

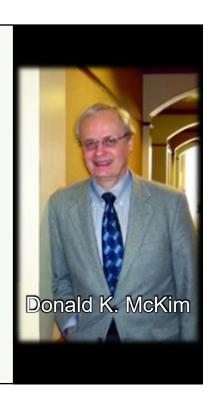
#### THE AUTHORITY AND INTERPRETATION OF THE BIBLE An Historical Approach

With a new Epilogue



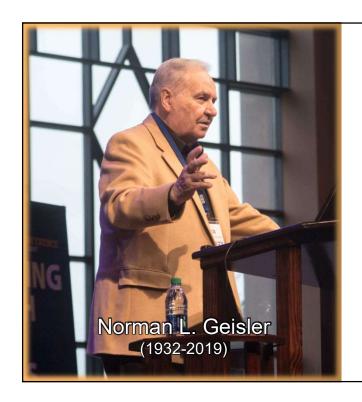
JACK B. ROGERS DONALD K. McKim

Foreword by Ford Battles





It was evident to Norman Geisler back in the 70s that the main problem with Rogers and McKim, et al. (who considered themselves evangelicals and yet claimed that the Bible contained errors) was the issue the nature of truth.

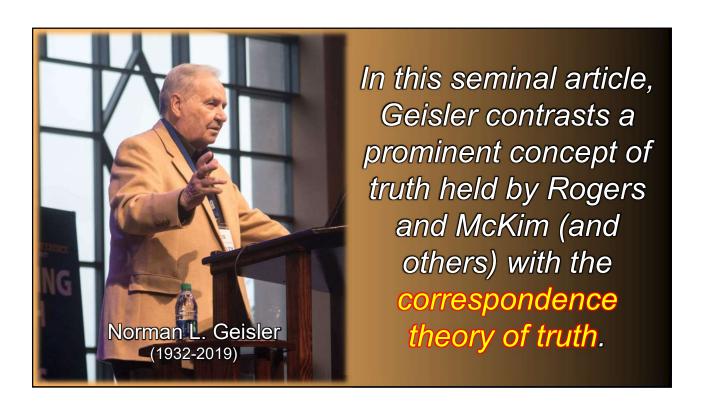


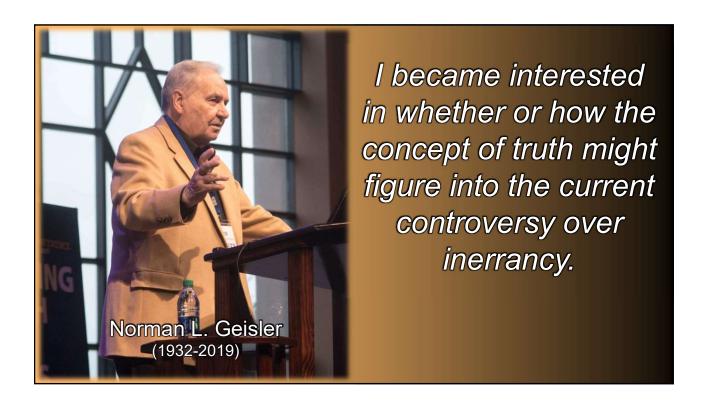
#### The Concept of Truth in the Inerrancy Debate

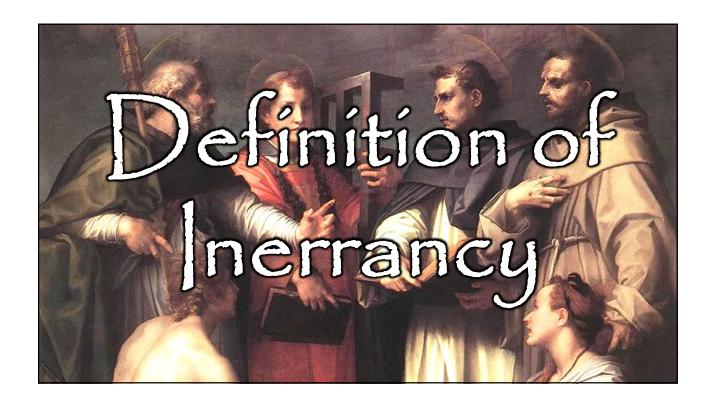
Norman L. Geisler

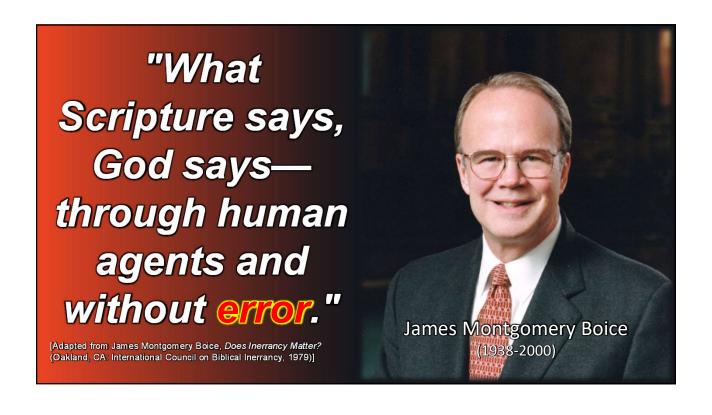
How is it that evangelicals on both sides of the inerrancy debate can claim the Bible is wholly true and yet one side believes that there can be minor mistakes of history or science affirmed by the biblical authors, while the other side denies that there are any mistakes whatsoever? Some even claim to believe in inerrancy to the point that every word of the Bible is true, and yet they hold that Jesus' statement that the mustard seed is the "smallest of all seeds" is scientifically incorrect. Some claim that the Bible is "the only infallible rule of faith and practice" but hold that Paul was a wrong when he affirmed that the husband is the "head" of the wife. 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"

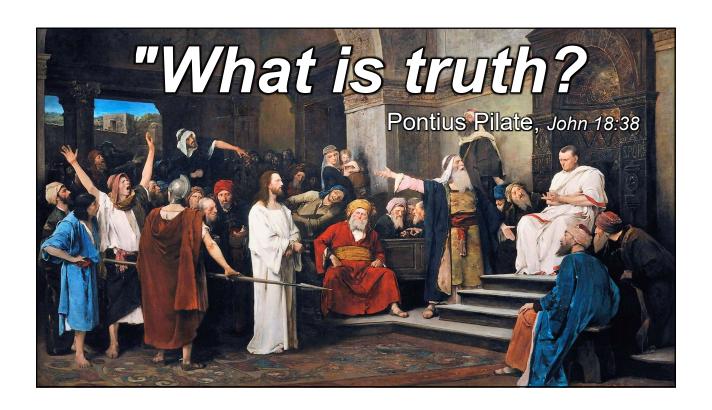
Is this duplicity? Are those who believe the Bible contains

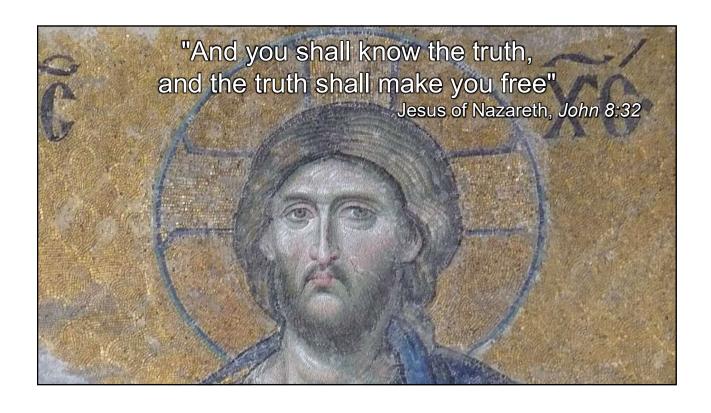


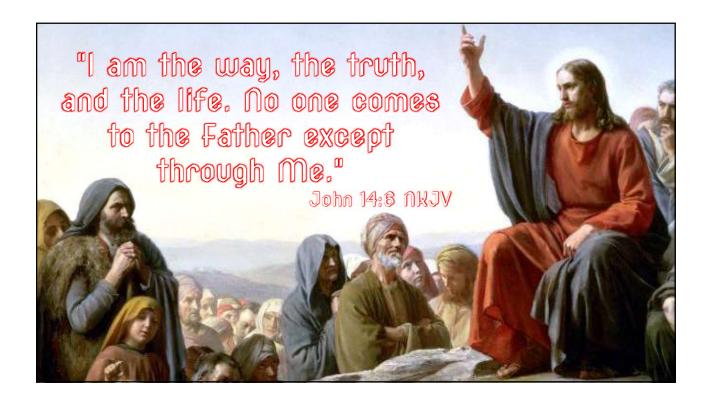




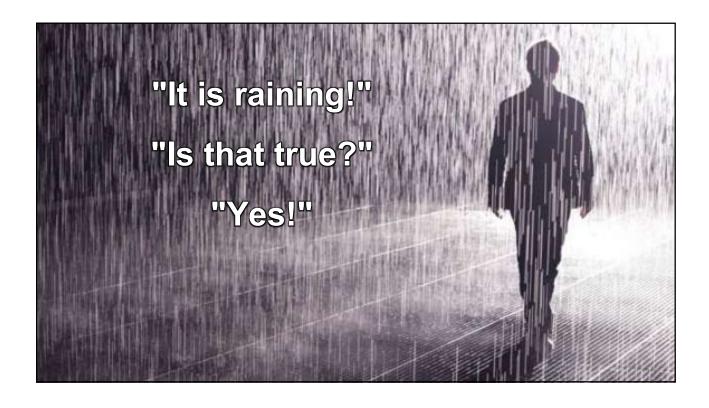


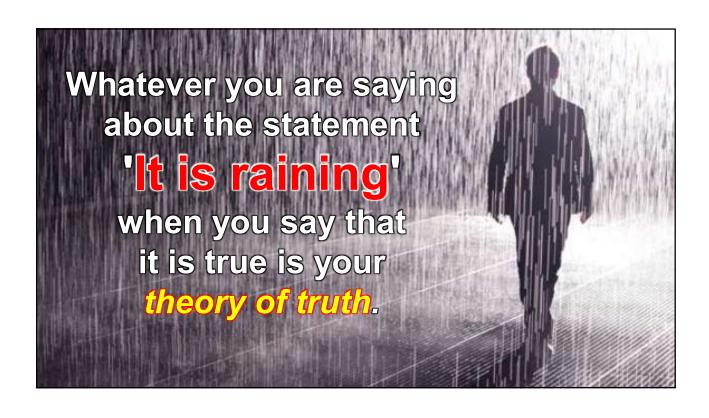


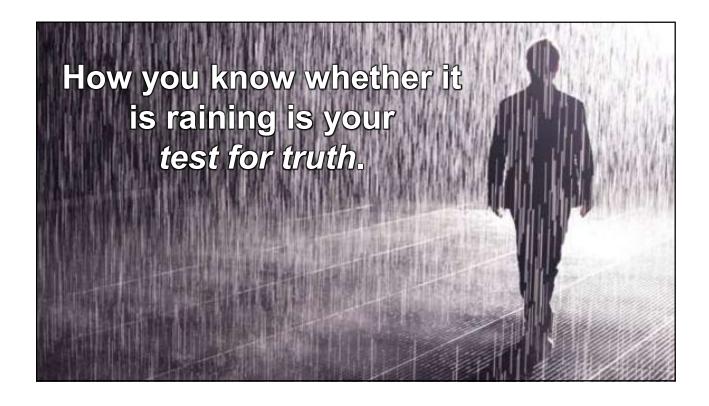




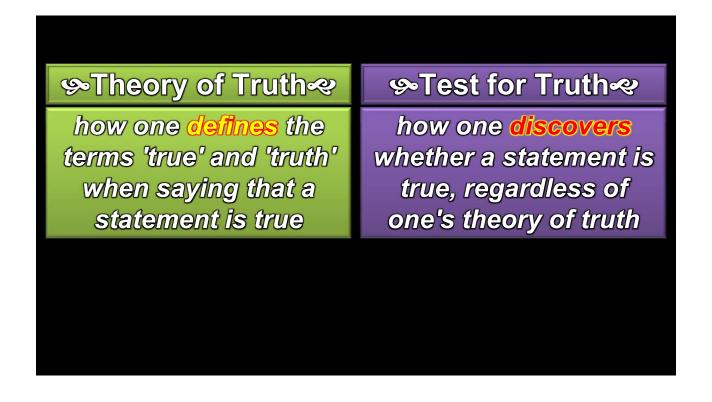




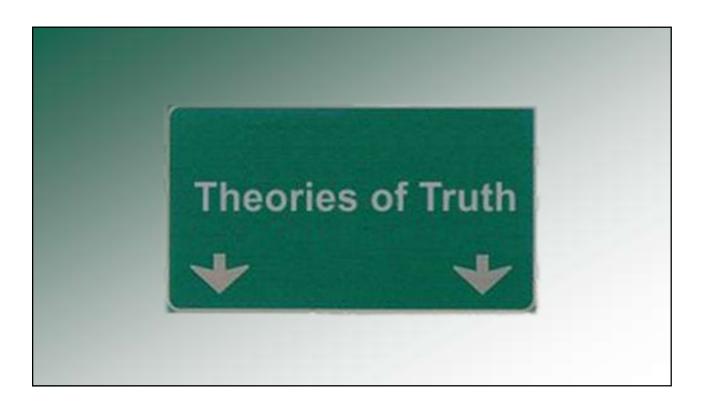










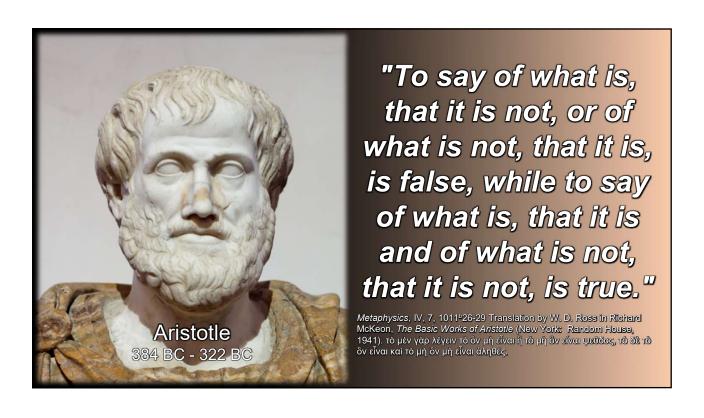


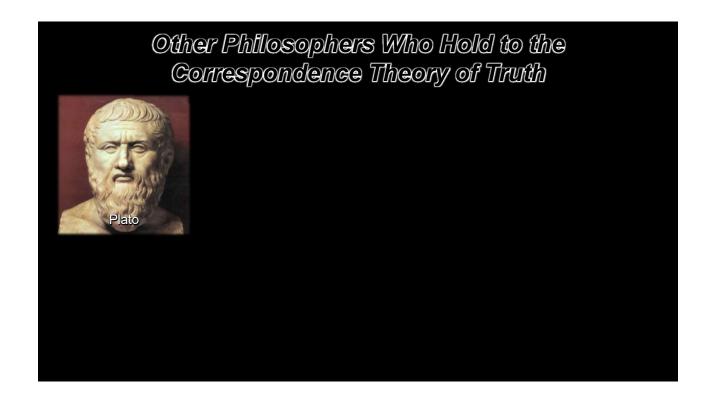












SOCRATES: But how about truth, then? You would acknowledge that there is in words a true and a false?

**HERMOGENES:** Certainly.

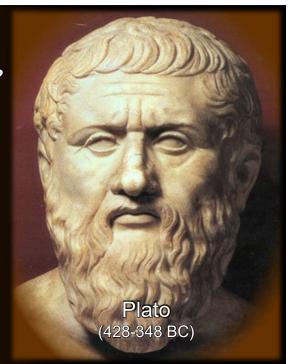
SOCRATES: And there are true and false propositions?

HERMOGENES: To be sure.

SOCRATES: And a true proposition says that which is, and a false proposition says that which is not?

HERMOGENES: To be sure.

[Cratylus, 385b, trans. Benjamin Jowett in Edith Hamilton and Huntington Cairns, eds. Plato: The Collected Dialogues Princeton: Princeton University Press, 1961, 423]



STRANGER: Then what sort of character can we assign to each of these [statements]?

THEAETETUS: One is false, the other true.

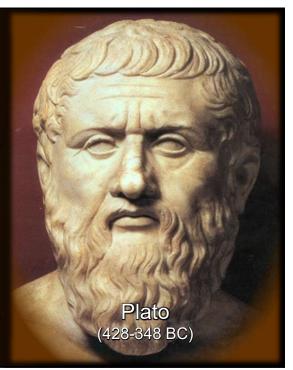
STRANGER: And the true one states about you the things that are as they are.

THEAETETUS: Certainly.

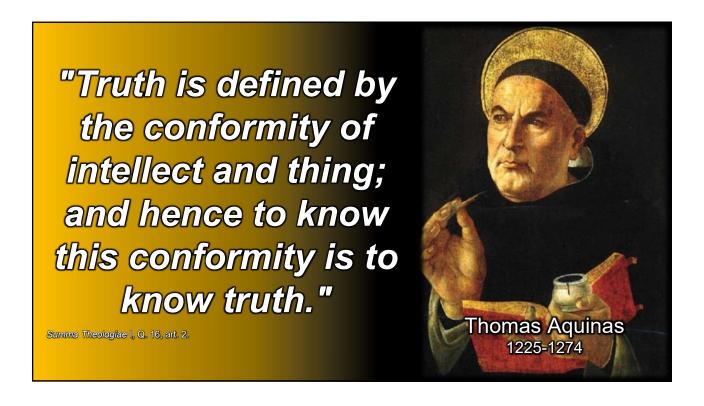
STRANGER: Whereas the false statement states about you things different from the things that are.

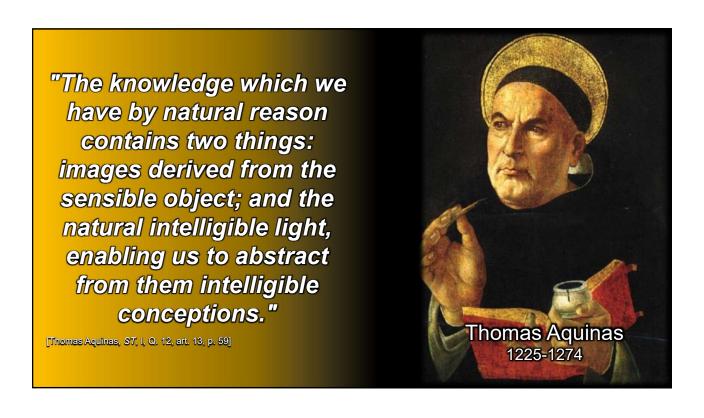
THEAETETUS: Yes.

