



INFALLIBILITY OF THE BIBLE



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Infallibility of the Bible

Gordon R. Lewis starts off by giving us the meaning of Biblical Infallibility. In the article *Biblical Authority and New Testament Scholarship*, Donald Guthrie describes that basic idea behind authority. Before authority can become reality, there must be one to exert authority and others to accept it. Then Richard P McBrien, W C G Proctor, J Van Engen and P J Toner provide us with some general information on the Catholic Church's view on Infallibility. J Norval Geldenhuys in his article, 'Authority and the Bible' says that as Creator and Sustainer of the universe, God has the absolute right over all created being and an all embracing authority in heaven as on earth. John M. Frame discusses traditionalism and *Sola Scriptura*. He says one of the largest problems we have today in Evangelical and Reformed theology is traditionalism. Frame wants us to look into the dangers and see what we might do about it. Next to the last article, we have Christopher Louis Lang with *Christ's View of the Authority of Canonical Scripture: A Paradigm for Systematic Theology*. Lang provides us with how the Bible views itself. I reference W. Robert Godfrey and his article to talk about what *Sola Scriptura* means.

Lewis states the purpose of his study is to investigate the meaning of infallibility. Other comments include that it is assumed that textual criticism has generally confirmed the trustworthiness of the Greek and Hebrew texts. Also Lewis points out the distinction between the Bible as given and the Bible as interpreted. Lewis wants to explore the means by which Biblical infallibility can be understood and communicated. Infallibility is used here to emphasize the non-failing character of God's written Word as a vehicle for its meanings. The author says that logically, truth is a quality not of words, but of meanings. By stating that the Bible is inerrant and infallible we said that it is both conceptual inspiration and record inspiration. Inerrancy is saying that which is true. Next, inerrancy and different kinds of meaning are compared. There are assertions that may be regarded as true or false. Then there are propositions which may be true or false by reason of evidence that proves it to be true or false. In Romans 11:6 *And if it is by grace, it is no longer by works, otherwise grace would no longer be grace.* In linguistics, this is a conditional sentence that is dependent upon basic laws of logic. Israel's election is by grace, not by works, it says. The Bible contains ideas that can be tested true through human experience. The disciples had confirmed the bodily resurrection of Christ from the dead. They experienced this. They heard him speak and saw him eat. In addition, the disciples' reception of the Holy Spirit on the Day of Pentecost made an experiential difference in their lives. There are also assertions concerning God; for

example in 3:14, 'I am that I am,' or Hebrews 11:6, 'He that comes to God must believe that He is, and that he rewards them that diligently seek Him.' In John 15:17, 'Love one another' may be considered inerrant in simple stating the speaker's will and desire. The metaphor, 'The tongue is a fire' in James 3:6, illustrates James' concept of the dangers of speech. The Bible chooses to assert the existence of scientifically verifiable or unverifiable realities; the Bible is true; the events or specified realities are real. The entire Bible, whatever its kinds of sentences, is equally infallible and equally effective in conveying the various meanings intended by the Holy Spirit through the inspired writers. To conclude this paragraph, Inspiration applies to content and wording, meanings and sentences. Inerrancy may be used for meanings which are cognitively taught. Infallibility designates the verbal media of the Scriptures as effective communicators of the Spirit-intended meaning through the Biblical writings. All that Scripture teaches cognitively is objectively true. All that Scripture teaches non-cognitively is subjectively true, for example true of the one whose idea is expressed.

Next we have Guthrie saying that the Bible possesses authority only by virtue of its origin. Interestingly, the divine authority of the Bible was not questioned until the rise of rationalism. Rationalism stresses that the Bible must be treated on the same level as any other literary work. And this in turn caused Biblical scholarship to be approached with philosophical presuppositions instead of trust. Schleiermacher's position in regards to the New Testament felt that no external authority could dictate in religious matters and hence the divine authority of the Bible was ruled out which meant that when a person studied the Bible, they could not study it as the word of God. So basically there was no longer any room for the authoritative message of God. But criticism in itself is supposed to be neutral but this changed in regards to the Bible; it is only concerned with the examination of texts but this has shifted to undermining the authenticity of the Scripture text. Since the rise of historical-critical scholarship, scholars have now made a clear difference between authority and inspiration; authority as retained by inspiration has now been rejected. But for the Christian, 'Inerrancy' even though the word is not in the Bible, is a safeguard to the authority of the Scripture.

