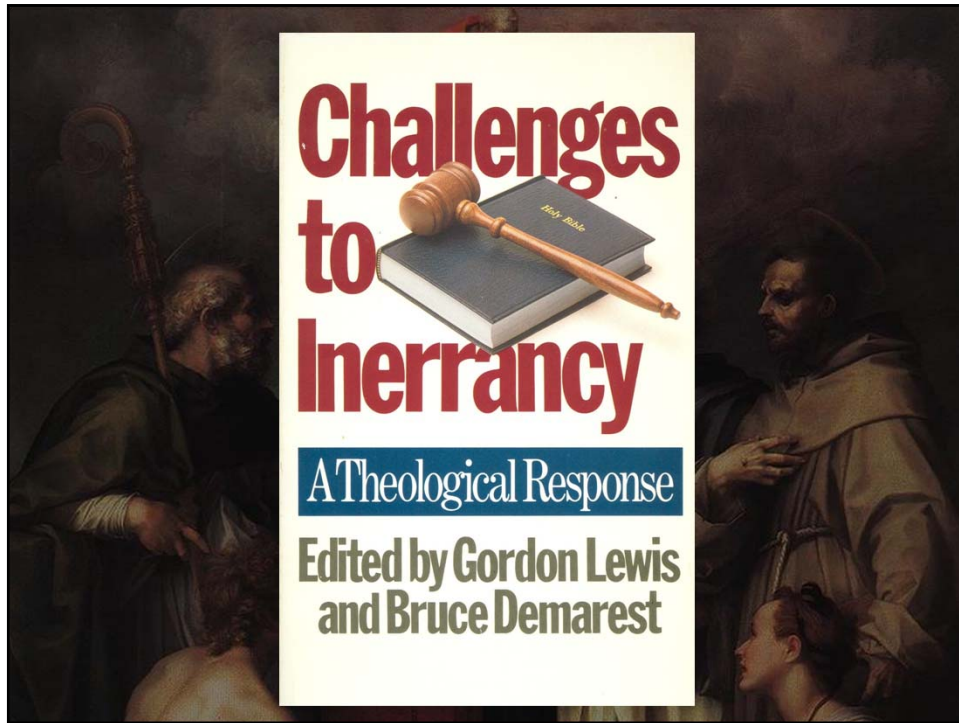
Inerrancy: Some Historical Perspectives