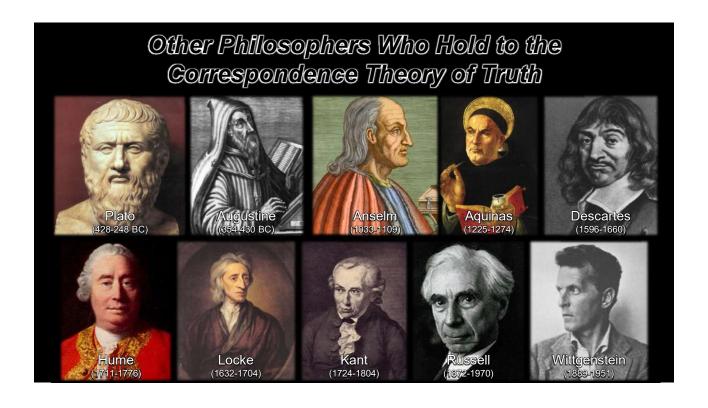
[Sophist, 263b, trans. F. M. Cornford in Edith Hamilton and Huntington Cairns, eds. Plato: The Collected Dialogues Princeton: Princeton University Press, 1961, 1010]

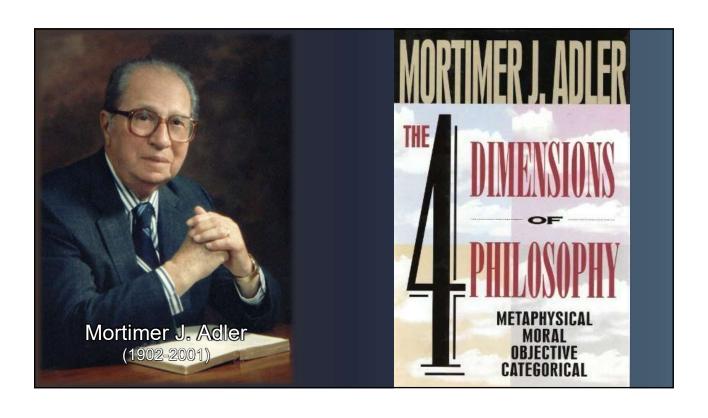


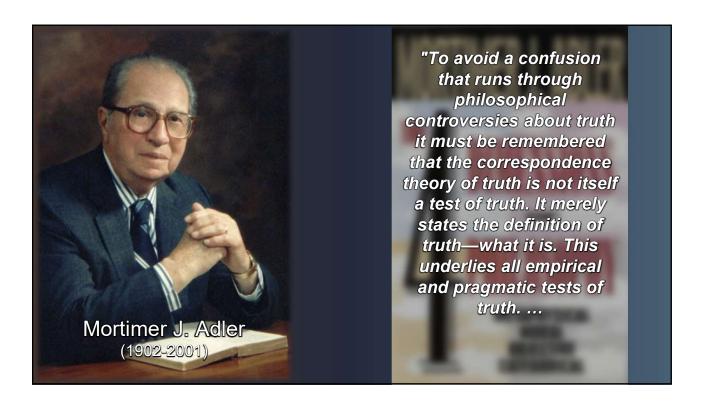


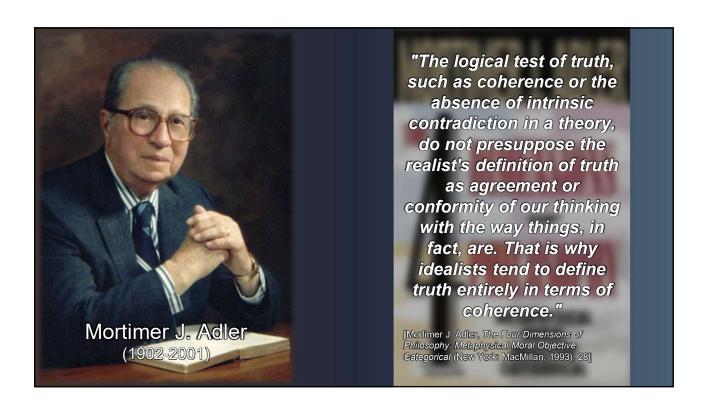


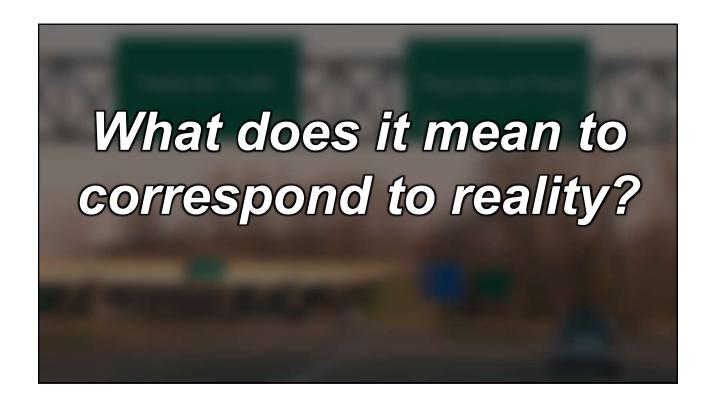






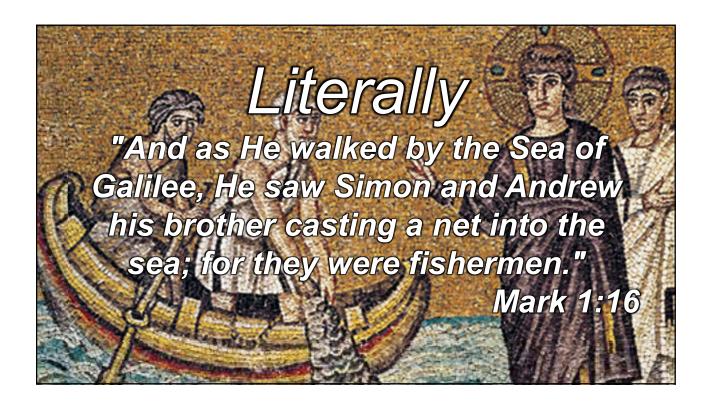


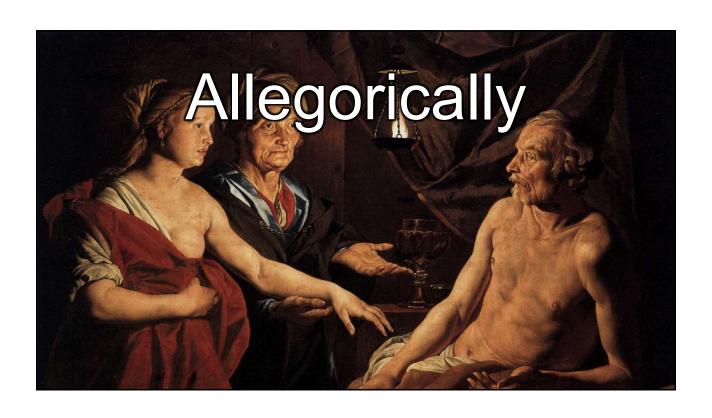


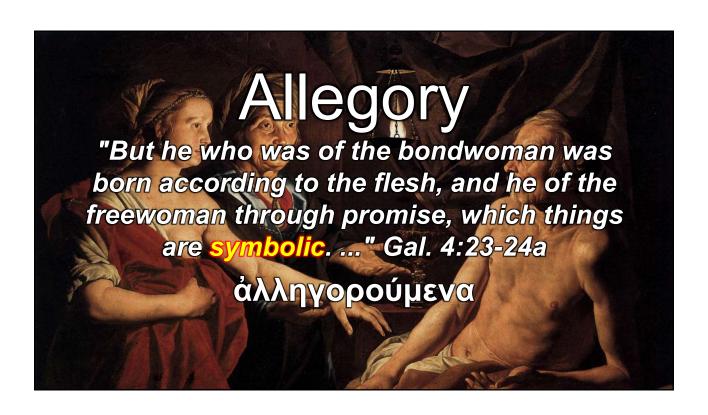


Truth is when a proposition corresponds to reality.

But there are a number of ways that a proposition can correspond to reality.

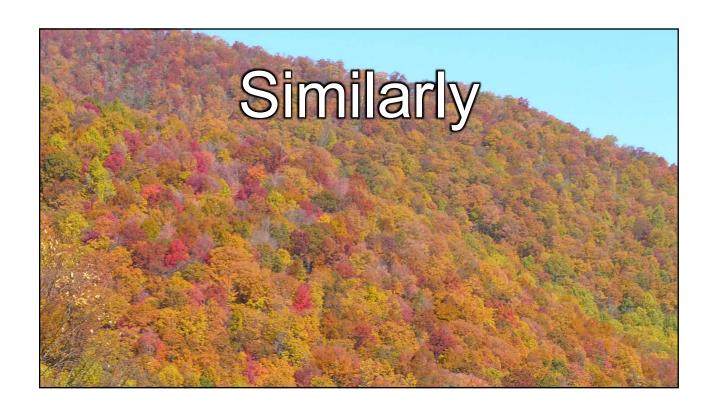




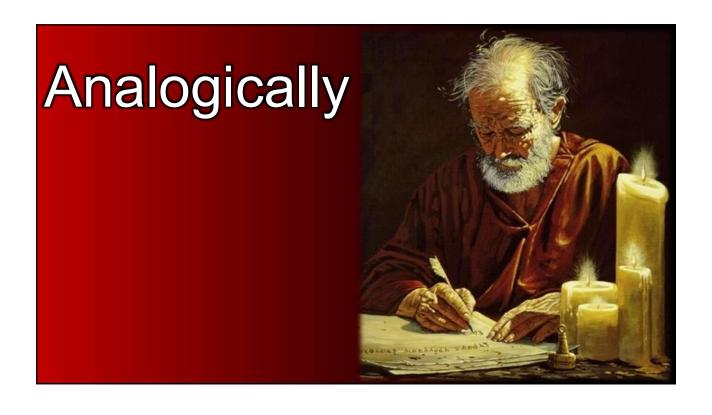


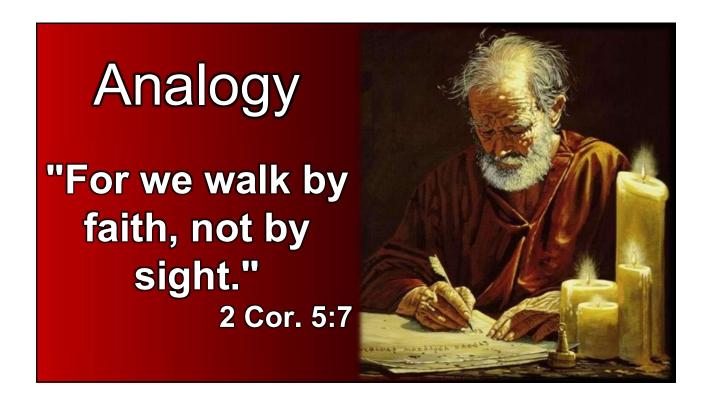






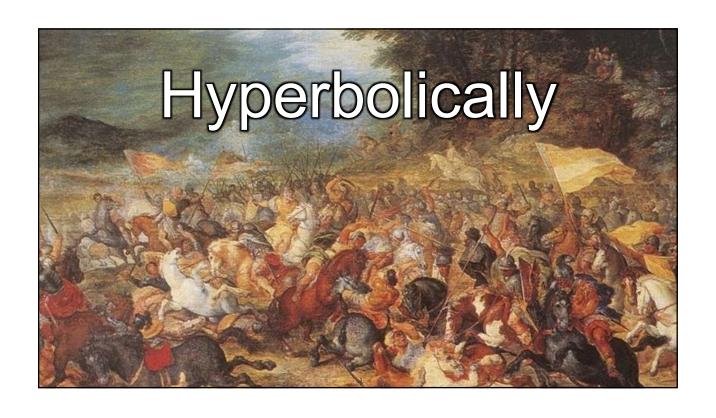
# Simile "So his heart and the heart of his people were moved as the trees of the woods are moved with the wind." Isa 7:2

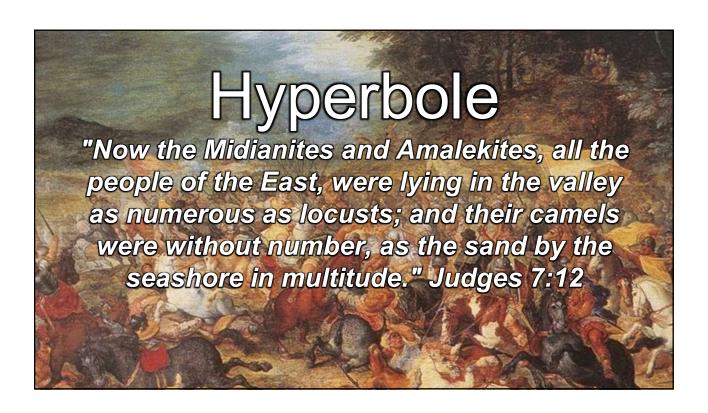




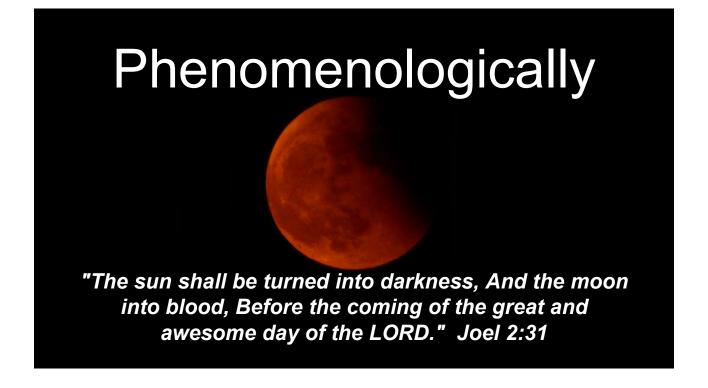


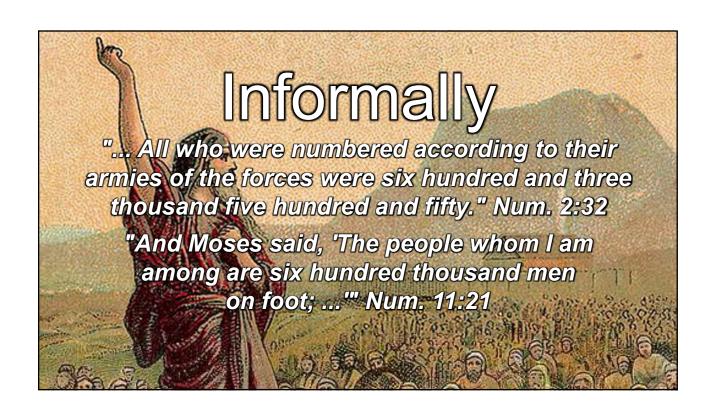
# Symbol "... the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing. It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—" Heb. 9:7-9 παραβολή





#### Phenomenologically " ... for He makes His sun rise on the evil and on the good, ... "Matt. 5:45

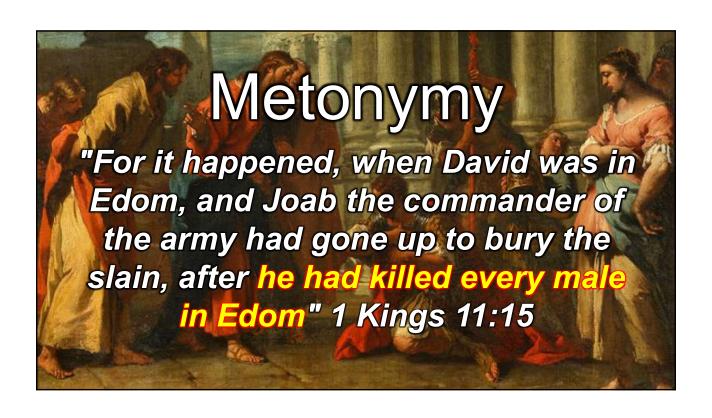


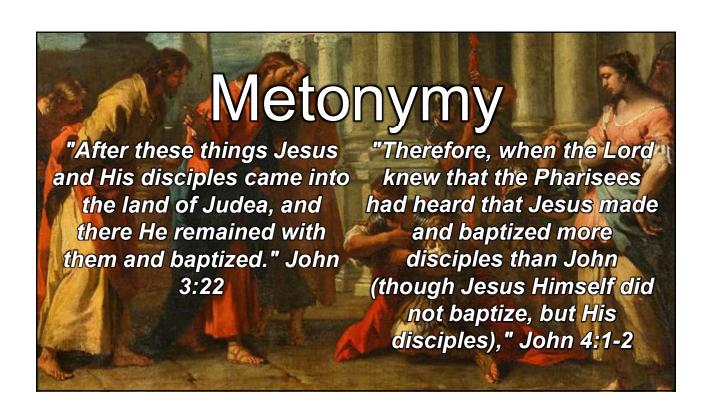


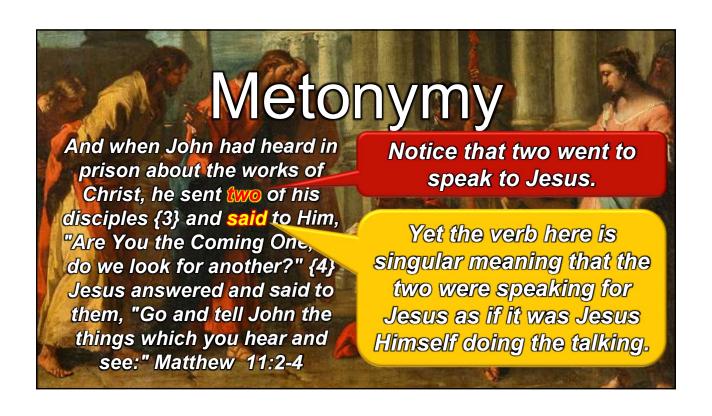


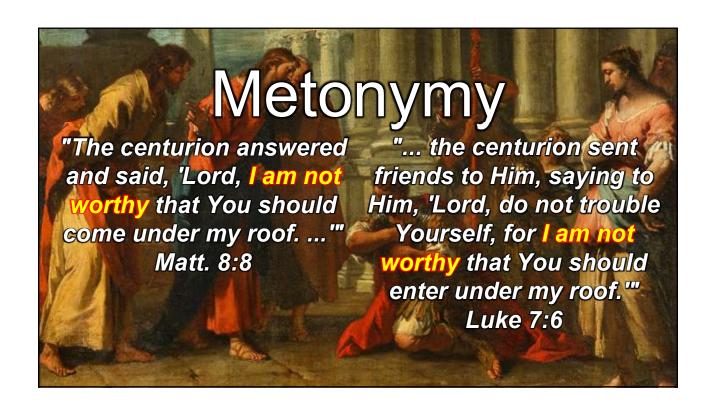


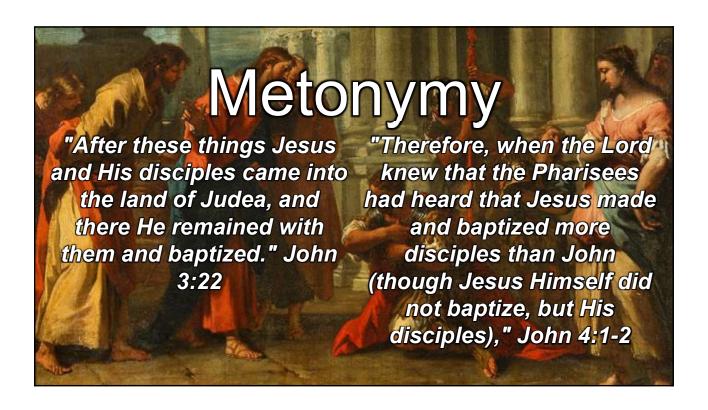




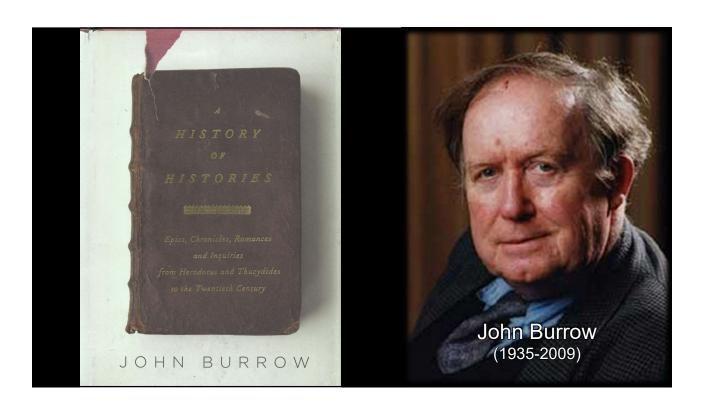








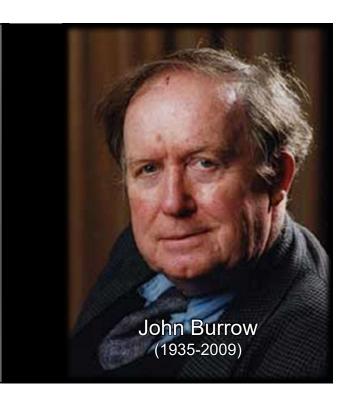
### Did ancient writers care about historical accuracy and truth?



"The central concerns—
above all with history as
truth-telling and, at least as
an ideal, as free from bias—
were already very old ones
and, though shaken, are still
in some sense with us, for
those of us for whom a
distinction between say,
history and imaginative
fiction is still an important
one.

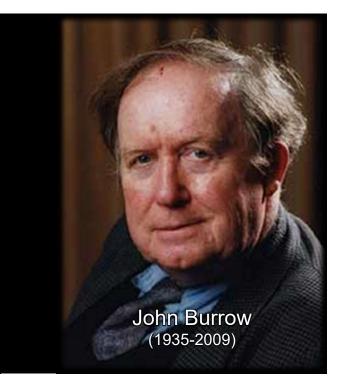
John Burrow
(1935-2009)

"In this view Herodotus was taking an important step in distinguishing his own Histories from the work of the poets, and Thucydides, though he may have judged unfairly, was invoking relevant criteria when he sneered by implication at Herodotus as belonging with authors less concerned to tell the truth than to entertain the public. ...



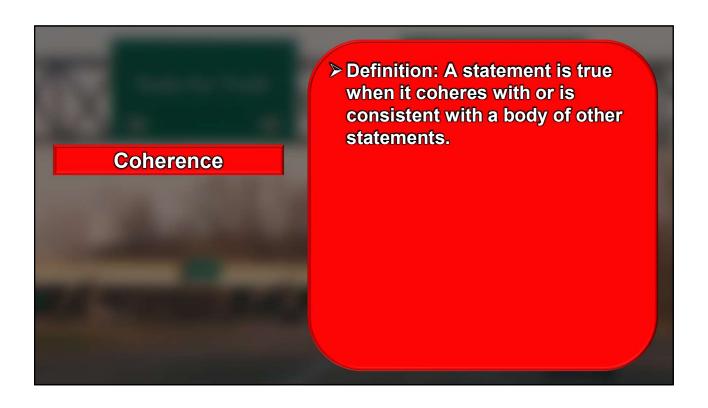
"Of course, in the history of historiography zeal for truth had been a spectrum rather than an absolute—truth mattered, fairly obviously, more to Polybius than to Livy—but someone who wholly and perhaps willfully falls of the negative end of the scale ... counts rather as a parodist or imitator of history."

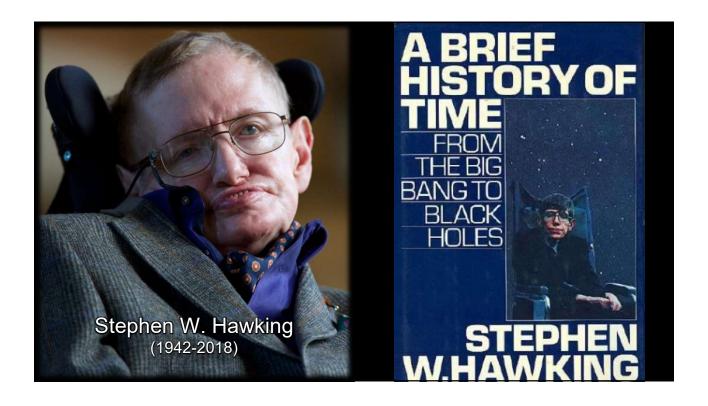
[John Burrow, A History of Histories: Epics, Chronicles, Romances and Inquiries from Herodotus and Thucydides to the Twentieth Century (New York: Alfred A. Knopf, 2007), xiv-xv]

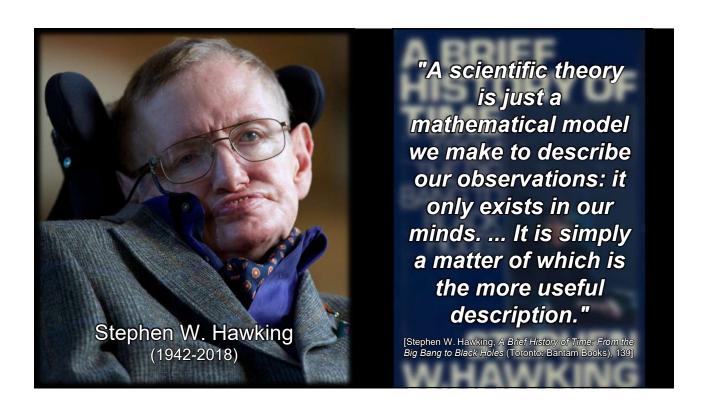


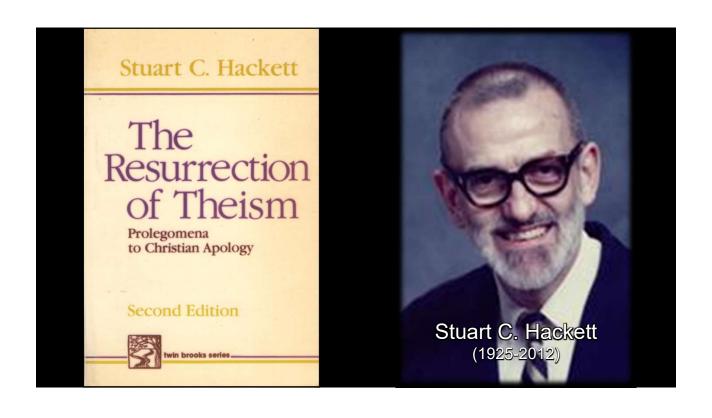
# What about the other theories of truth?