The conservative approach to Biblical authority involves the Holy Spirit convicting us that the Bible speaks with the voice of God. This was the basis of the Reformers' doctrine of scripture. The text of scripture is a way God communicates his message to us; thus the scripture should be obeyed. But among non Christians, a recent phenomenon has been an all out attack against fundamentalism and conservative evangelical scholarship and against those who maintain that God is the source of scripture. Some even use their own distortion to

discredit the Bible. One such person by the name of James Barr for example asserts that fundamentalism radically contradicts the bible and it's unprincipled many other pointed that are nothing but lies. He clearly states that he does not regard the Bible as the divine authority. One of Barr's aim is to separate fundamentalism from mainstream Christianity. What he really means is to separate it from liberal scholarship which can say anything they want to say. He also attacks conservative scholarship at every turn saying they are obsessed with questions of authorship date dates. Part of his attacks says that the conservative evangelical position is very much a minority opinion. He has written several books from an antagonistic point of view.

Infallibility is the doctrine that in matters of faith and morals of the church is said to be infallibility. This doctrine is associated with the Roman Catholic Church and the Orthodox Church with decisions of ecumenical councils. Protestantism rejects this doctrine as only God can be described as infallible. The Roman Catholic Church also says that the entire church is infallible when it shows agreement in things of faith and morals. Infallibility is considered a grace, or divine gift, that is Biblically and theologically grounded. Infallibility is the state of being incapable of error. The revelation of God in Jesus Christ is infallible. Recently, the decision of The catholic Church over contraception, has brought about the question of the Pope's infallibility in this area. But for Protestantism, infallibility is ascribed to the Old Testament and New Testament as the prophetic and apostolic record. In Christianity, infallibility means more than exemption from actually error; it means exemption from the possibility of error. Further, it's maintained that the promises of Christ implies infallibility. Another example from Scripture concerns Matthew 28:18-20, 'all power is given to me in heaven and in earth. Go therefore, teach all nations, baptizing them in the name of the Father, the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the end of the world.' The next example comes from Mathew 16:18 which say, 'the gates of hell shall not prevail' against the church that is to be built on the rock. The early church acted on the assumption that it was infallible in doctrinal matters and all the great orthodox teachers believed that it was so. Opponents against the Catholic Church said that infallibility has shown itself a failure in the Catholic Church. Again, those who accept the supernatural viewpoint must ultimately fall back on fallible human reasoning to proved infallibility. As far as proving the infallibility of a Pope, consider the Galileo affair of the heliocentric theory. Infallibility was for the maintenance and interpretation and legitimate development of Christ's teaching that the Church was assigned.

Christians believe that God has spoken through Jesus Christ. His authority has been made known to us through Jesus with the Father and Holy Spirit. This unreserved acceptance of the authority of Jesus as Lord and Saviour is the main stay of the Church. Those who advocated liberalism in the 19th and 20th century have ended up spiritual bankrupt and in utter confusion. Where his authority is rejected, chaos and destruction eventually follow. Jesus declared, 'all things have been delivered unto me by my Father.' and 'all authority hath been given unto me in heaven and on earth.' His authority was also shown in healing the sick, restoring sight to the blind and saving people from suffering. His authority was over nature and death. When Jesus went to the synagogue in Nazareth, he declared himself the fulfilment of Scripture. What an incredible declaration. Before his death, Jesus forgave the thief on the cross. Before returning to heave, he charged the disciples to go and preach the Word throughout all nations that they may have a chance for salvation. Then through terrible persecutions, trials, and dangers, the church has continued because of His promises that the church will never be overthrown, not even the gates of hell can come against it. Jesus also said that, 'this gospel of the kingdom will preached throughout the whole world, as a testimony to all nations; and then the end will come.'

People were astonished at Christ's teaching; for He taught them as having authority. Even the demons and demon possessed acknowledged his authority. At His baptism by John, God said in a loud voice, 'Thou art my beloved Son; with thee I am well pleased.' And then at His transfiguration, God declared, 'This is my Son, my Beloved; listen to him!' Belief in the absolute divine authority of Jesus was the cornerstone of life of those who were saved. Stephen who was being stoned saw the heavens opened up and Jesus was standing on the right hand of God. The Book of Revelation proclaims the divine authority of Jesus Christ. Christ taught the disciples by way of teaching and practical experience. It was then on the first Pentecost the apostles preached Christ with power and thousands of people came to believe in Jesus. Through the power and authority of Jesus, the Apostles healed people and raised the dead. Interestingly, there is nothing to suggest that any of them wavered in their commitment to Jesus. The writings of the early church and those of Paul were accepted with authority.