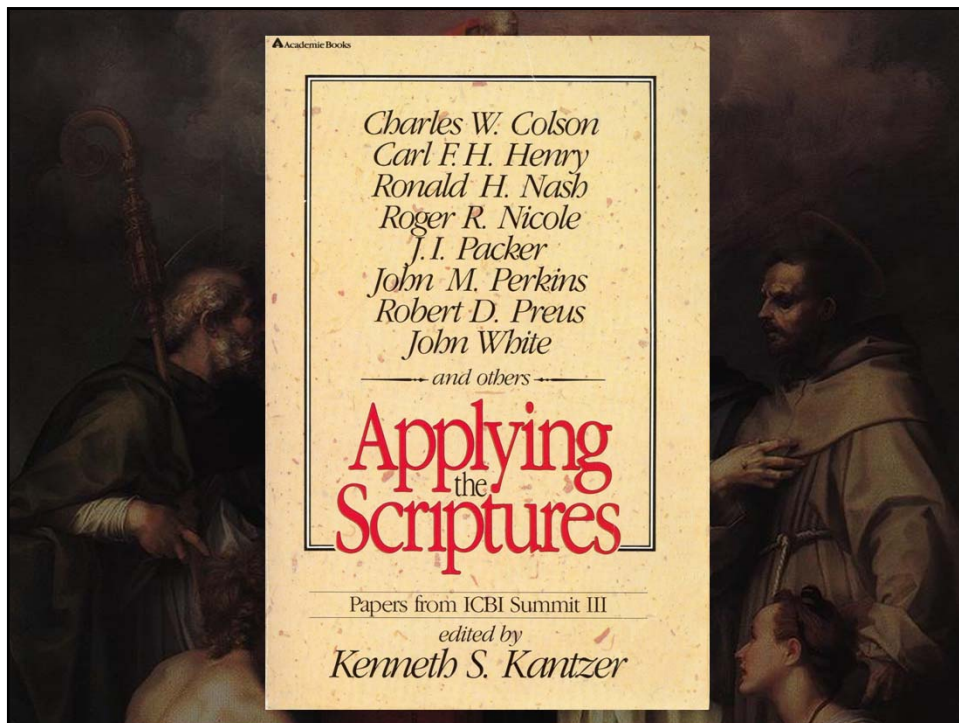
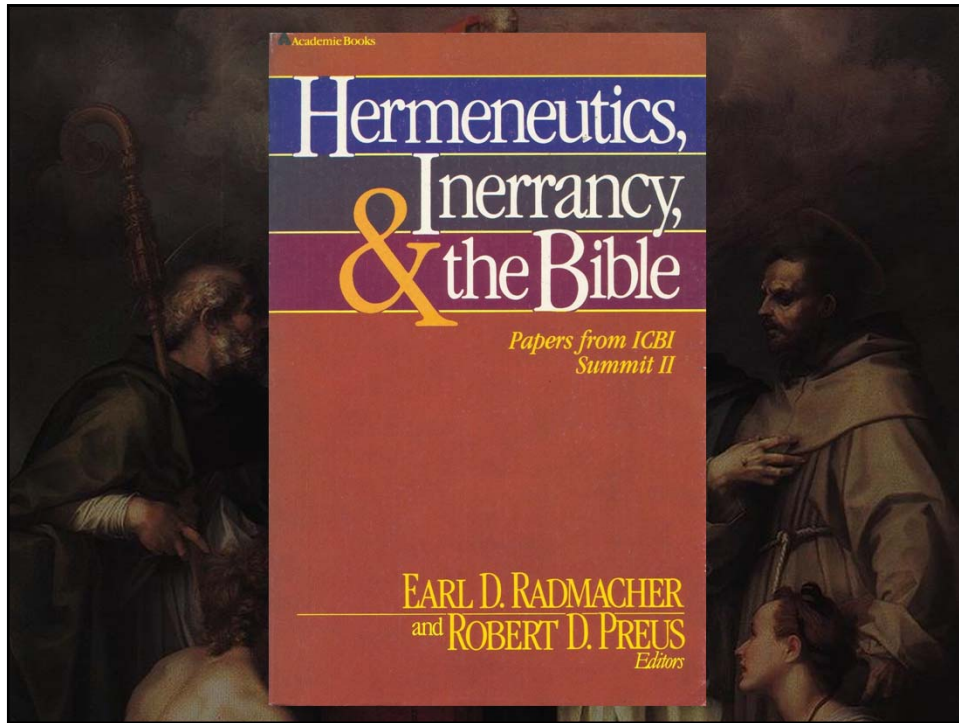