"Man ... must come to a comprehension of the conditions which make knowledge itself possible. ... This possibility of knowing depends upon an innate structure of rationality with which the mind approaches and understands the data of experience. Such an epistemology [is] called rational empiricism."

[The Resurrection of Theism: Prolegomena to Christian Apology, 2nd ed. (Grand Rapids: Baker,



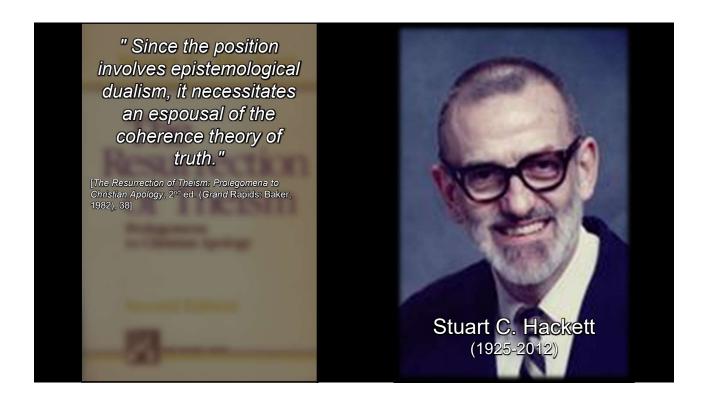
"Either we must be skeptics about the knowledge of things as they exist independently, or we must maintain that true knowledge of such entities is possible by the systematic correlation of our various experiences into a self-consistent whole.



"Since ... skepticism is self-contradictory, the second alternative will necessarily be maintained. But the theory that the test of truth consists in such a systematic consistency of ideas is a logically coherent whole is precisely the coherence theory of truth."

[The Resurrection of Theism: Prolegomena to Christian Apology, 2nd ed. (Grand Rapids: Baker, 1982), 38]

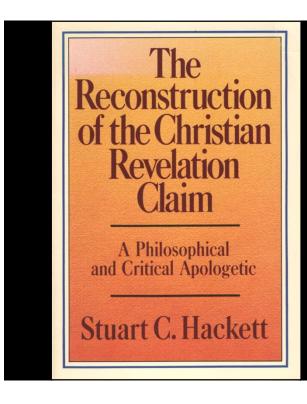




"Epistemological dualism is the doctrine that the immediate object present to the mind is not the independently existing reality—say a box or what have you—but a representative idea of this object. All the mind knows directly are its ideas and nothing else."

[The Resurrection of Theism: Prolegomena to Christian Apology, 2nd ed. (Grand Rapids: Baker, 1982), 38]







# Coherence Coherence Coherence Definition: A statement is true when it coheres with or is consistent with a body of other statements. Truth cannot merely be coherence because by this theory, even a fairy tale could be "true."

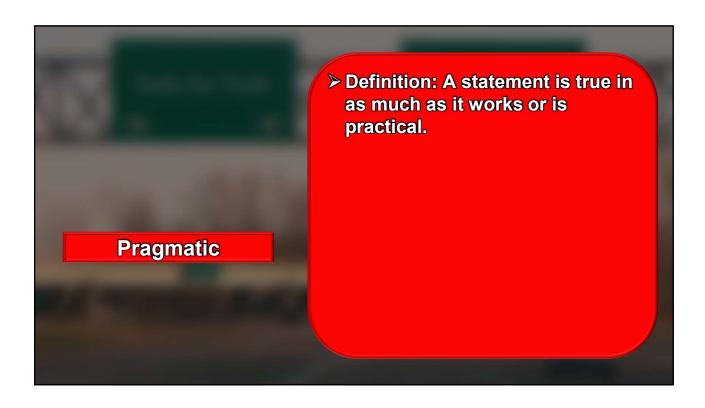
# Coherence Coherence Truth cannot merely be coherence because by this theory, even a fairy tale could be "true." Every theory of truth, including coherence, requires the correspondence theory of truth to define itself.

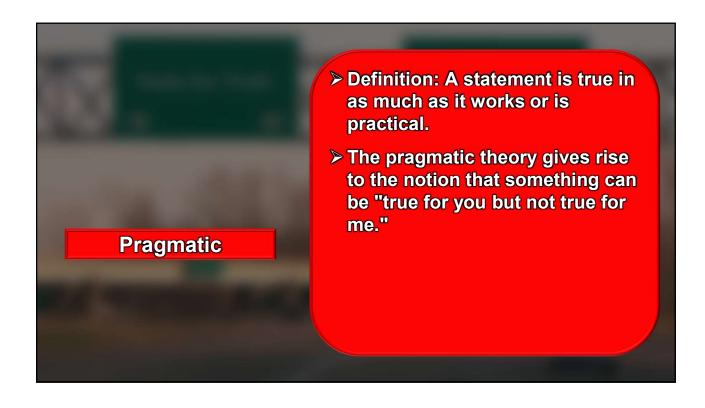


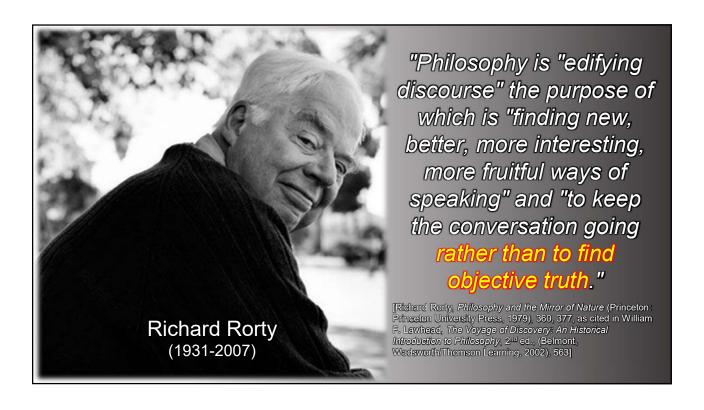


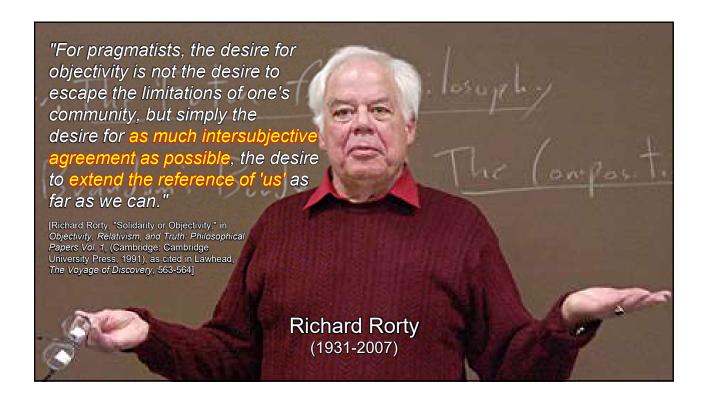


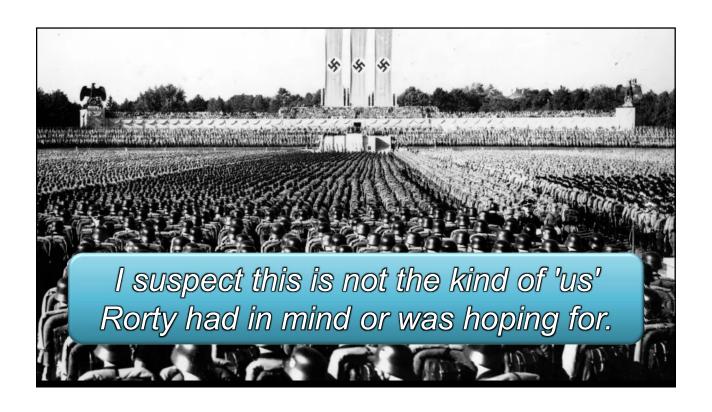


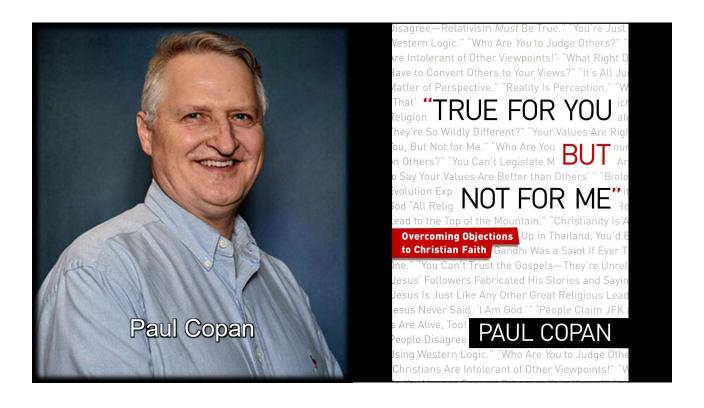












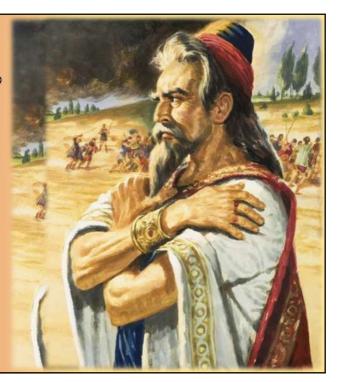
### **≫** Jeremiah 44:17-18 **≫**

"But we will certainly do whatever has gone out of our own mouth, to burn incense to the queen of heaven and pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem.



### **≫** Jeremiah 44:17-18 **≫**

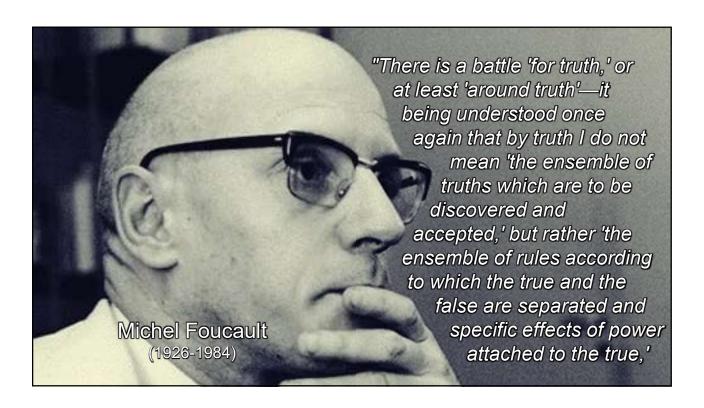
"For then we had plenty of food, were well-off, and saw no trouble. But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine."

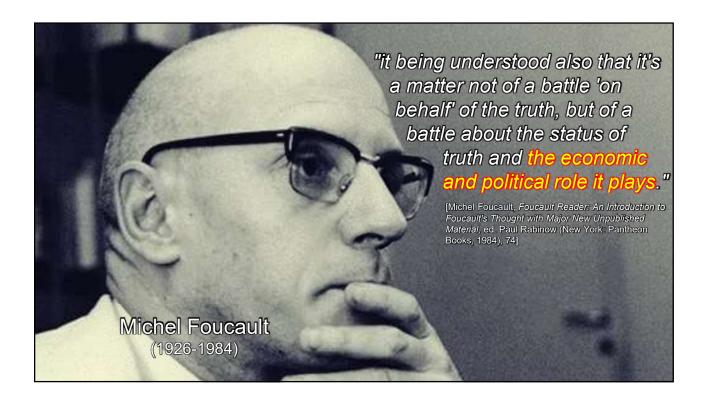


Pragmatic



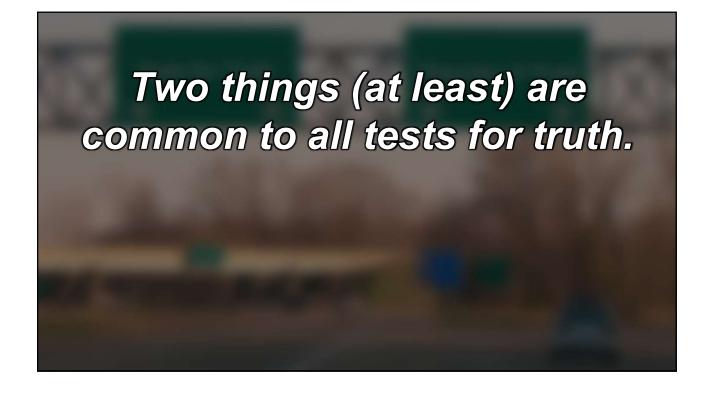


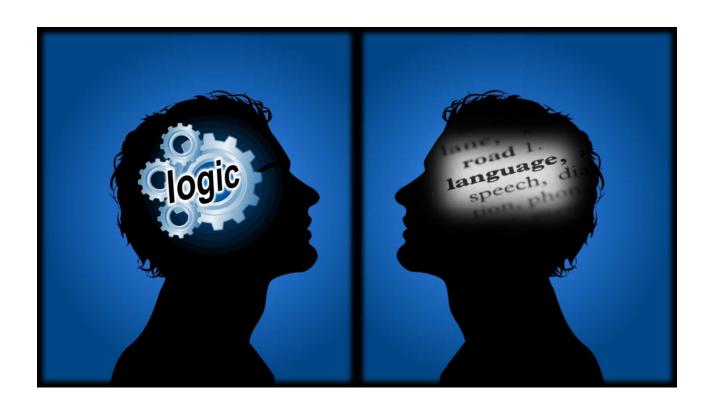


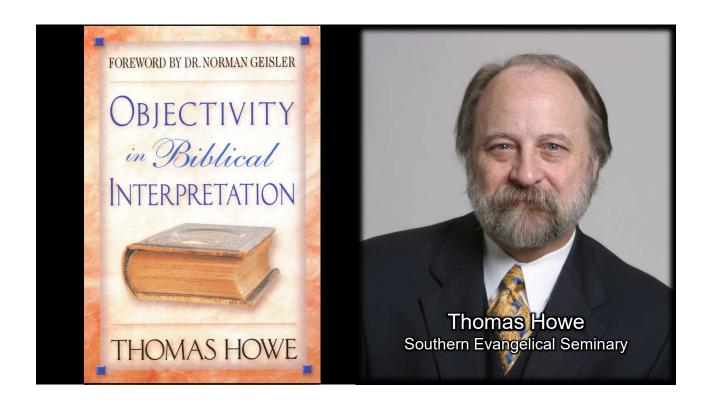


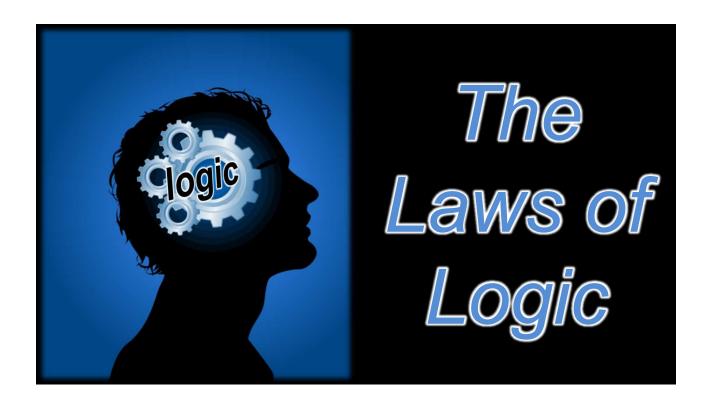












# **≈The Laws of Logic**≪

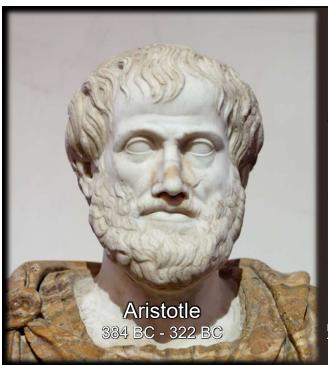
- √ The Law of Non-Contradiction
- √ The Law of Excluded Middle
- ✓ The Law of Identity

### **≈The Law of Non-Contradiction**≪

- essence > A thing cannot be both 'A' and 'non-A' at the same time and in the same sense.
- existence A thing cannot both exist and not exist at the same time and in the same sense.
- truth value > A statement cannot be both true and not true at the same time and in the same sense.

"Those who deny a first principle should be beaten and burned until they admit that to be beaten is not the same as to not be beaten and to be burned is not the same as not to be burned."

Avicenna (980-1037)



"But we have now posited that it is impossible for anything at the same time to be and not to be, and by this means have shown that this is the most indisputable of all principles. Some indeed demand that even this shall be demonstrated, but this they do through want of education, for not to know of what things one should demand demonstration, and of what one should not, argues want of education. For it is impossible that there should be demonstration of absolutely everything (there would be an infinite regress, so that there would still be no demonstration)."

[Metaphysics, IV. 4, 1006a5-10. Translation by Richard McKeon, The Basic Works of Aristotle (New York: Random House, 1941)]

Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" And the woman said to the serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die." Then the serpent said to the woman, "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Genesis 3:1-5

### The Law of Excluded Middle≪

- essence > A thing is either 'A' or 'non-A.'
- existence A thing either exists or does not exist.
- truth value A statement is either true or not true.

"Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by its fruit."

Matthew 12:33

# **≈The Law of Identity**≪

essence > If a thing is 'A' then it is 'A.'

existence > If a thing exists, then it exists.

truth value > If a statement is true then it is true.

Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you.' and they say to me, 'What is His name?' what shall I say to them?" And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you."

Exodus 3:13-14

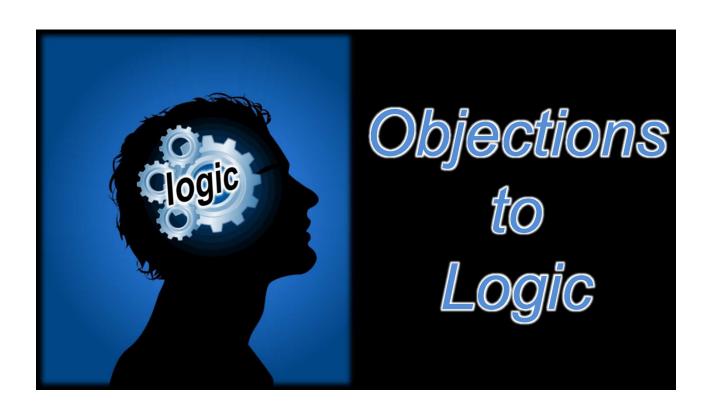
# **≫The relationship of logic and reality**≪

## The laws of logic are undeniably true.

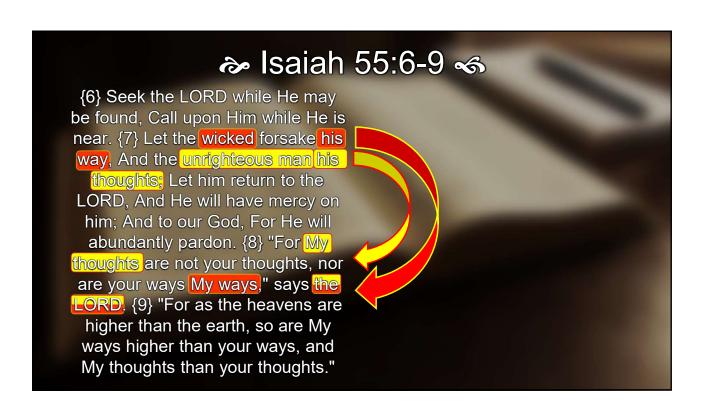
✓ One has to use logic in order to deny logic.

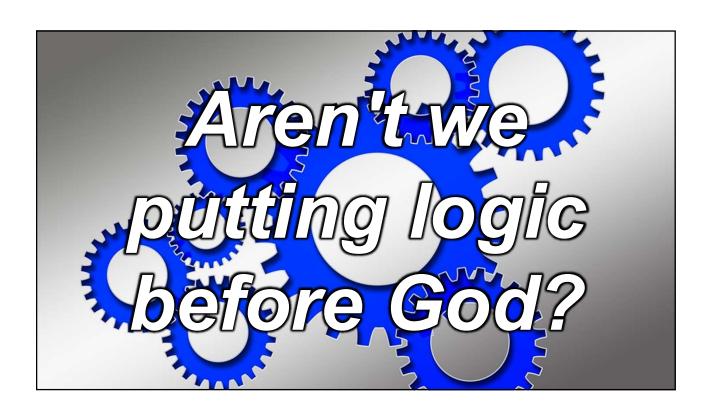
### Reality is knowable.

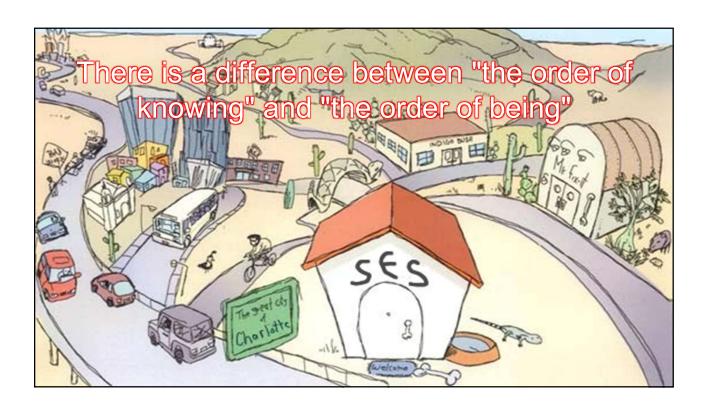
✓ To claim that 'reality is unknowable' is to claim to know something about reality.