Frame starts off by explaining that traditionalism is very difficult to define. He says that traditionalism happened when sola Scriptura isn't followed. He adds that it has weakened the evangelical witness in our time. This is when people add to the word of God, so it becomes theological which has been characteristic of Roman Catholic theology. This was one of the main arguments against the Catholic Church during the Reformation. This has also

been characteristic of liberal theology in the last few centuries as they use traditionalism to accomplish this. Liberals, interestingly, want to be recognized as Christian teachers. The best known Evangelical scholars were apologists, biblical scholars, and systematic theologians. But today Evangelicals are exposed to many liberal theological methods. Examples of these methods are not defending biblical inerrancy, concentrating on 19th or 20th theology instead of 16th century theology or for the students to focus on historical studies of the Bible rather than inerrancy, authority or inspiration. Some require that you to focus on triangulation where by Evangelical scholars study other forms of Evangelicalism such transcendence and immanence and the scholar tries to seek balance. However, Frame recommends that they should just go back to the Bible. But it should be understood, the battle for the Bible was first against the liberals and then it entered evangelicalism. Interestingly, the International Council on Biblical Inerrancy eventually disbanded. So a new class of evangelicals have risen, those who support a limited inerrant stand who are supposedly not liberals. This is disheartened those who still believe in inerrancy. This has caused a weariness in regards to the inerrancy debate and thus less interest in arguing every point concerning, history, geography, and science.

Godfrey in regards to Sola Scriptura says that Scripture alone is our ultimate religious authority. All things necessary for salvation are given to us in the Bible. In Deuteronomy 32:46 to 47, the passage states that the word which Moses spoke was written and that people can and must listen to it and learn it. One final point shows that in the Word, people can find life. This is also true for the New Testament which fulfils what the Old Testament promises. The Scripture makes us wise for salvation and equips us with everything we need for doing every good work required of the preacher of God. Paul had confidence in the Scriptures. He held to the sufficiency and perspicuity of Scripture. The Bible tells us that the Word of God is the light that enables us to walk in the ways of God. When Pauls preached in the synagogue, the Jews studied the Scriptures to see what he was saying and what we should do. They had confidence in the Scriptures just as Paul had and he knew that the Scriptures would confirm every word he said about Christ.

As mentioned earlier, Frame feels that traditionalism has weakened the evangelical witness in our time. Traditionalists think that popular music is entirely unfit in Christian worship for example. This has led to divisions among churches and denominations. Historical traditional arguments have replaced exegetical arguments. The traditionalist historicist argument of the church being separate from modern culture goes against the Great Commission of Matthew 28:18-20. And the answer to tradition is sola Scriptura: Do not add

to what I command you, people draw near me with their mouth and honour me with their lips, but their hearts are far from me, plus all Scripture is God breathed and is useful for teaching, rebuking, correcting and training in righteousness. Sola Scriptura stops us from using traditions or historical conclusions on the same level as Scripture. Some examples of traditions in the Roman Catholic Church: Mary was sinless, the priest sacrifices Christ on the altar at mass, we should bow down to statues, saints and priests are special castes within the Christian community but the Bible teaches that all Christians are saints and priests. Tradition says that Mary is co-mediator with Christ and traditions says that all Christians cannot and should not know that they have eternal life.

Lang points out in using Scripture to prove something in the Scriptures for some is a circular view with no external witnesses or evidence. One way to get around this, Lang says is to show if the Bible is proven to be historically true then we can proceed. The historical proof of the Bible has been shown time and again. Jesus often referenced the Bible using quotes and direct affirmations. By doing so He gives authority to every point. Christ provided direct and indirect references. He referred to Moses, Sodom and Gomorrah and Noah. He repeatedly referred to events that happened. He didn't refer to these events as fictional stories but as historical truths. Indirectly, he confirmed over and over again the law of Moses being binding. Christ used quotations to confirm His own ministry and to clarify truth. He used it to demonstrate the fulfilment of prophecies. Christ even confirmed that Scripture provides the truth necessary for salvation in Luke 10:25. Then in Luke 24:44 He says, 'These are my words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.' If the scriptures are in error and fallible, then in what way can we depend on them to provide confirmation of whom Christ is? Again, He says, 'For I tell you, that which is written must be fulfilled in me.' God's truthfulness in the written word will last longer than the heavens and earth as He says, 'Heaven and earth will pass away, but my words shall not pass away.' In the end, the question of truth, infallibility and inerrancy of the Scriptures rests on Jesus Christ. If we believe Christ in God, the written word is truthful in every letter.