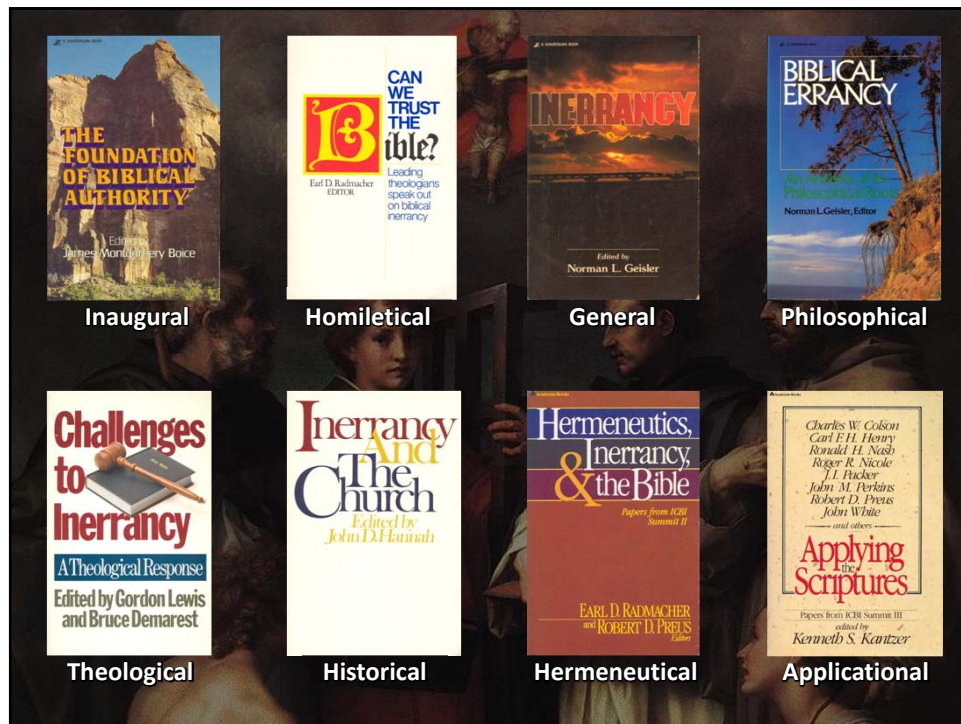








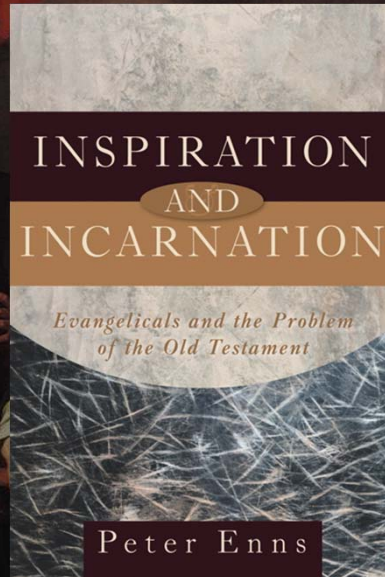




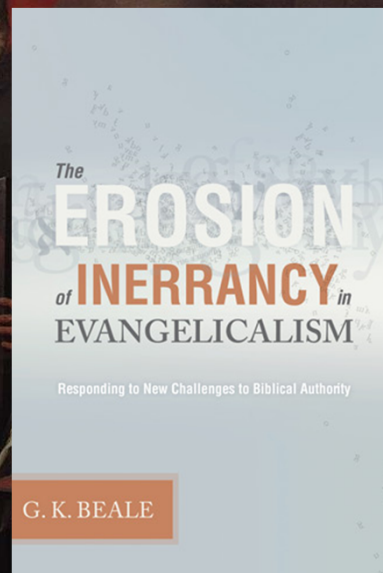
Inerrancy: Some Historical Perspectives

5. Recent Evangelical Controversy

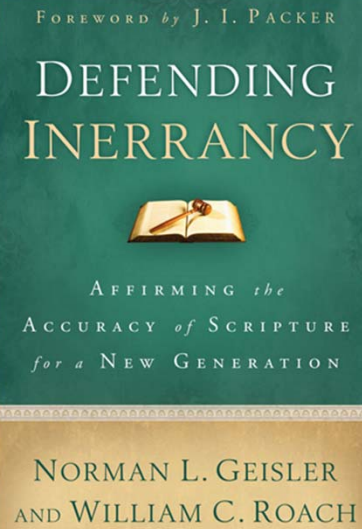
Inerrancy: Some Historical Perspectives



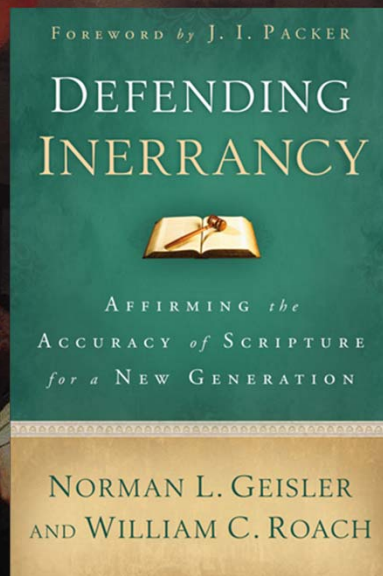
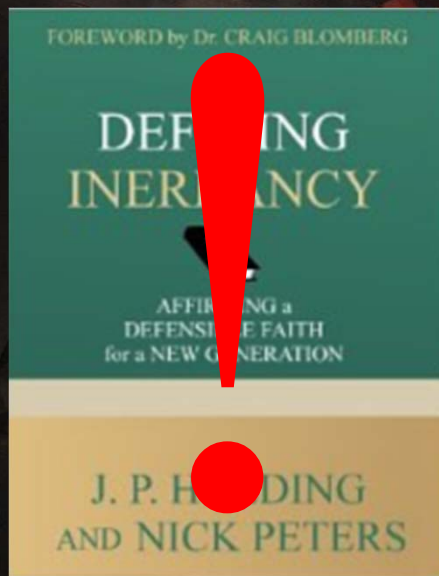
Inerrancy: Some Historical Perspectives