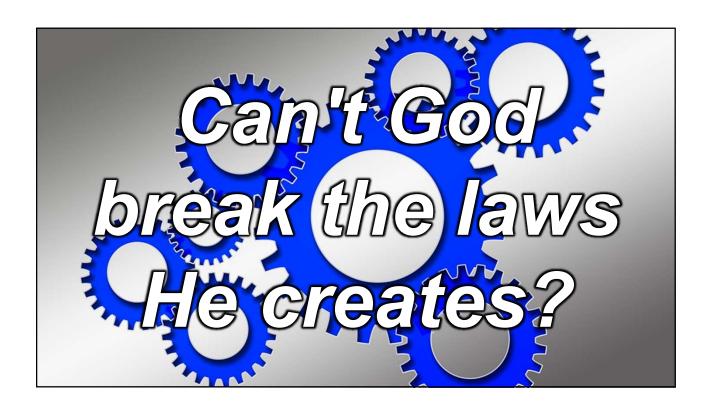
There is a difference between "the order of knowing" and "the order of being"

The map is first in the order of knowing.

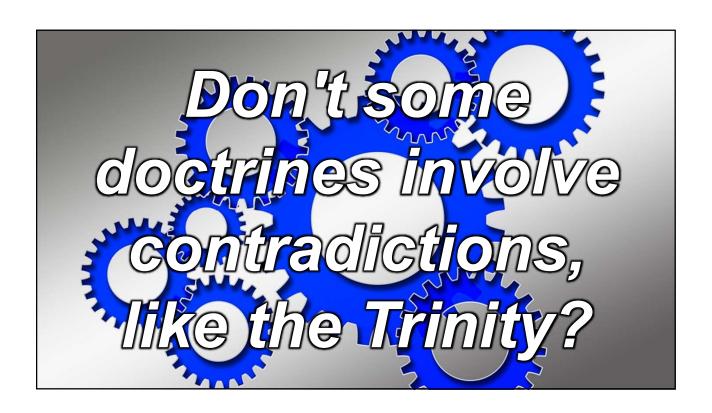
SES is first in the order of being.



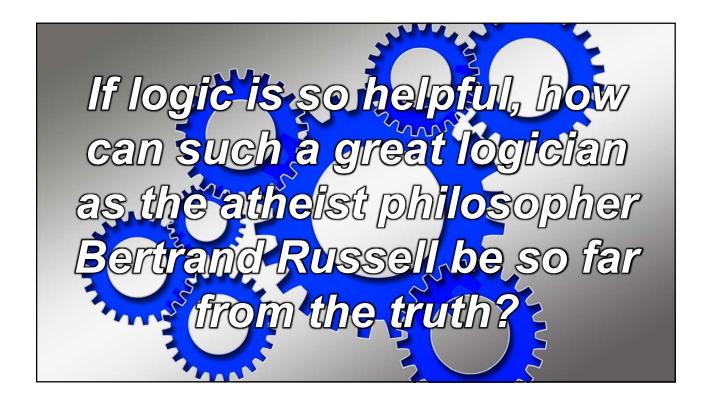
- response: It is not "our" logic.
- Logic is an expression of the nature of God Himself.



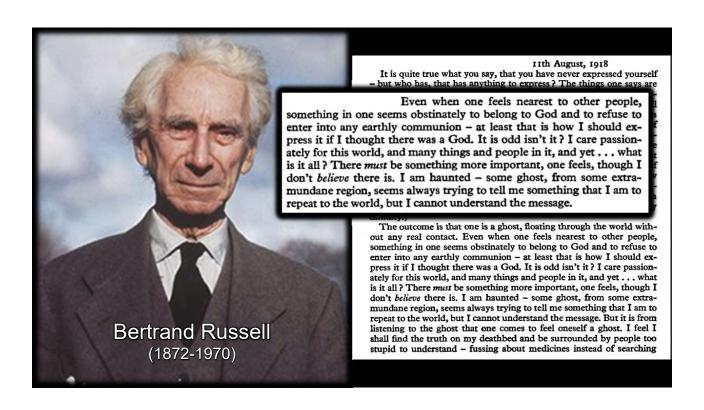
response: Logic was not created by God. It is an expression of God. (like goodness)

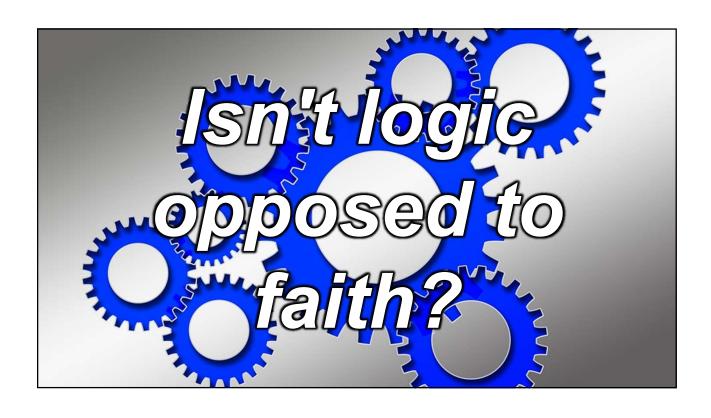


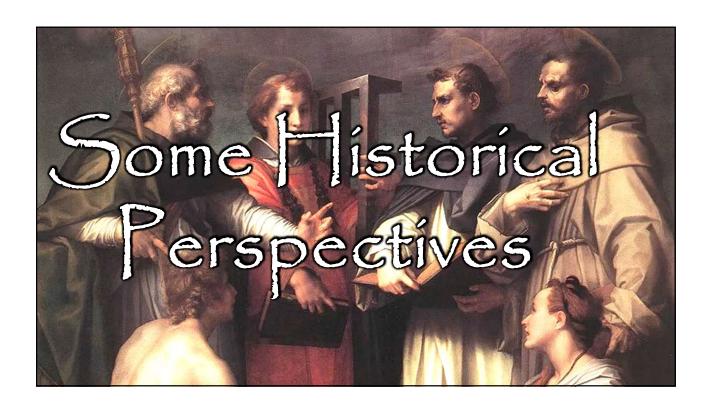
- response: There is nothing in the doctrine of the Trinity (or any other biblical doctrine) that is illogical.
- ➤ There is a difference between something being beyond reason and something being against reason.

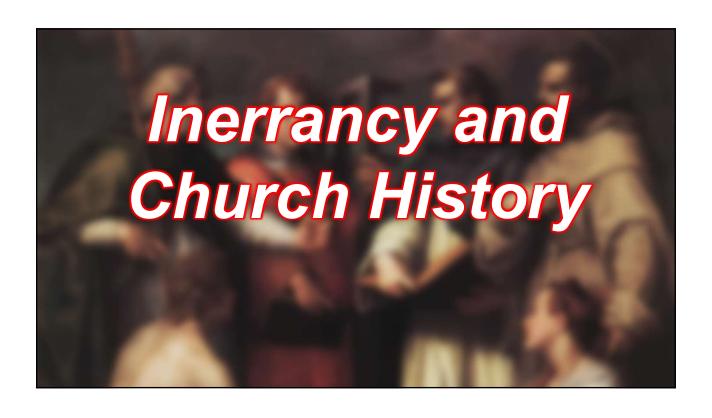


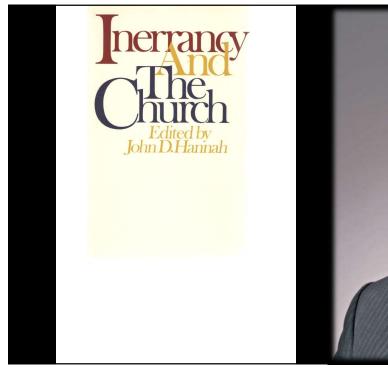
response: If you start a race facing the wrong direction, then the faster you can run, the quicker you will be in getting farther from the finish line.



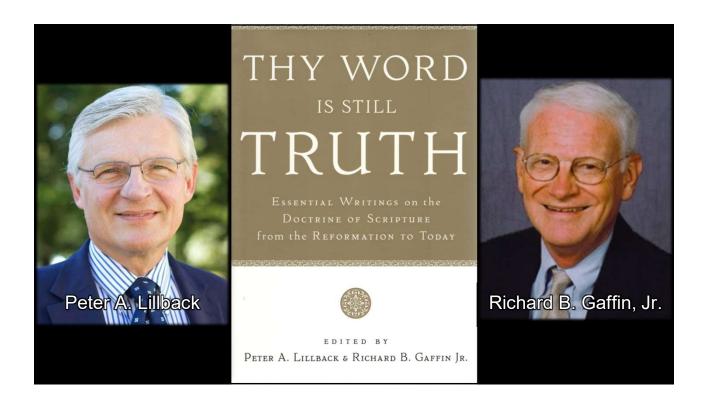








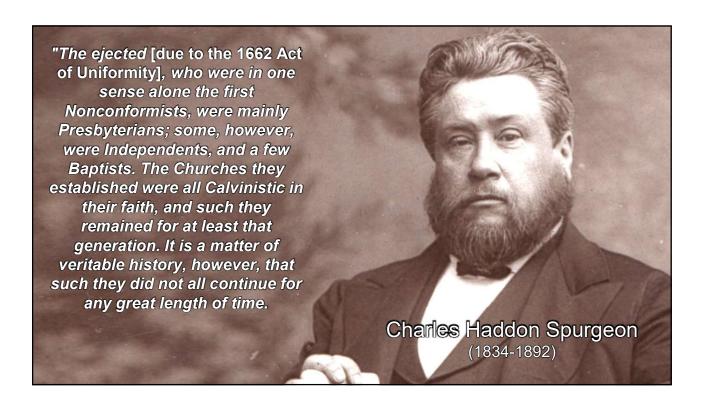


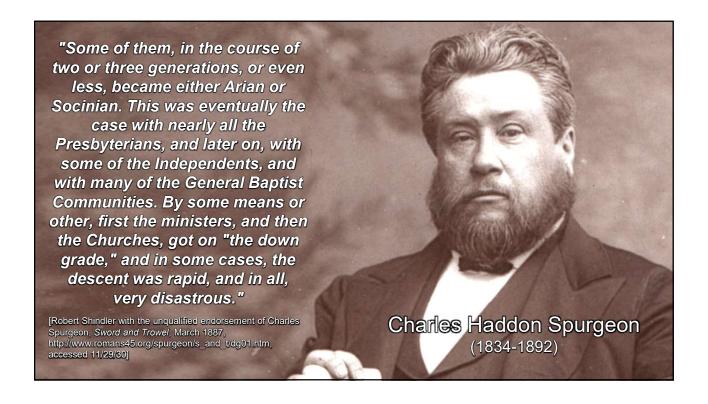












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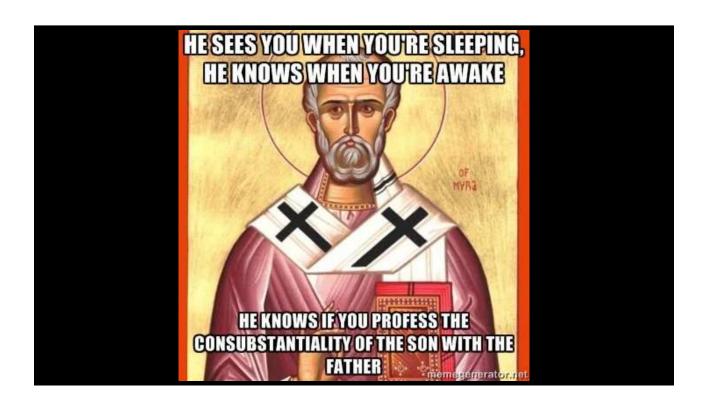
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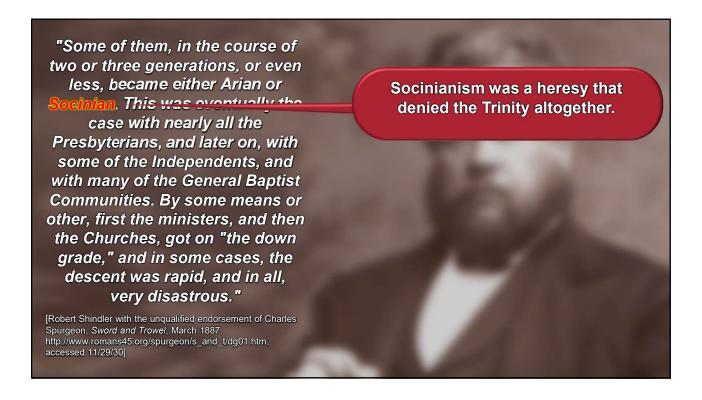
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Current day Jehovah's Witnesses are Arians.





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Socinianism was a heresy that denied the Trinity altogether.

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

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

THE

RACOVIAN CATECHISM,

WITH NOTES AND ILLUSTRATIONS,

TRANSLATED FROM THE LATIN:

FO WHICH IS PRESENTED

A SKETCH
OF THE HISTORY OF UNITARIANISM
EX PELAND AND THE ADJACENT COUNTRIES.

BY THOMAS REES, F.S.A.

LONDON:

PRINTED FOR LONDONAN, HUBBET, ERES, ORMS, AND
RROWF, PATRIKOSTER BOW.

1818.

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33 Chap. 1.] OF THE NATURE OF GOD. ful. This is to be not happy merely, but blessed in the highest degree. You have explained to me what things are neces sary to be known concerning the attributes of God, in order to salvation : state, in the next place, what those are which you deem eminently conducive to the same end? The principal thing is to guard against falling inte the common error, wherein it is maintained, with pal-pable contradiction, that there is in God only ONE essence, but that he has three persons 4. Prove to me that in the one essence of God, there is but one Person? This indeed may be seen from hence, that the esence of God is one, not in kind but in number. Wherefore it cannot, in any way, contain a plurality of persons, since a person is nothing else than an individual intelligent essence. Wherever, then, there exist three numerical persons, there must necessarily, in like manner, be reckoned three individual essences; for in the same sense in which it is affirmed that there is one numerical essence, it must be held that there is also one numerical person. 'Whether is be not necessary to sulvation to know that Gold is one in person as well as in essence, may be easily secretained from the teatiment of our Lord, quested altitle further on, from John xvii. 3. And whether in maintaining that there is in the supreme God a planality of persons, Christians do not involve themselves in the crime of polytheism, and consequently of idiary, it behoves them again and again to consider. On this point, the observations of Crellius, in discussing this subject in his Ethica Christiana, may be consulted. Fide lib. iii. cap. 2.

—Ben. Wissowatius.

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OF THE NATURE OF GOD. [Sect. III. . Who is this one divine Person? The Father of our Lord Jesus Christ.

How do you prove this?

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

How happens it, then, that Christians commonly maintain, that, with the Father,—the Son and the Hoty Spirit are persons in one and the same Deity? In this they lamentably err-deducing their arguthe ties they lamentably err—deducing their argu-nents from passages of Scripture ill understood.

What are the arguments by which they endeavour to support their opinion?
The principal are these: first, they affirm, that in the Scriptures, not only the Father, but the Son also, and the Holy Spirit, are severally called and shown to be God; and, since the same Scriptures assert that God is only one, they infer that these three compose that one God. How can this argument be invalidated?

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

What answer do you make in respect to the Son?

The term Gop is employed in the Scriptures chiefly in two senses. The former of these is, when it de-

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Chap. 1.] OF THE PERSON OF CHRIST.

import. And the sacred author of the Episide to the Helberse (Lapi, 1. ext. 2), shows from the words of the Pasimist (Pasim is 7.), "Thou art my Son, this day have I begotten thee," that Christ was glorified by God, in order that he might be made a Priest, that is, the chief director of our religion and alvavion,—in which office are comprised his supreme authority and dominion. He was, however, not merely the only become the complex of the comple

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

If by the terms divine nature or substance I am to understand the very essence of God, I do not acknowledge such a divine nature in Christ; for this were repugnant both to right reason and to the Holy Scriptures.

God had homoured with the title of Gods, but rather greatly the superior of them all; and was on this very secount God,—that the "Father had sautetided him, and sent him into the world" which cause, and the whole of this reasoning of Chris, are accommodated to the latter, and sot to the former signification of the term God.

What reply do you make respecting the Holy Spirit?

The Holy Spirit is newe expressly called God in the Scriptures. Nor is it to be inforced that it is itself God, or a person of the Drivinty, because in some places those things are attributed to it which belong to God; but this proceeds from a very different cause, as you shall have in its proper place.

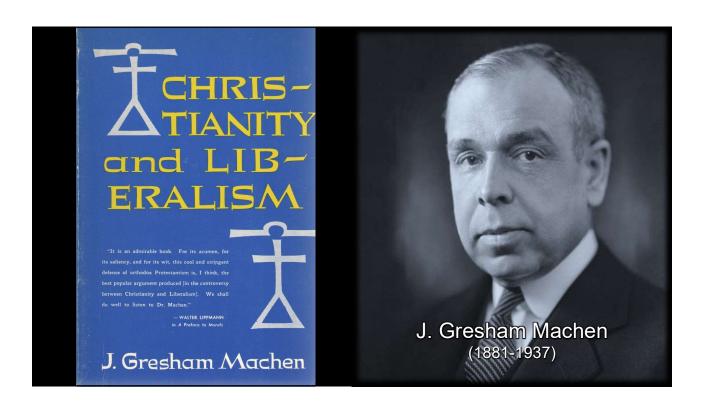
What is the second argument whereby it is attempted to be proved that these three persons are in the second argument whereby it is a second argument of down from those passages?

The first is the command of Jeans (Matthew xxxiii), by to baptize "in the same of the Father, the Son, and the Holy Spirit." The second is comprised in the address of Paul to the Corinthians (1 Corinth. xii. 4—6), "There are differences of administrations, but the same Spirit; and dhere are differences of administrations, but the same Spirit is in the area of differences of administrations, but the same Lord and there are differences of administrations, but the same Lord in the First Episte of John, chap. v. 7, "There are three that bear

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https://thehumanjesus.org/media/pdf/The\_Racovian\_Catechism.pdf, accessed 11/30/23





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

(Grand Rapids: Wm. B. Eerdmans, 1923), 1-2]



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



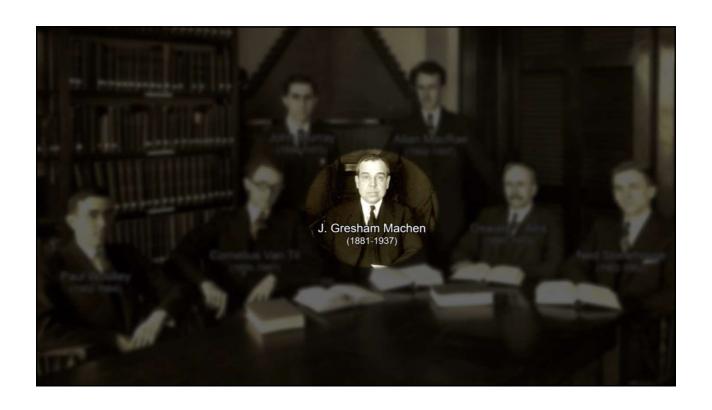
"The latter doctrine means that the Bible not only is an account of important things, but that the account itself is true, the writers having be so preserved from error, despite a full maintenance of their habits or thought and expression, that the resulting Book is the 'infallible rule of faith and practice.' "

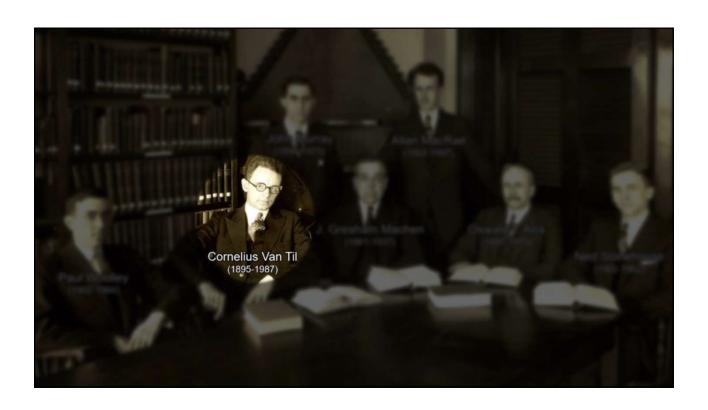
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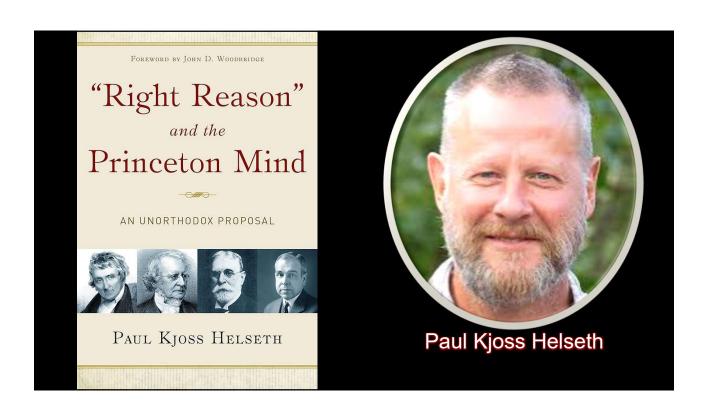


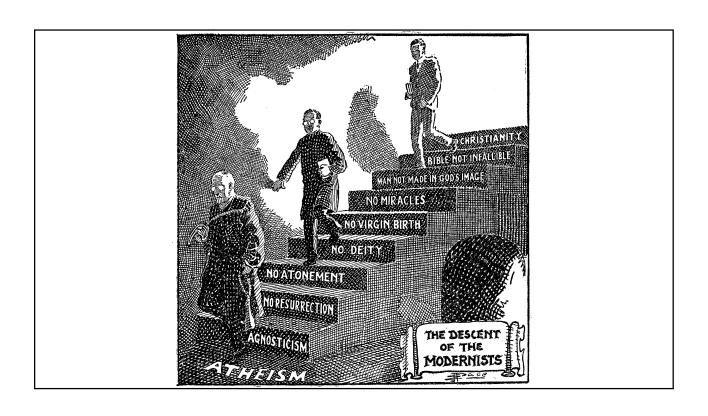




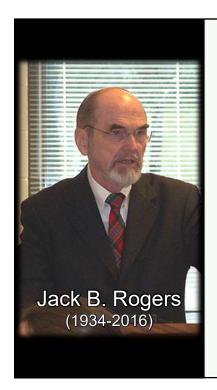












## THE AUTHORITY AND INTERPRETATION OF THE BIBLE

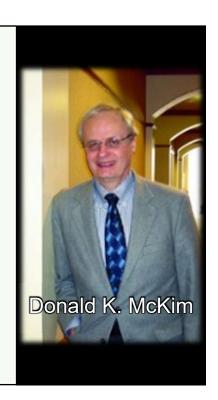
An Historical Approach

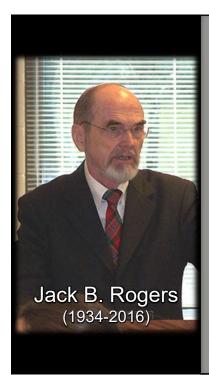
With a new Epilogue



JACK B. ROGERS DONALD K. McKim

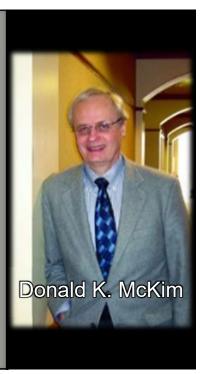
Foreword by Ford Battles

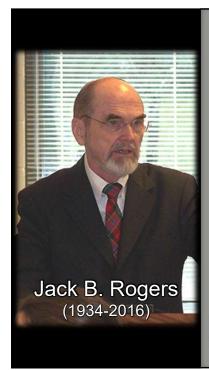




"The foundation of the doctrine of Scripture in the early church needs to be recovered. For early Christian teachers, Scripture was wholly authoritative as a means of bringing people to salvation and guiding them in the life of faith. ... The interpretation of the Bible was influenced by the understanding of its saving purpose. Scripture was not used as a sourcebook for science. Early theologians accepted God's accommodated style of communication. God, like a good father or mother, adopted the thought and speech of children in order to relate to them."

[Jack B. Rogers and Donald K. McKim, *The Authority and Interpretation of the Bible: An Historical Approach* (New York: Harper & Row, 1979), 458-459]

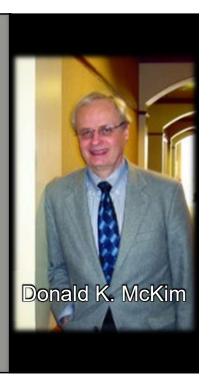


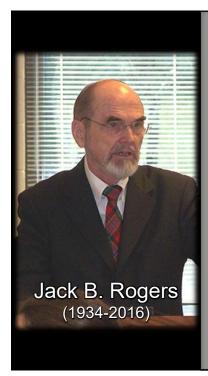


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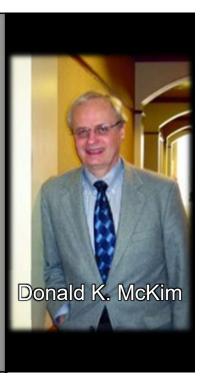
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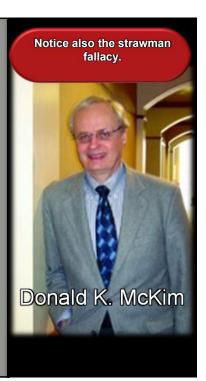
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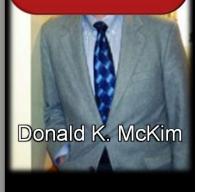
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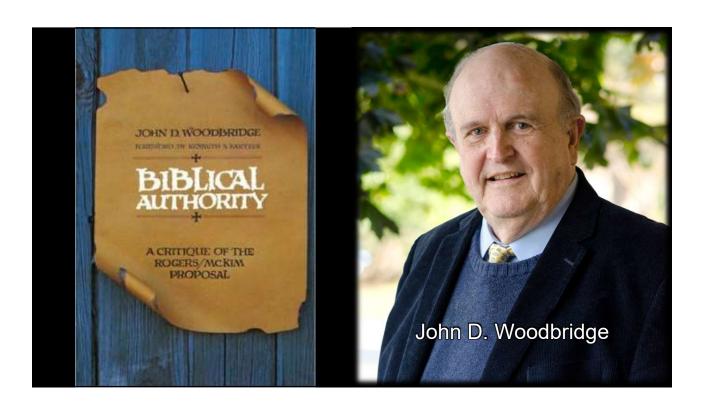
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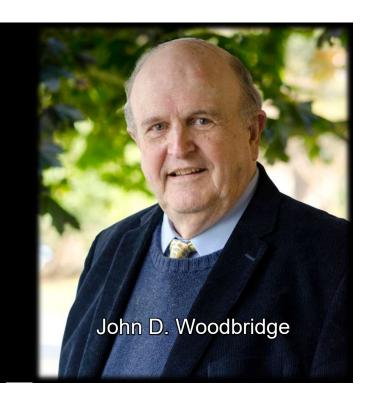
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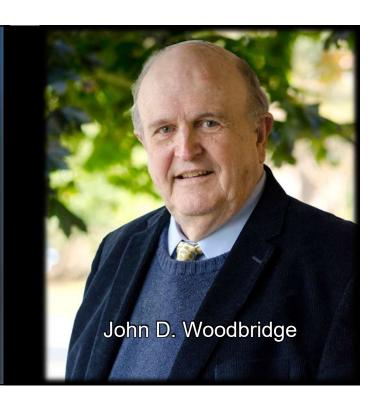
Rogers and McKim fail to realize that a statement can correspond to reality in ways other than literally, including metaphorically, allegorically, and phenomenologically.



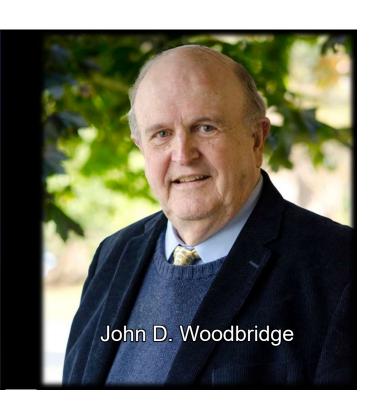
"Although Rogers and McKim's volume bears the title The Authority and Interpretation of the Bible: An Historical Approach, we discovered that their real interests were actually quite narrow and apologetic.



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

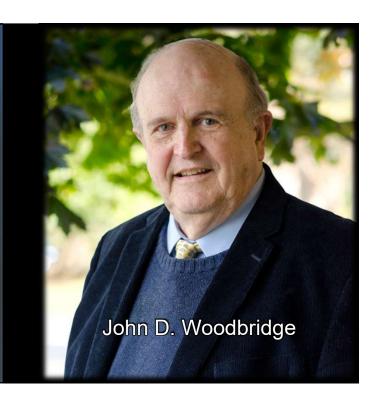


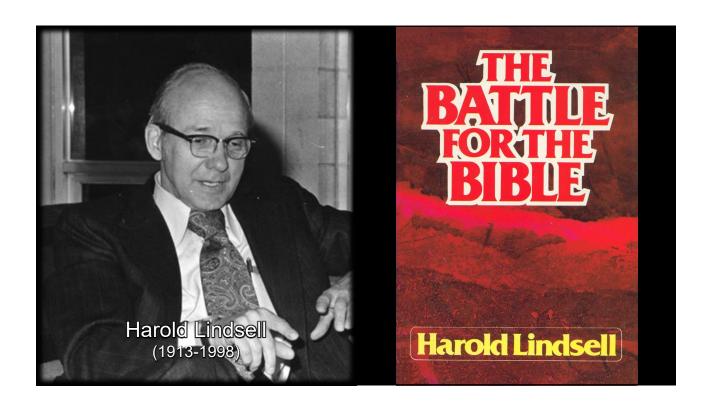
"The authors'
description of the
Bible creates for them
the same kind of
dilemma that
neoorthodox scholars
before them faced,
namely, how to
distinguish the
infallible 'central
saving message' from
the errant 'difficult
surrounding material.'

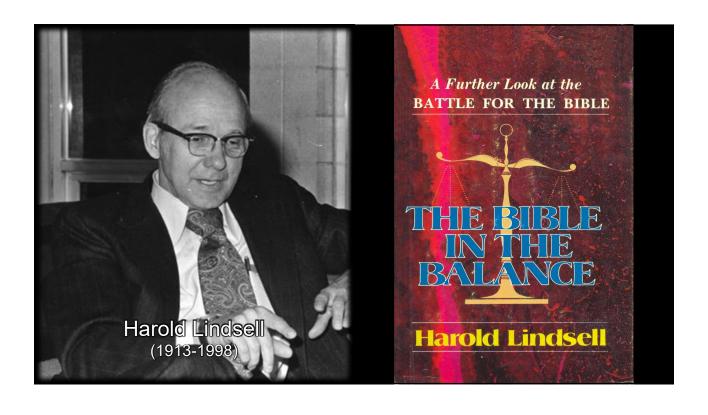


"This is a critical problem because Christianity is grounded in human history. Salvation truths are planted in the soil of the Bible's historical discourse about things that happened."

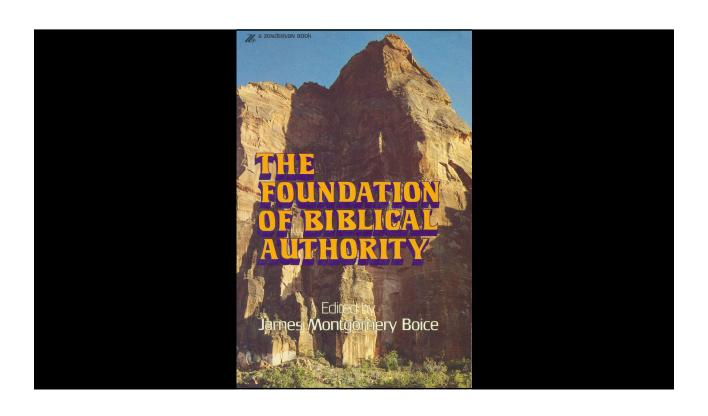
[John D. Woodbridge, Biblical Authority: A Critique of the Rogers / McKim Proposal (Grand Rapids: Zondervan, 1982), 153, 154]

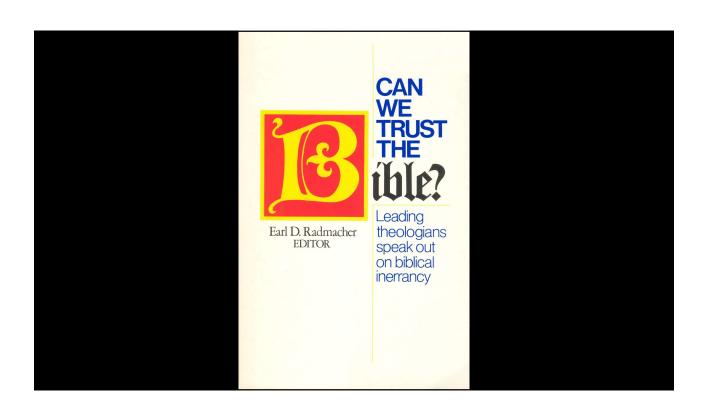


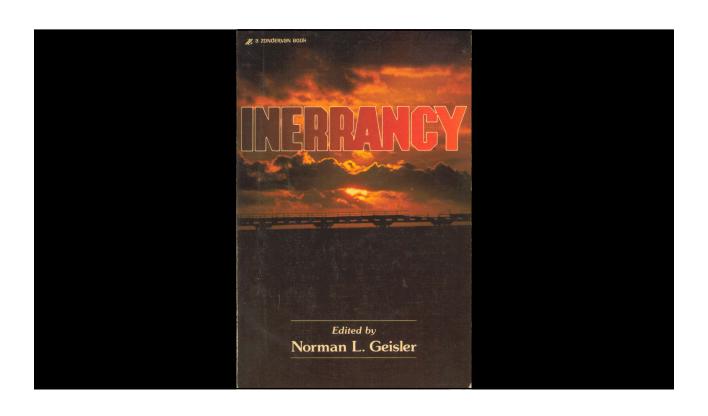


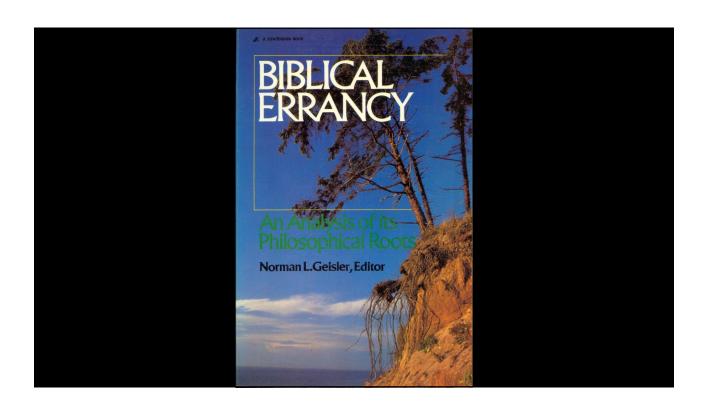


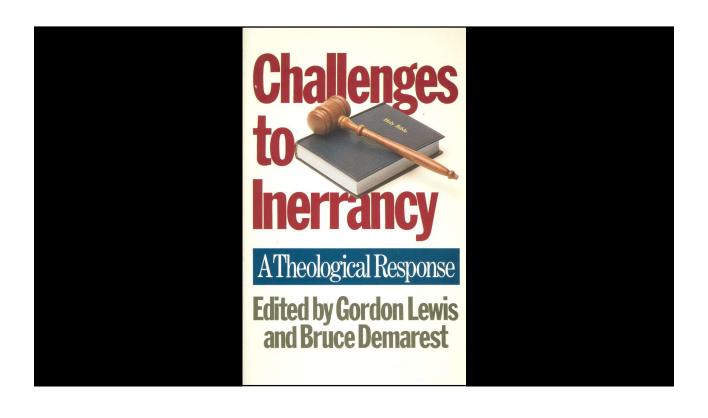
## Works published by the International Council on Biblical Inerrancy