Inerrancy: Some Historical Perspectives



Inerrancy: Some Historical Perspectives



Inerrancy: Some Historical Perspectives

6. Current Evangelical Controversy

Inerrancy: Some Historical Perspectives

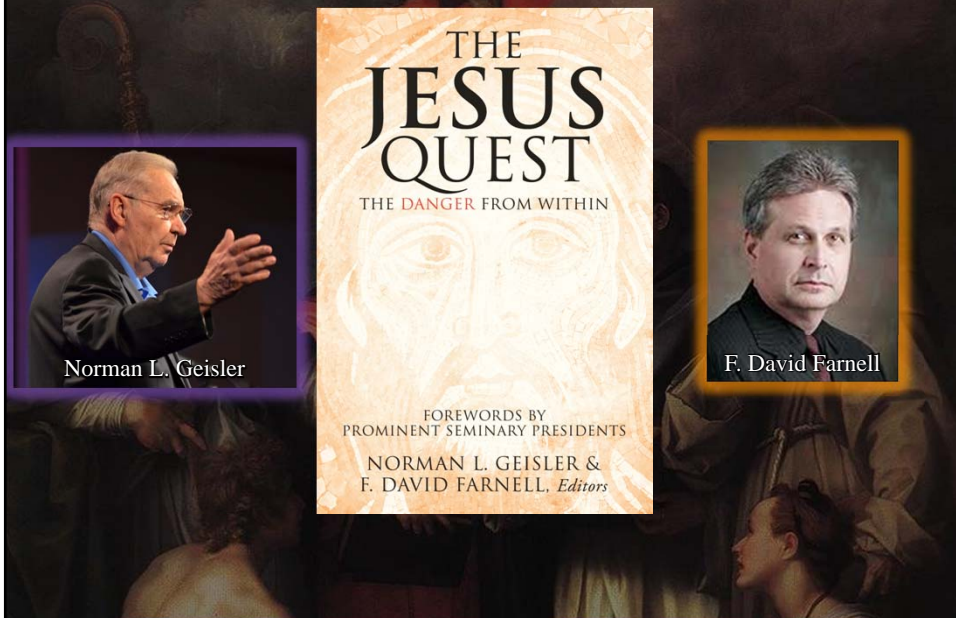


The Resurrection of Jesus A New Historiographical Approach



MICHAEL R. LICONA

Inerrancy: Some Historical Perspectives



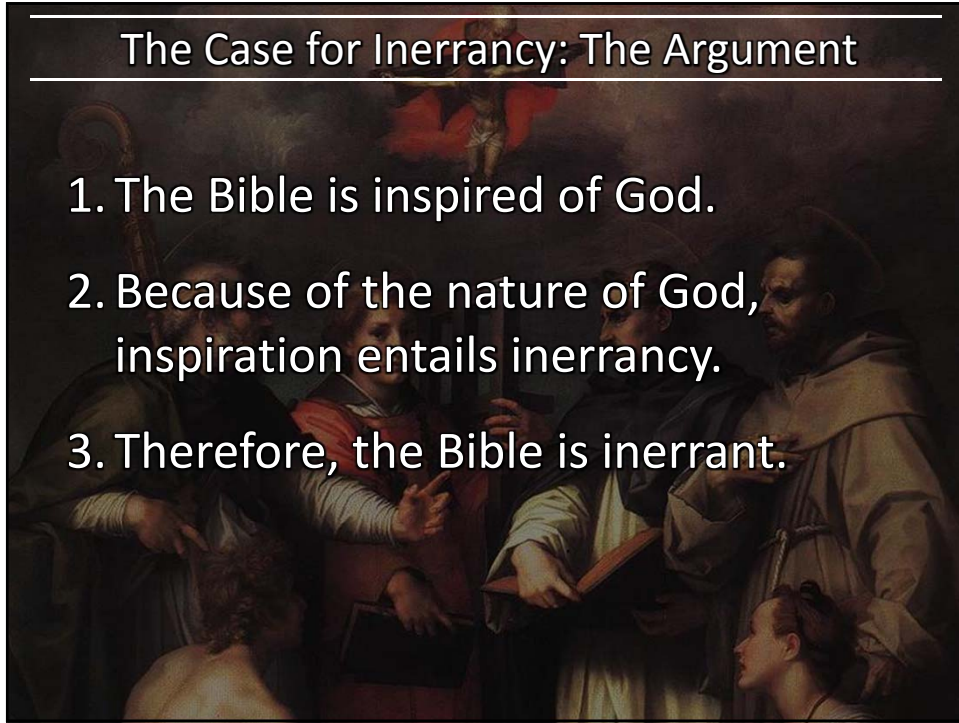
Definition of Inerrancy

"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.)