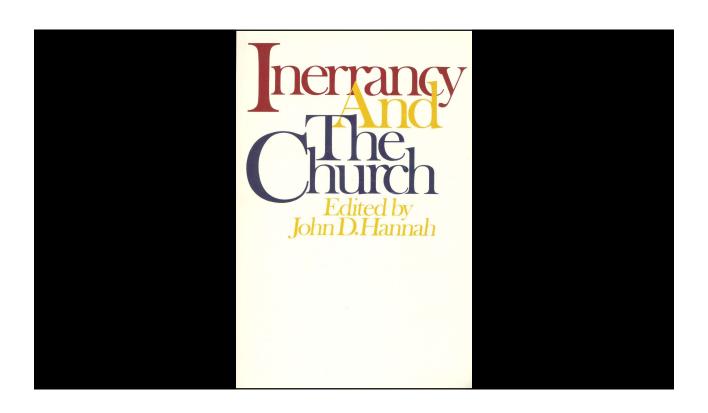


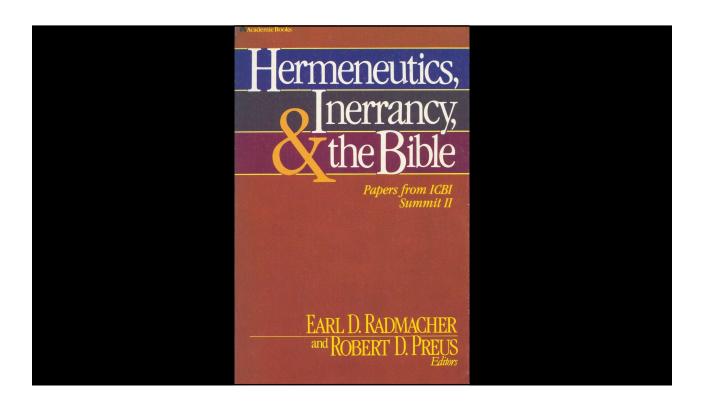


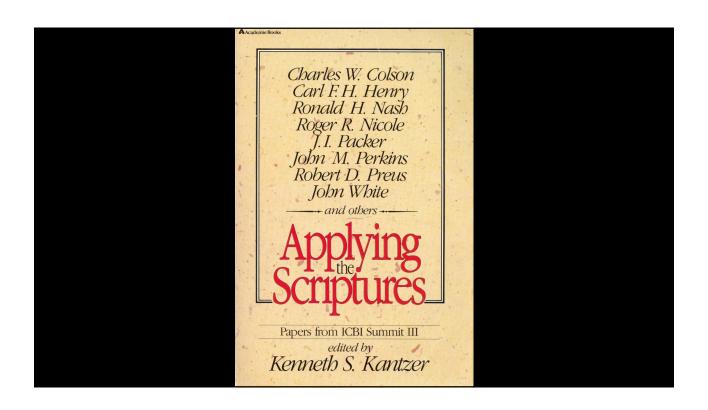


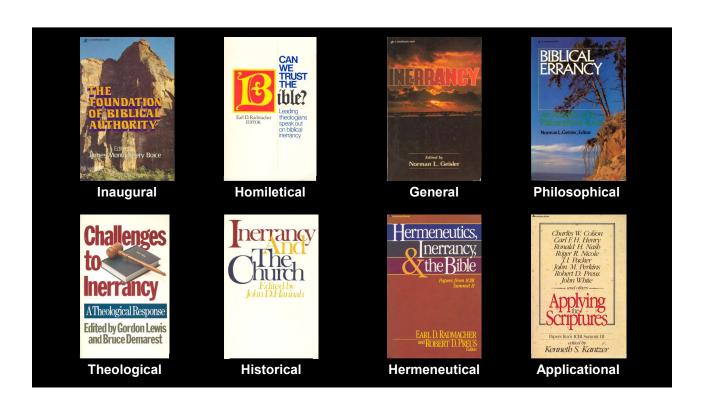


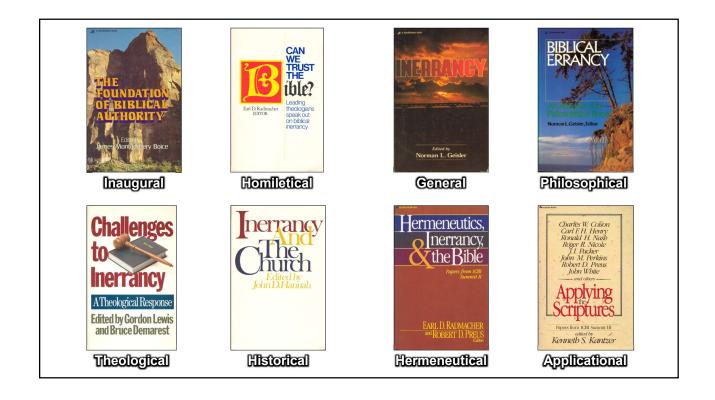














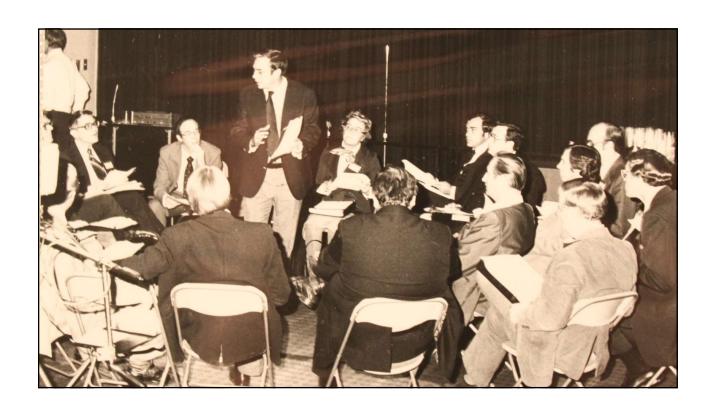




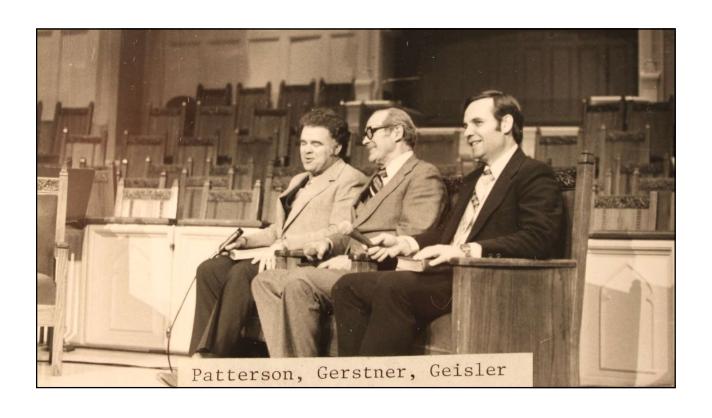


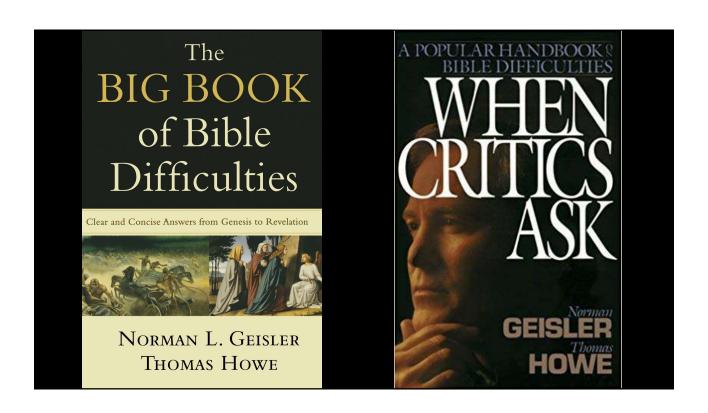


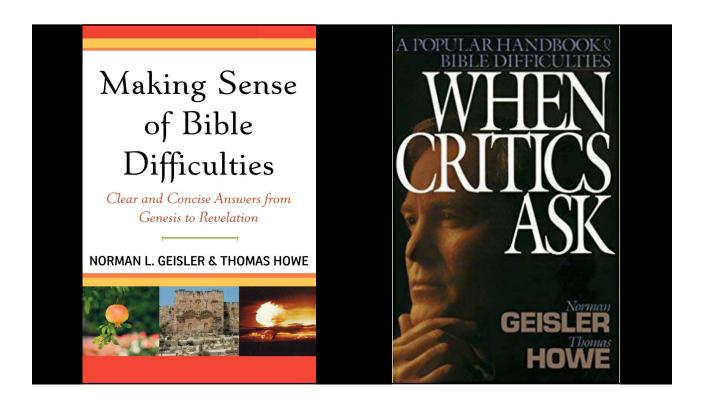




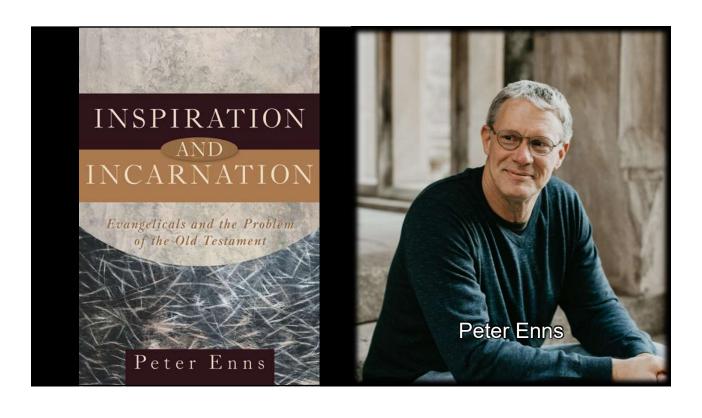


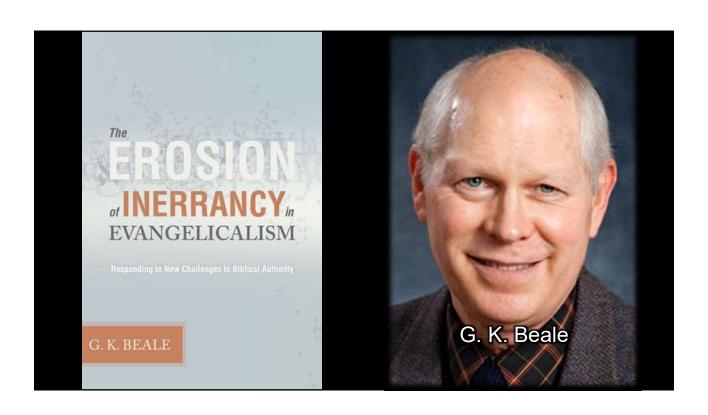




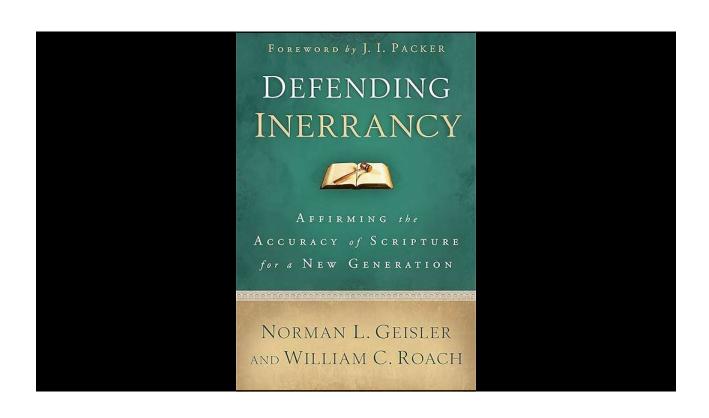


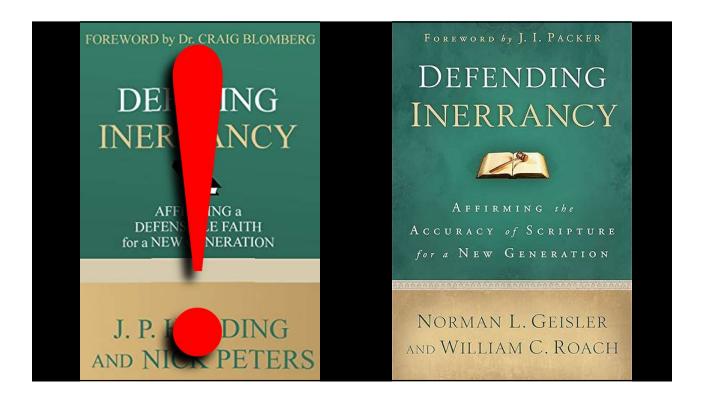




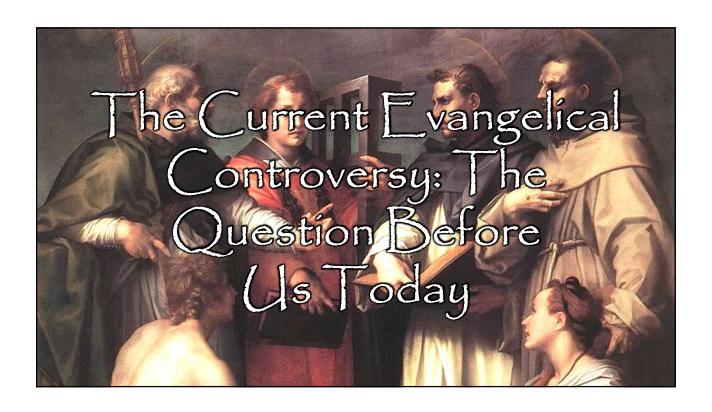




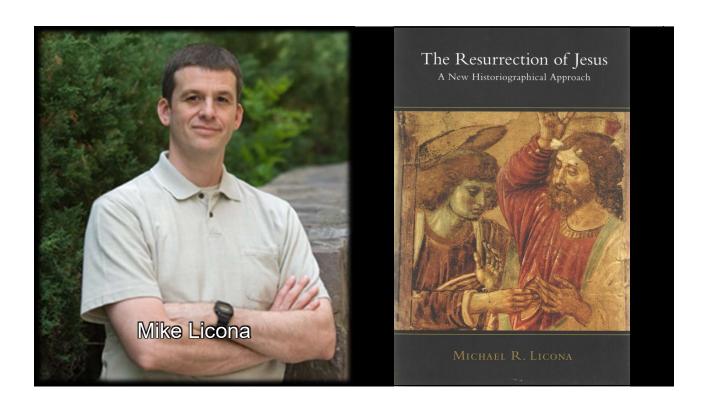


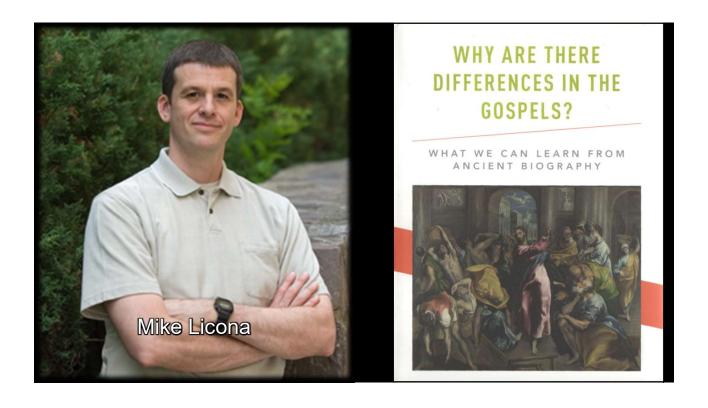


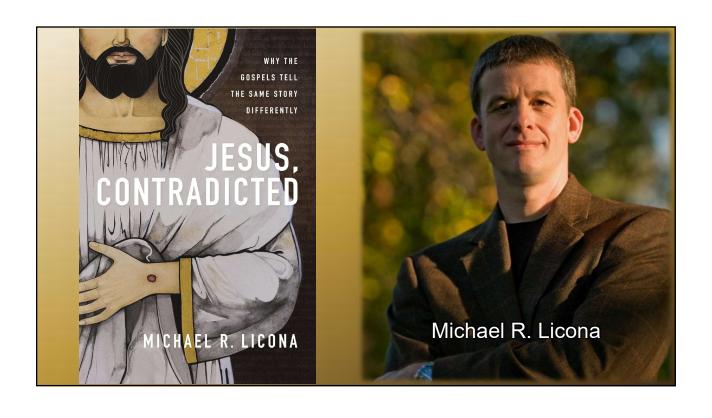
- 1. Inerrancy and Church History
  2. Spurgeon and the Downgrade
- 2. Spurgeon and the Downgrade Controversy
- 3. Machen and Princeton Liberalism
- 4. Post WWII Evangelical Controversy
- 5. Recent Evangelical Controversy
- 6. Current Evangelical Controversy

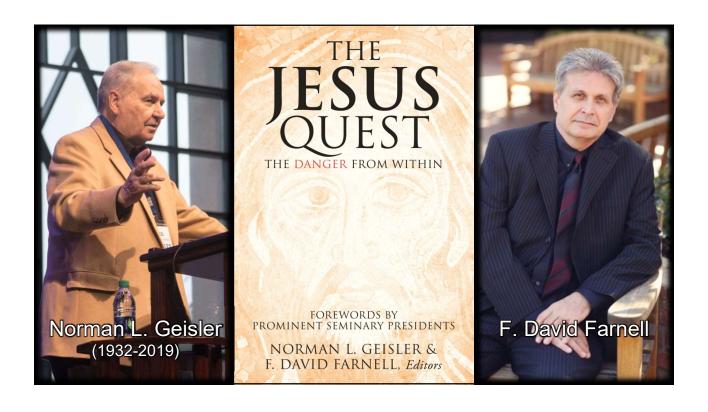


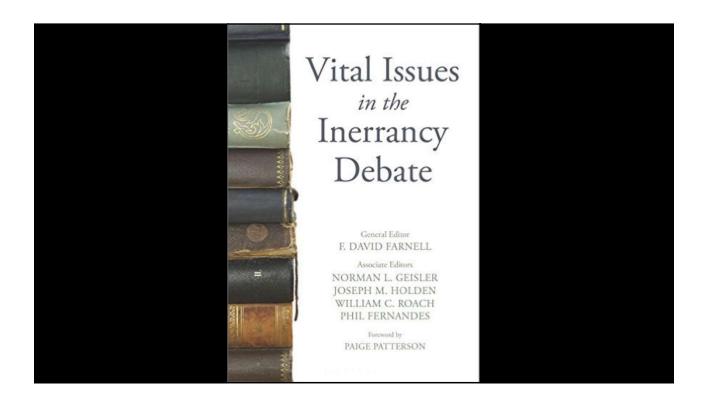










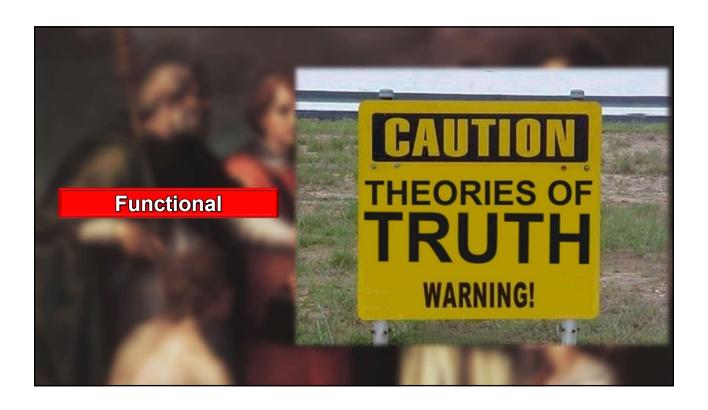


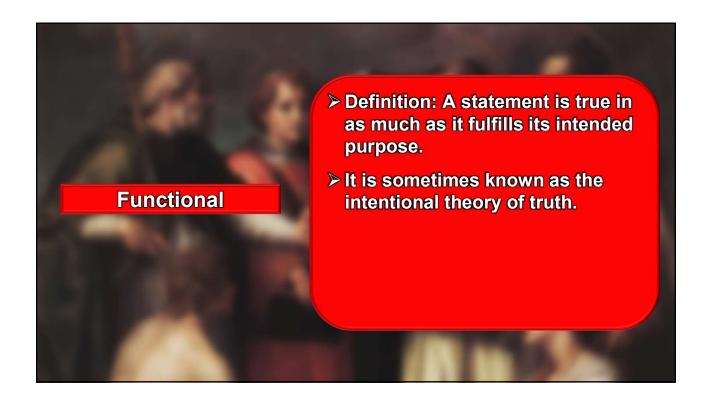
# Four things that concern me in the current controversies

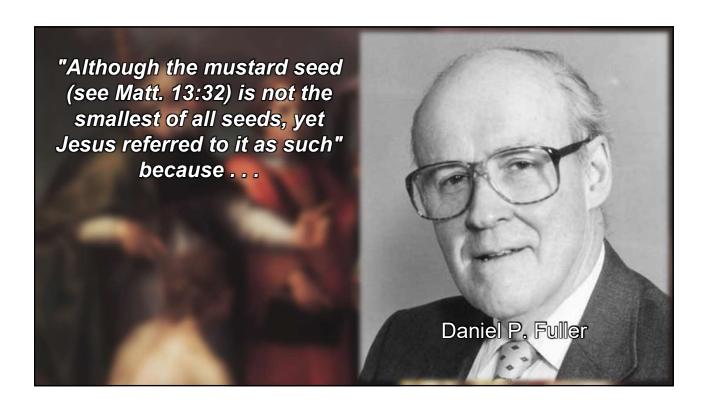
## Four things that concern me in the current controversies

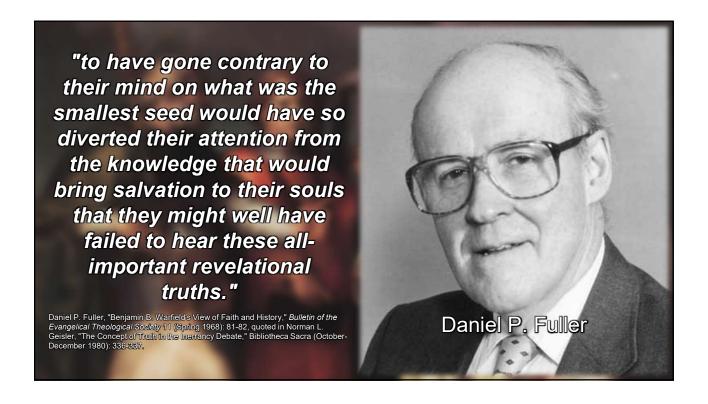
1. The compromised theory of truth with which Geisler dealt in his 1980 article and which ICBI ("The Chicago Statement") examined thoroughly is still a problem today.

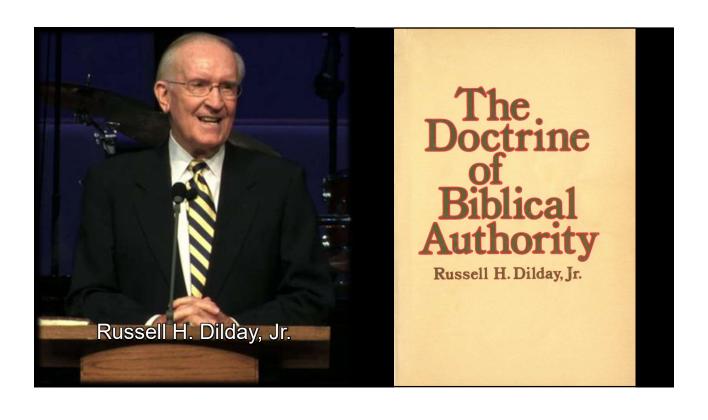


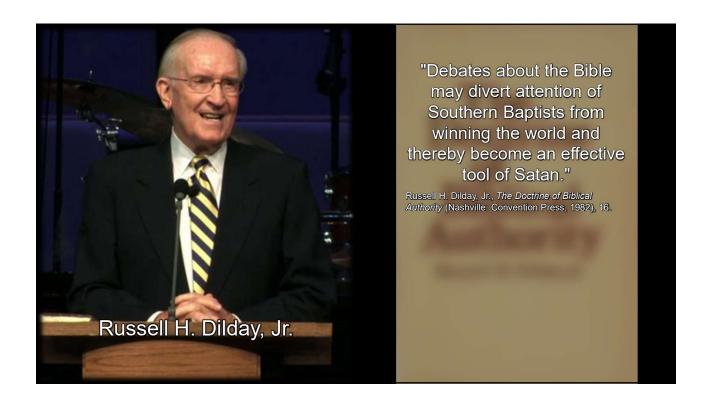


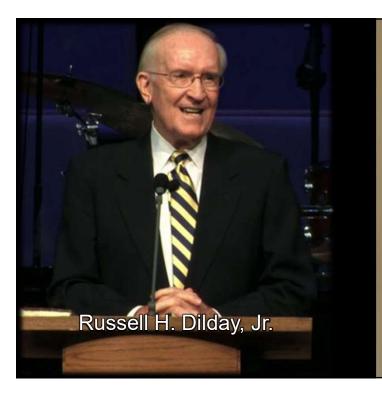






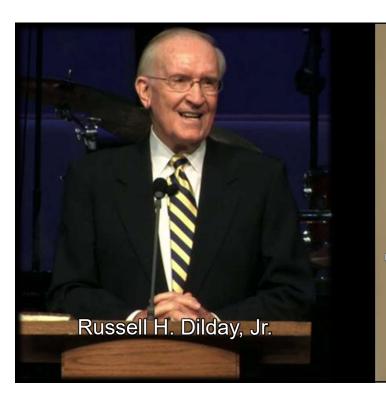






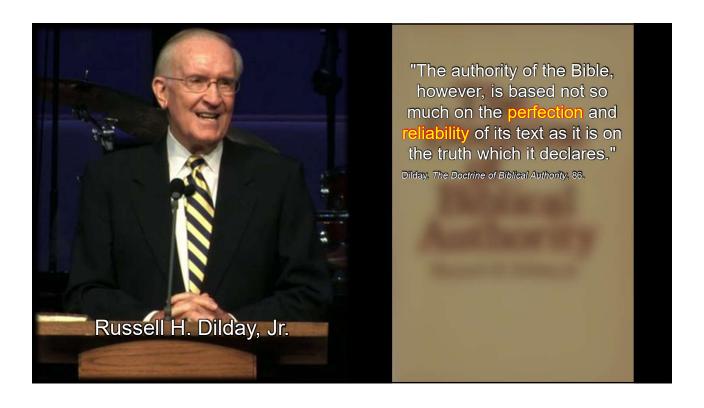
"There are those who advocate a modified definition of inerrancy. If the term inerrant is to be used, it must be qualified to allow for certain problems in the Bible, such as unscientific statements about the universe, variations in the Gospel accounts, peculiarities in the genealogical lists, and the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

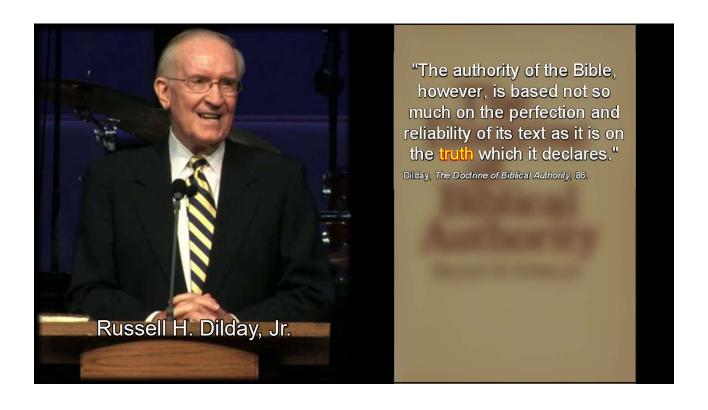
Dilday, The Doctrine of Biblical Authority, 96]



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

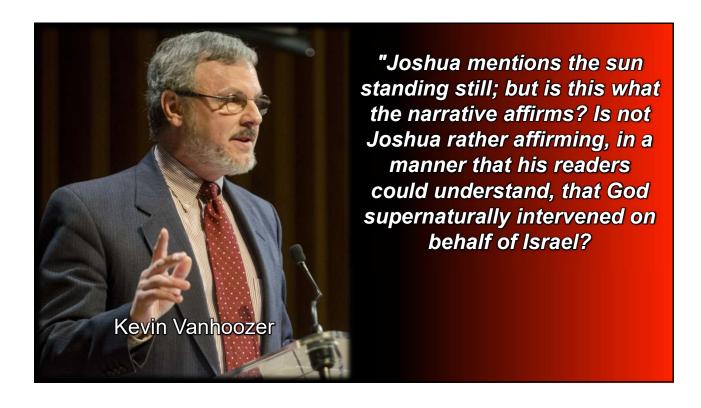
Dilday, The Doctrine of Biblical Authority, 99.



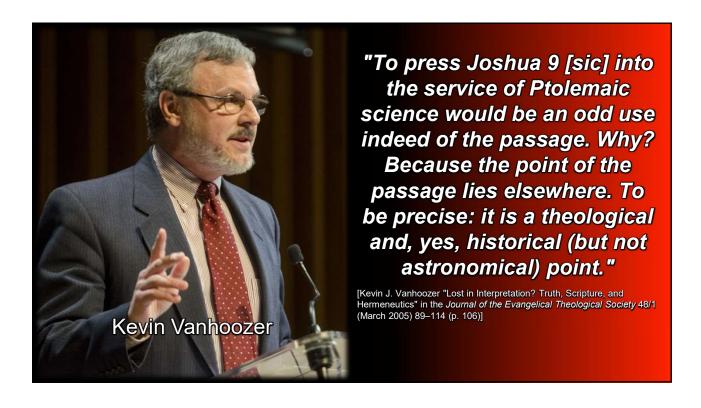




"Does the author of Josh 9:13 [sic] intend his statement about the sun standing still to contradict a heliocentric world view? Was Melanchthon right to attack Copernicus for suggesting that it is the earth, not the sun, that moves? Everything hinges on the notion of 'affirming' and 'addressing.'



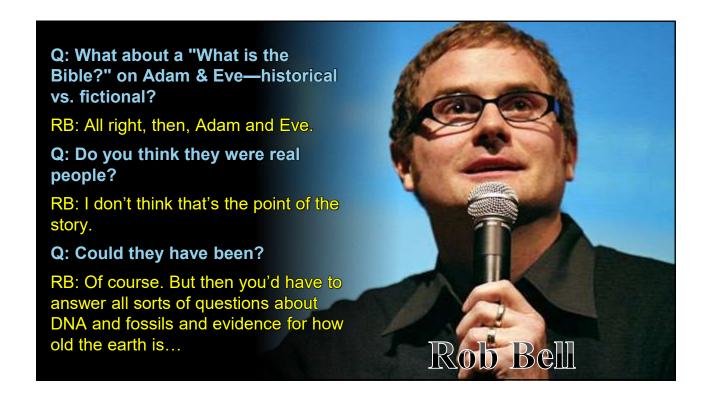


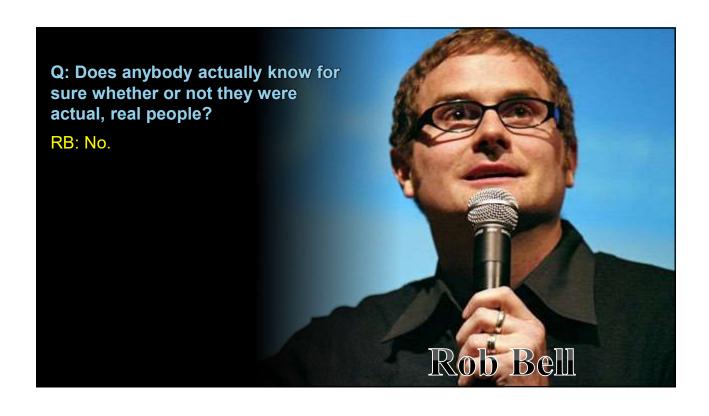




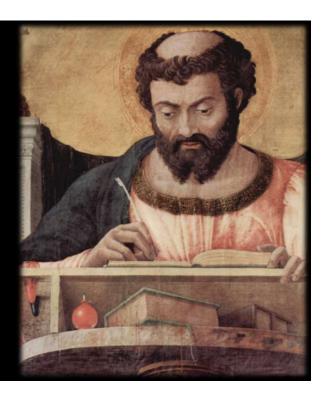
"The biblical authors did not intend every one of their sentences to be an assertive statement. To return to Joshua 9: [sic] the author's use of phenomenal language is merely background scenery for what really matters, the theodramatic assertion about the act of God in history."

[Vanhoozer "Lost in Interpretation?" p. 107]



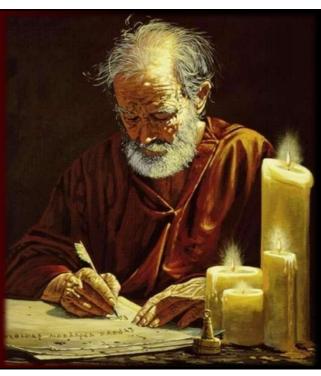


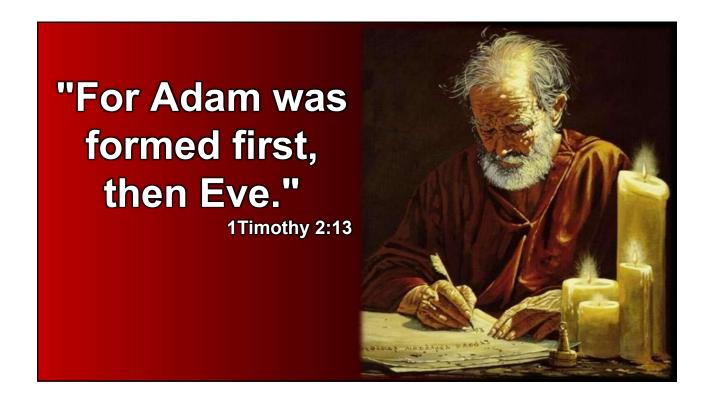
"Now Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli, .... {38} the son of Enosh, the son of Seth, the son of Adam, the son of God." Luke 3:23, 38

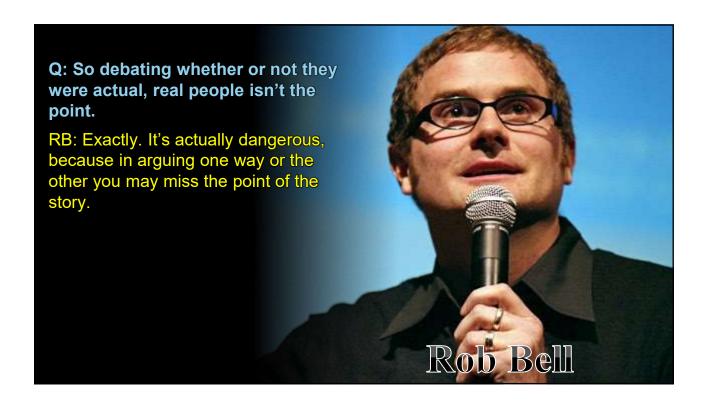


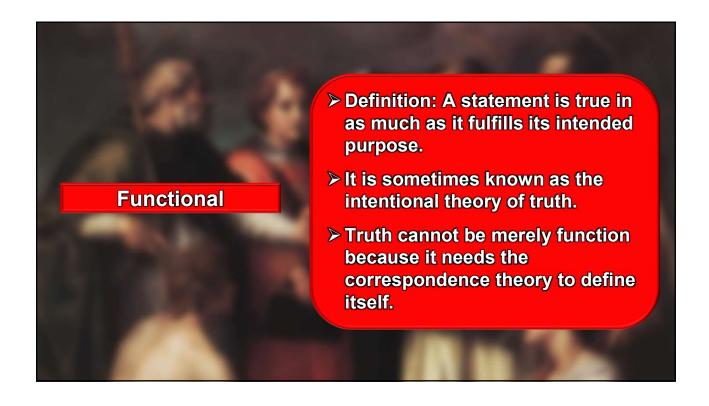
"Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come."

Romans 5:14



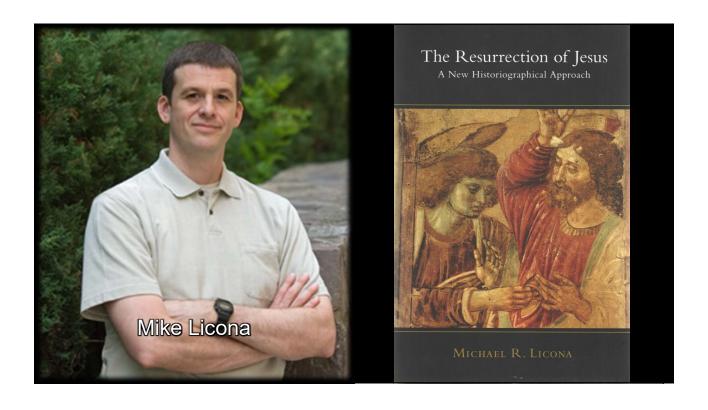


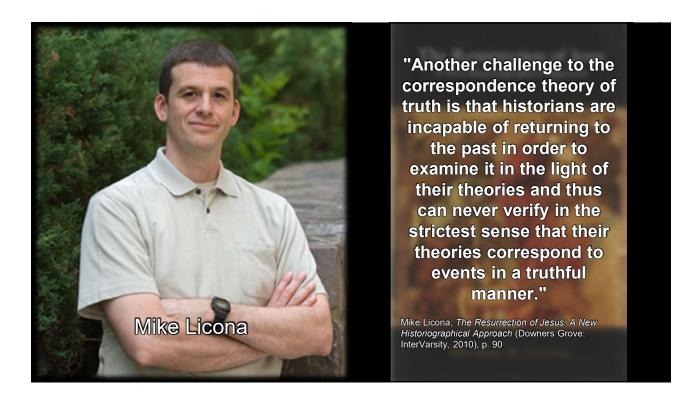




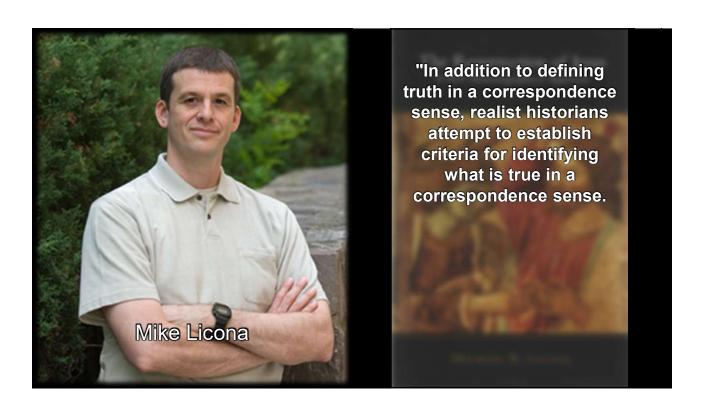
## Four things that concern me in the current controversies

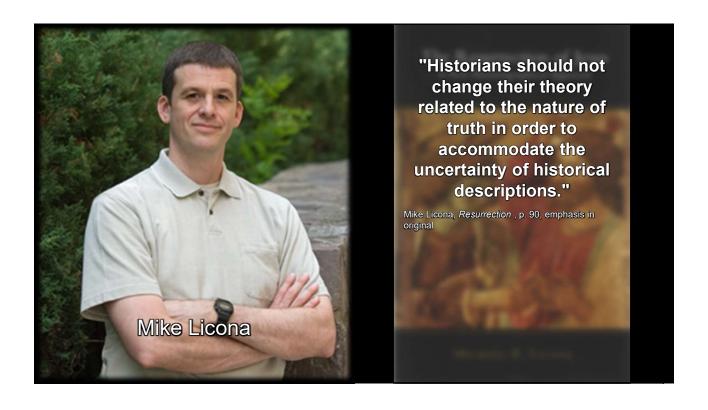
2. Some in the "Licona" camp, though they might espouse a correspondence theory of truth, nevertheless fail to understand the various ways in which a proposition might correspond to reality.











According to the correspondence theory of truth, if the statement does not correspond to reality, it is by definition false.

Does Mt. 27:52-53 have any referent to (i.e., does it in any way correspond to) reality?

### 

Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, {52} and the graves were opened; and many bodies of the saints who had fallen asleep were raised; {53} and coming out of the graves after His resurrection, they went into the holy city and appeared to many.

Does the dragon in Revelation 12 pose a problem for my view of inerrancy?

#### 

And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. {4} His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.



Mike didn't see how I could reconcile my interpretation of Luke 7:6 in light of Matt. 8:8 with a correspondence theory of truth.

## Metonymy

"The centurion answered and said, 'Lord, I am not worthy that You should come under my roof. ..."

Matt. 8:8

"... the centurion sent friends to Him, saying to Him, 'Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof."

Luke 7:6

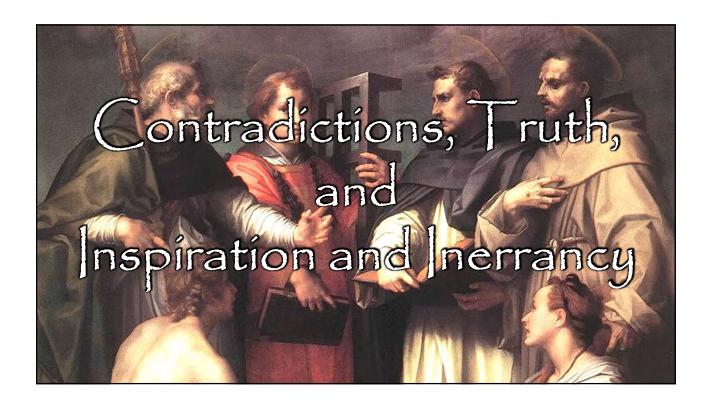
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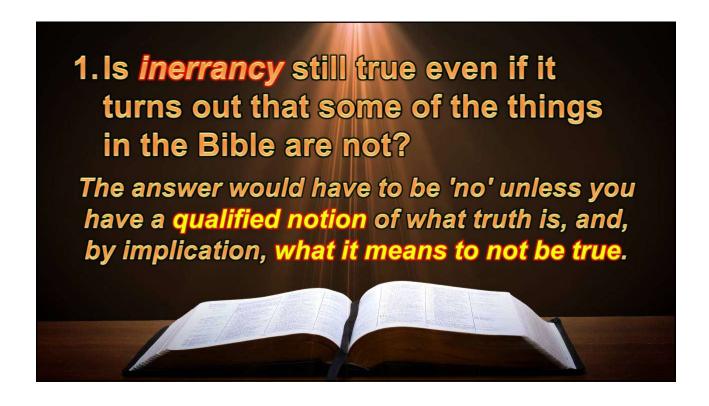
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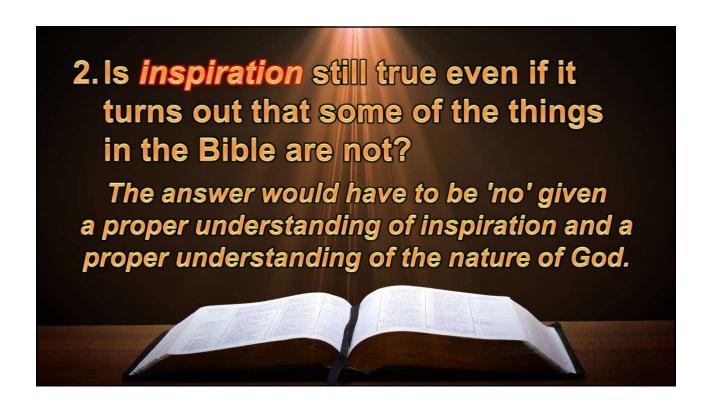


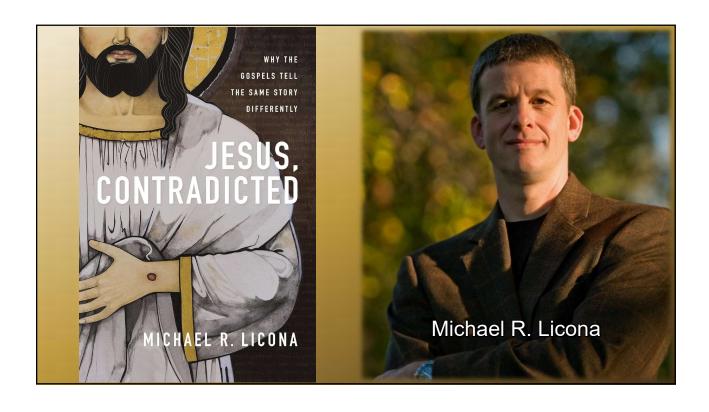
Mike rightly says that if
Jesus rose from the dead,
then Christianity is still true
even if it turned out that
some things in the
Bible weren't.

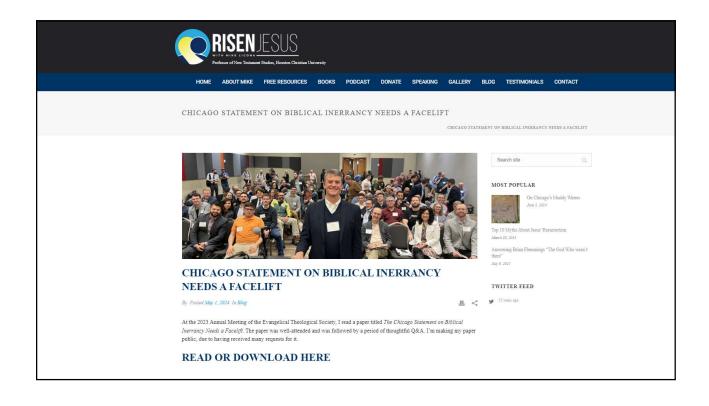
But the question is not whether Christianity is still true even if some of the things in the Bible are not.

Instead the questions are:

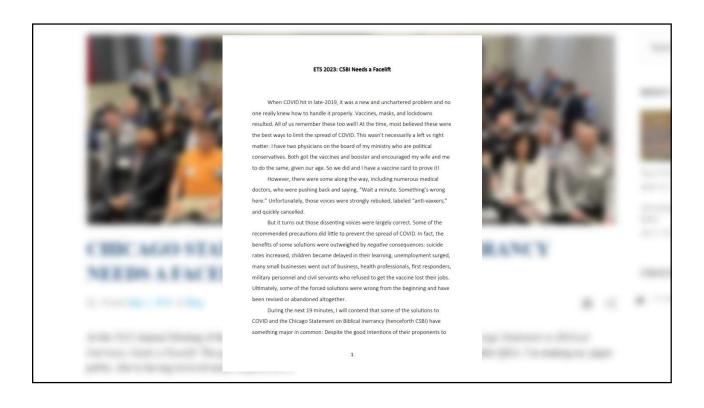


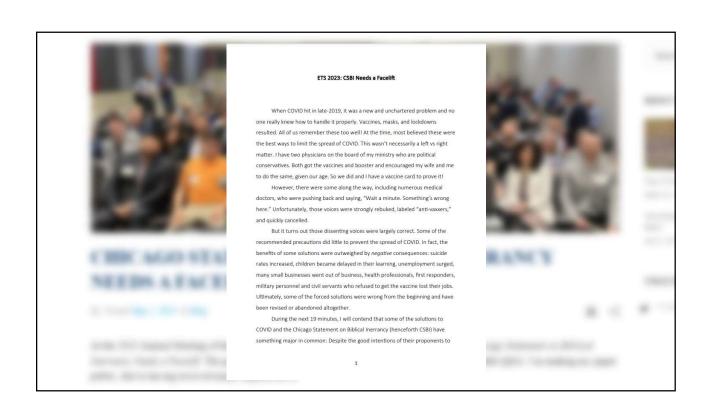


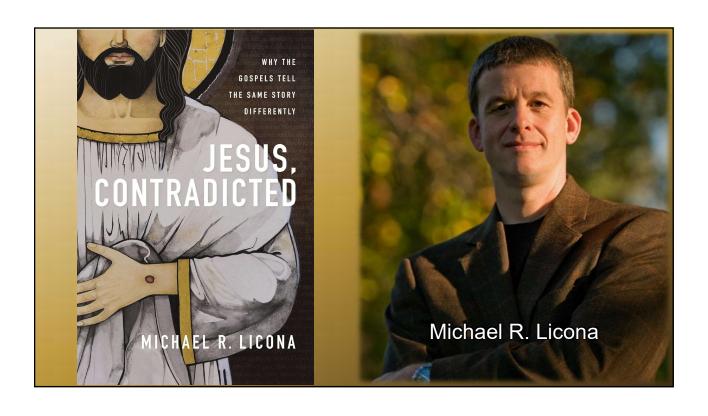


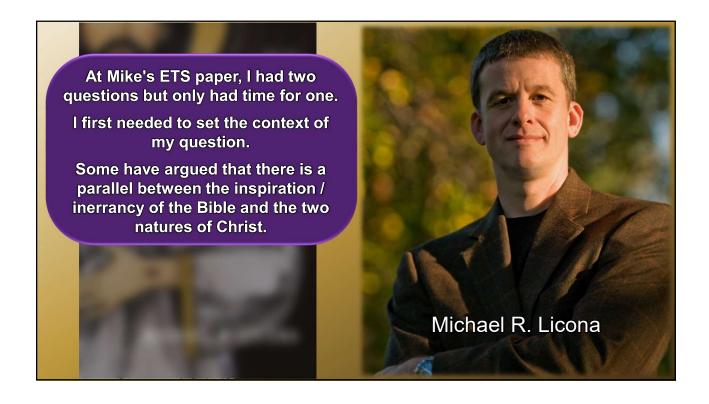












The doctrine of the hypostatic union whereby Christ is two natures—human and divine—in one person further maintains that, despite the fact that all humans born in Adam are fallen in sin, Jesus, being born of a virgin (and thus, not a descendent of Adam) is the perfect man.

In other words, Jesus' human nature does not entail that Jesus is a sinner. As a human, the God/Man Jesus is unique.

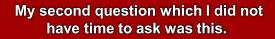


The "traditional" (as Mike Licona labels it) view of inspiration and inerrancy of the Bible argues that, though God used human beings to write His inspired word, their writings contain no errors. In other words, the Scriptures do not take on the fallenness of humans just because God used humans in the writing. As a book, the God/Human writings of the Scriptures is unique.



My question to Mike was this. If you allows for "errors" (in the traditional sense of the term underlying the ICBI Chicago Statement) like Matthew having one or more names wrong in his genealogy or John having a different day of the week than the synoptics, would you be comfortable allowing "errors" or mistakes in the life of Jesus.