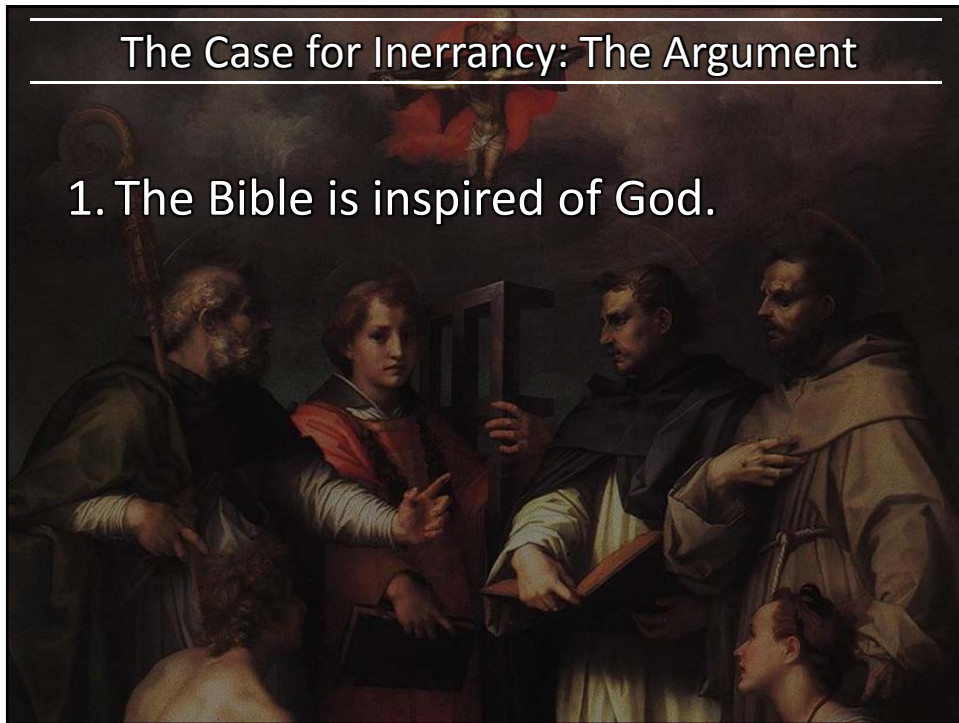
The Case for Inerrancy: The Argument

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: The Argument

1. The Bible is inspired of God.



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.

~~theopneustos~~ (theopneustos) = God breathed

~~theos~~ (theos) - God

~~spirit~~ / ~~breath~~ - 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
Psalm 2:1
Psalm 2:7
Psalm 16:10
Psalm 95:7
Psalm 97:7
Psalm 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

Adapted from Norman L. Geisler and William E. Nix, *A General Introduction to the Bible*, rev. ed. (Chicago: Moody Press, 1968); *From God to Us: How We Got Our Bible* (Chicago: Moody Press, 1974); and Norman L. Geisler, *Decide for Yourself: How History Views the Bible* (Grand Rapids: Zondervan Publishing House, 1982).

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 & BIBLE DIFFICULTIES

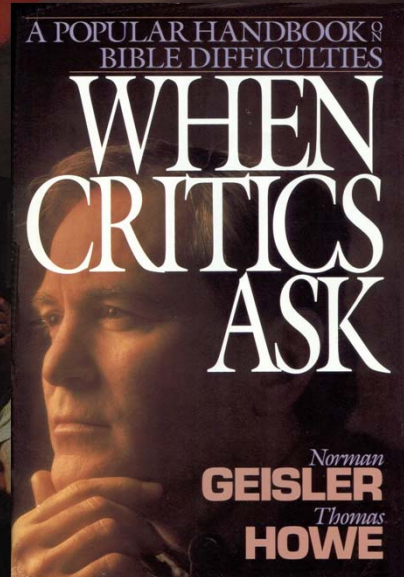
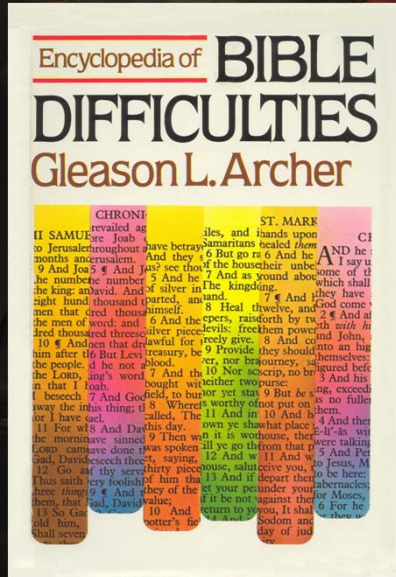
WHEN CRITICS ASK

Norman

GEISLER

Thomas

HOWE



The image displays two book covers side-by-side. The left book, 'The BIG BOOK of Bible Difficulties' by Norman L. Geisler and Thomas Howe, has a dark blue cover with gold and white text. It includes a small illustration of a biblical scene at the bottom. The right book, 'Making Sense of Bible Difficulties' by Norman L. Geisler & Thomas Howe, has a white cover with black and red text. It includes a small illustration of a biblical scene at the bottom. Both books are presented as resources for understanding biblical difficulties.