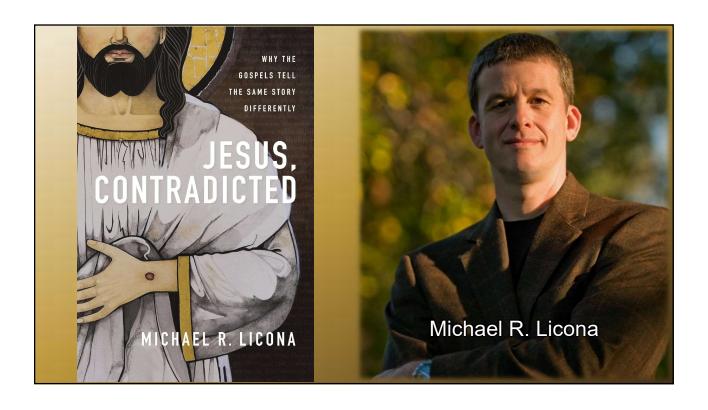


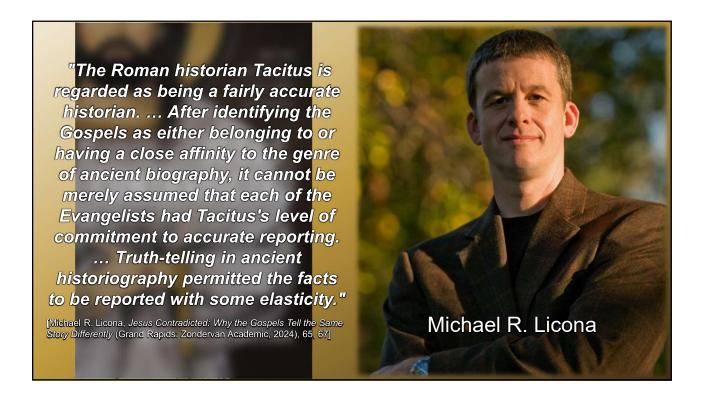


Your earlier works which employed the thesis that the Gospels were in the literary genre of Greco-Roman Biography allowed for a qualified definition of 'error' given the literary conventions of the genre.

Your latest work adds a qualified definition of 'inspiration'. Whereas the Greco-Roman Biography would apply only to the Gospels, what implications does your qualified definition of 'inspiration' have for the epistles?







The Roman historian Tacitus is regarded as being a fairly accurate historian. ... After identifying the Gospels as either belonging to or having a close affinity to the genre of ancient biography, it cannot be merely assumed that each of the Evangelists had Tacitus's level of commitment to accurate reporting. ... Truth-telling in ancient historiography permitted the facts to be reported with some elasticity."

[Michael R. Licona, Jesus Contradicted: Why the Gospels Tell the Same

Story Differently (Grand Rapids: Zondervan Academic, 2024), 65, 67]

If "truth-telling in ancient historiography permitted the facts to be reported with some elasticity" then what is one to make of the category 'fairly accurate'?

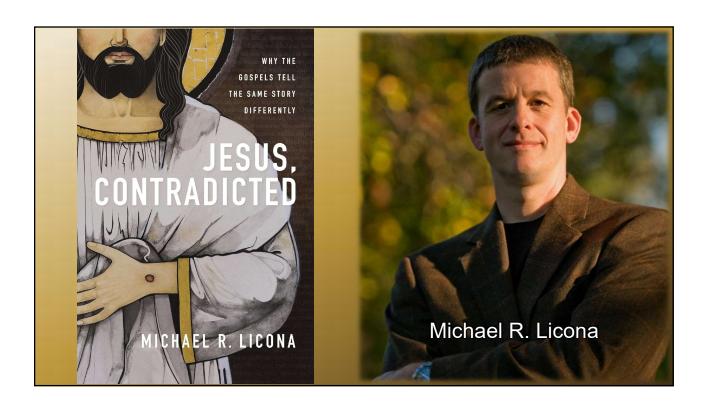
How can a statement be "fairly accurate" if truth-telling allows "some elasticity"?

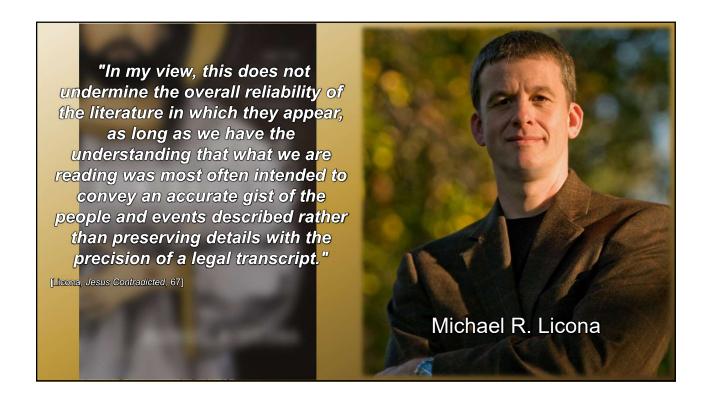
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[Michael R. Licona, Jesus Contradicted: Why the Gospels Tell the Same Story Differently (Grand Rapids: Zondervan Academic, 2024), 65, 67]

Further, there is a difference between what a "genre" permits and what people may in fact actually say.

Court testimony does not "permit" misremembering or lying, but sometimes witnesses do misremember or lie.





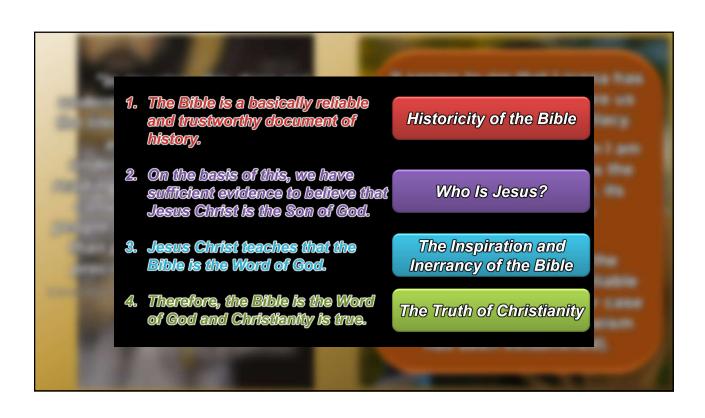
"In my view, this does not undermine the overall reliability of the literature in which they appear, as long as we have the understanding that what we are reading was most often intended to convey an accurate gist of the people and events described rather than preserving details with the precision of a legal transcript."

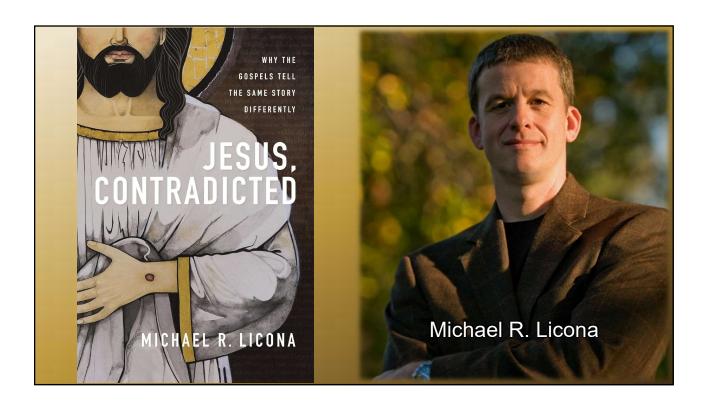
[Licona, Jesus Contradicted, 67]

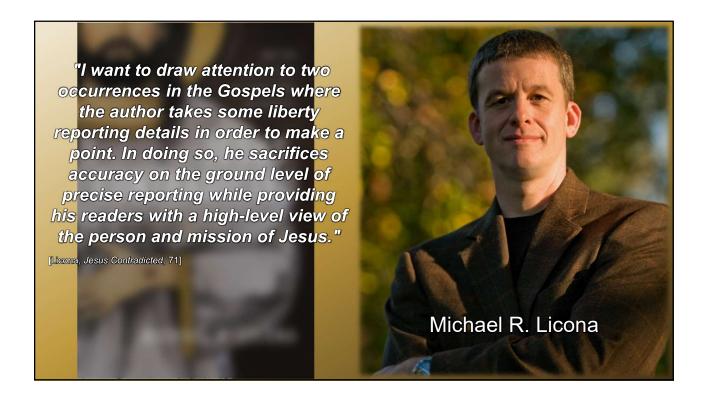
It seems to me that Licona has muddled the issue before us with a false dilemma fallacy.

No inerrantist with whom I am familiar says that unless the biblical text is inerrant, its overall reliability is undermined.

In fact, the point that the biblical text is overall reliable is the first premise in our case for Christianity (after theism has been established).







"I want to draw attention to two
occurrences in the Gospels where
the author takes some liberty
reporting details in order to make a
point. In doing so, he sacrifices
accuracy on the ground level of
precise reporting while providing
his readers with a high-level view of
the person and mission of Jesus."

Even if it was the case that the Gospel authors took some liberty in reporting the details to make a point, this has nothing necessarily to do with the question of the overall reliability of the text.

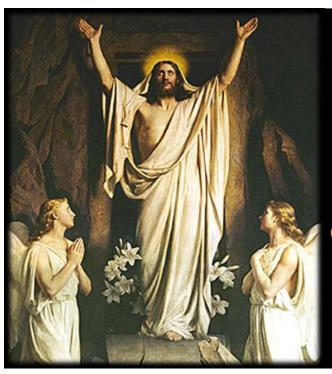
[Licona, Jesus Contradicted, 71]

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Even if it was the case that the Gospel authors took some liberty in reporting the details to make a point, this has nothing necessarily to do with the question of the overall reliability of the text.

However, it is another matter as to whether it has anything to do with the inspiration and inerrancy of the text.



Mike's point from the Titanic example is well taken.

Even if there were contradictions in the Gospel accounts, this does not prove that Jesus did not rise from the dead.

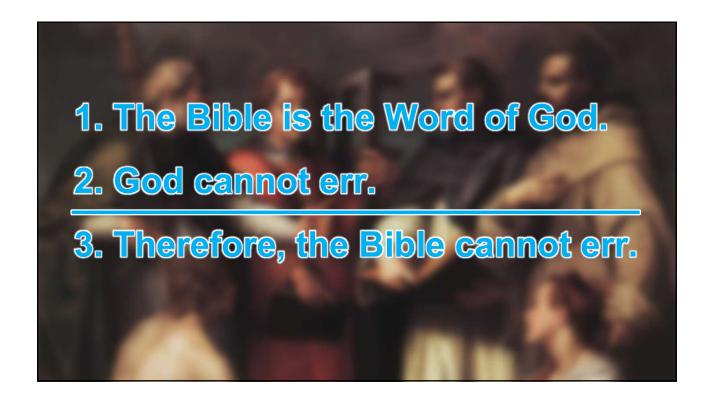
However...











## If the Bible errs, then either:

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

WTJ 73 (2011): 1-22

## SPECIAL LECTURE

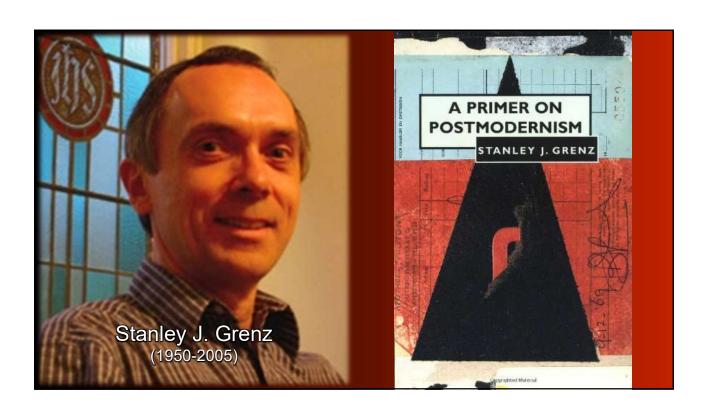
CAN THE BIBLE BE COMPLETELY INSPIRED BY GOD
AND YET STILL CONTAIN ERRORS?
A RESPONSE TO SOME RECENT "EVANGELICAL" PROPOSALS

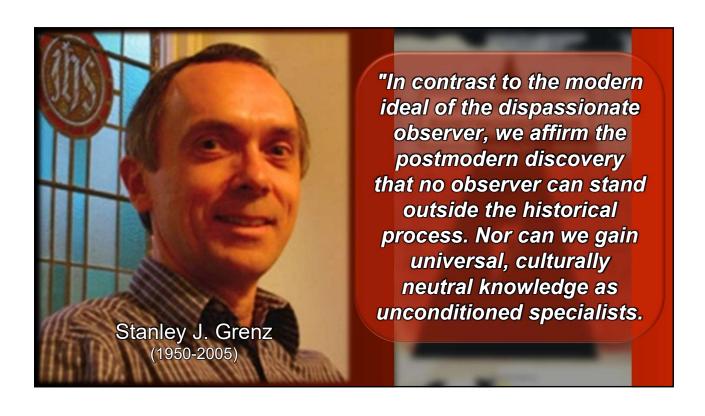
G. K. BEALE

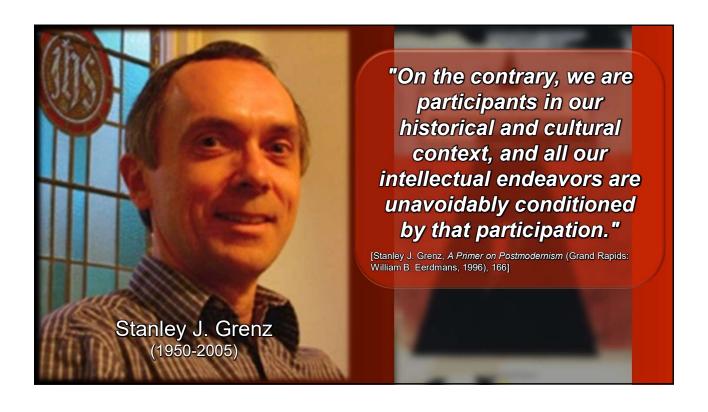
There has been much literature written over the past fifty years on the topic of the authority of the Bible, especially discussions within so-called "evangelicalism" concerning the nature of the notions of infallibility and inerrancy. Recent writers have especially questioned the traditional understanding of inerrancy. In particular, a central idea underlying inerrancy has been that since God is true and without error and, therefore, his oral word is true and without error, consequently, his word in Scripture is true and without error. This implication or theological inference that reasons from God's flawless character to flawless Scripture has been challenged, and it has been argued that it is a logi-

## Four things that concern me in the current controversies

3. A newer compromised concept (theory) of truth has arisen from Postmodernism.









"Postmodernism stresses the distinction between objectivity of facts, versus objectivity of knowledge or people. It accepts the possible existence of facts outside human context, but argues that all knowledge is mediated by an individual and that the experiences, biases, beliefs, and identity of that individual necessarily influence how they mediate any knowledge."

[Dan McGee, "Truth and Postmodernism" downloaded from https://medium.com/@danmcgee/truth-and-postmodernism-816ea9b3007a, 07/15/22]



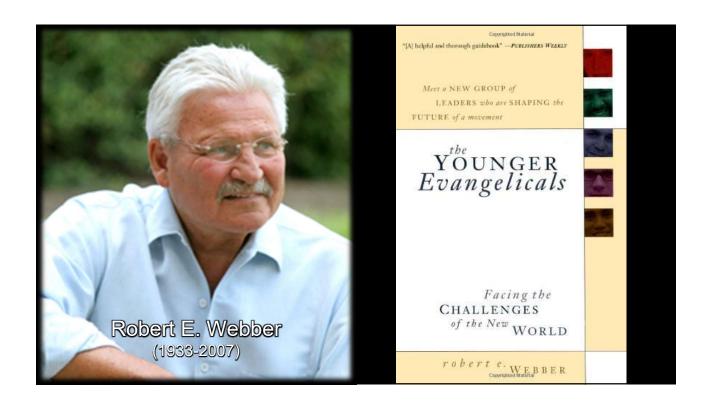
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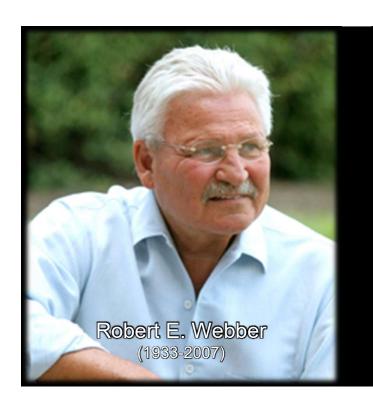
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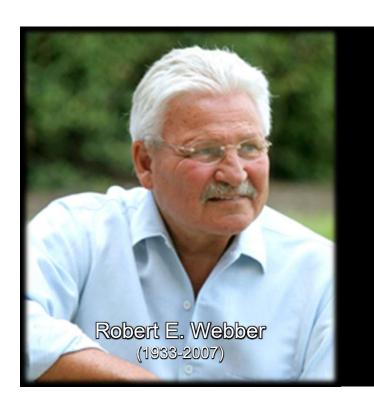
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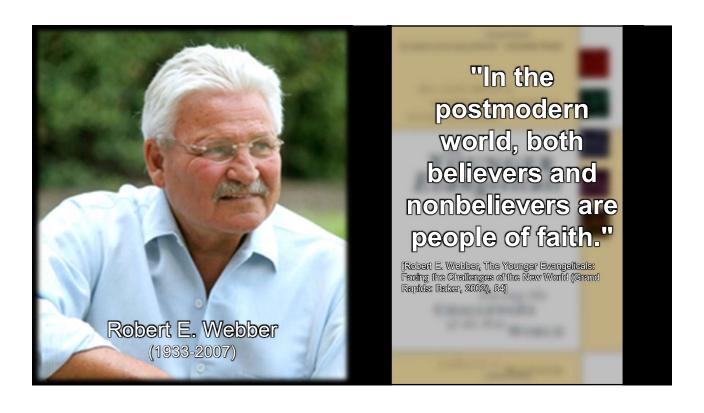


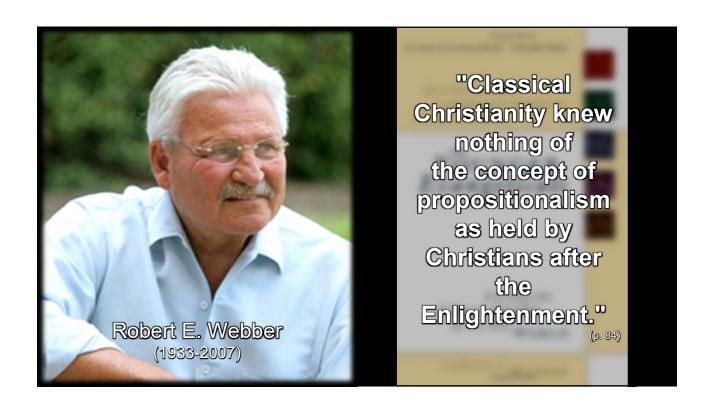


"In the twentyfirst century
world ... the new
attitude ... is that
the use of reason
and science to
prove or
disprove a fact is
questionable. ...

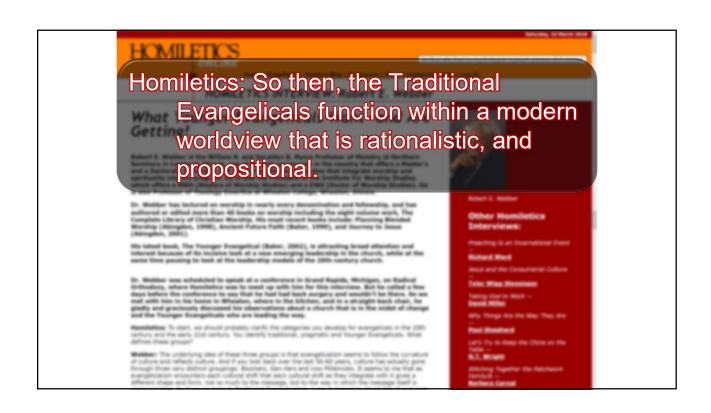


"This ... points
... to the
postmodern
conclusion that
we deal with
'interpreted
facts.' ...









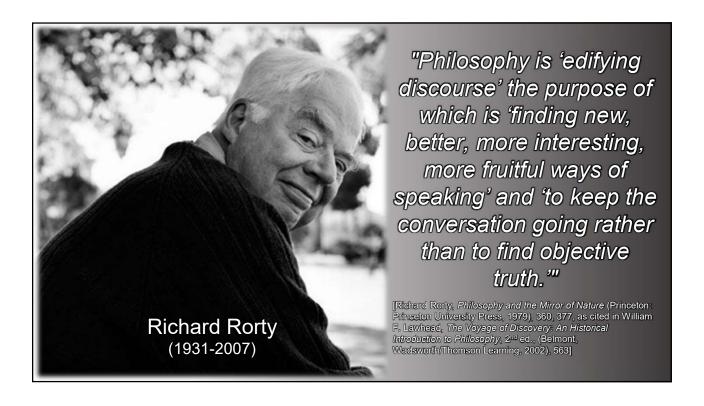
Webber: "That probably is the most distinguishing feature of the Traditionalists. They've been shaped by the Enlightenment. So they work with modern philosophy, a modern understanding of science, history,

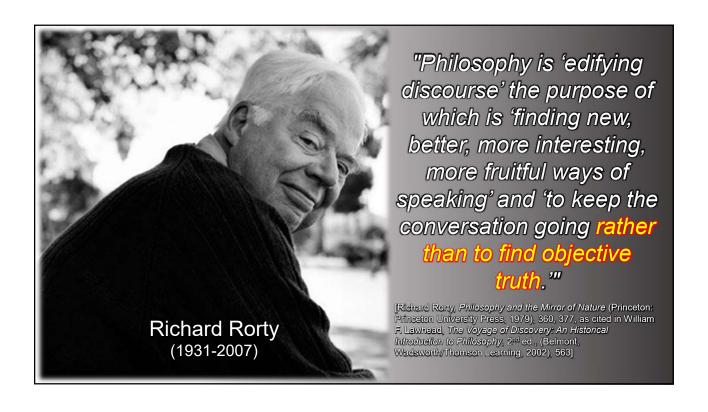
they interpret the Christian faith through these modern categories.

sociology. They're modernist, and so

Webber: "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."

[http://www.homileticsonline.com/subscriber/interviews/webber.asp, accessed 09/05/20]





## Four things that concern me in the current controversies

4. The theory that the Gospels are of the genre of Greco-Roman Biography is making inroads into Evangelical scholarship.