We see that Infallibility is concerned with the non failing character of God's written Word. This has to do with the meaning of God's Word to us. The Bible possesses authority by virtue of its origin and the Scriptures are a way God communicates his message to us; thus it should be obeyed. Protestantism believes that only God can be described as infallible where as the Catholic Church says the entire church is infallible when it shows agreement in things

of faith and morals. Infallibility is the state of being incapable of error thus the revelation of God in Jesus Christ is infallible.

Generally speaking, I know that the Catholic Church has made some really bad decisions in its life and some of those decisions still haunt them today and perhaps borderline on being non Christian as time. But I believe there are Christians in the Catholic Church who are saved by God's grace. We live in a world where many so called main line protestant churches have openly defied the teaching of Jesus but yet the Catholic Church stick solidly to the Trinity, the deity of Jesus Christ, to anti abortion and the list goes on which they continue to have a firm view on like traditional common doctrines which many in the protestant churches no long advocate.

Dr James Packer holds an evangelical view of the inspiration and authority of the Scriptures. In his article on Hermeneutics and Biblical Authority he explains the relationship between the two topics. Samuel T. Logan gives us a glimpse into the origins of modern attacks on Biblical authority. This is taken from Henning Graf Reventlow's book on the Authority of the Bible and the Rise of the Modern World. This book was a massive undertaking by Reventlow. It looks deep into the insights of English theological developments between 1500 and 1750 by analysing the input of various groups of the time. In his article on 'Approaches to and Images of Biblical Authority for the Postmodern Mind', Larkin says that Biblical authority is central to the Gospel but to the postmodern mind unintelligible. He also describes that changes are happening in the world, especially a shift from modernism to post modernism. Next J.E. Lesslie Newbigin gives us a discussion paper of authority. Glenwood Hills Bible Church provides us with an extract from a sermon by Martyn Lloyd-Jones. Last, Ron Rhodes brings us an article on the Inspiration, Inerrancy, and Authority of the Bible.

Packer starts off by saying that we need to be know how to determine what the Bible means in order to consider Biblical authority. In not understanding this point people risk being contradicted in making over simplifications. Biblical authority as historically understood by evangelicals is complex. Inspiration is where God caused certain particular men to speak and write in such a way that their utterances established norms of faith and practice, thus by this all scripture became God-breathed. This is significant because the inspired text stands for all time as the definitive expression of God's mind and will; thus what Scripture says, God says. The next element has to do with the principle of canonicity and the understanding that all Scripture was given to be the profitable rule of faith and practice. Thus all canonical writings are inspired and God's people recognise them as such. Another point is

the belief that the Bible authenticates itself to Christian believers through the work of the Holy Spirit. Evangelicals believe that the scriptures are enough for the Christian and the Church. It lights our way and is a guide for us to follow. We can be assured that the Scriptures are clear and stand above everything and everyone as corrective instructions. Evangelicals believe that the Scriptures are as genuinely and fully human as it is divine. The divine coincides with the form of the human. Evangelicals further hold that obedience consists of conscious submission and subjection to the rule of Scripture.

Packer says that hermeneutics is the theory of Biblical interpretation. Interpretation involves exegesis, synthesis and application. Exegesis investigates all the thoughts, attitudes and assumptions or the expressed mind of the human writer. Synthesis or synthesizing is the process of gathering and explaining the outcome of the Exegesis.

Logan says that Reventlow's analysis of pre-Reformation developments is very helpful and very accurate. But he tries to place all the main thinkers and schools into pre-determined categories. Reventlow has correctly identified a number of trends and identifications are most useful as we move further into English theological history and its developments. Starting off, in Reventlow's view, Erasmus represents a continuation and intensification of the basic spiritualist dualism between the letter and the spirit. Old Testament ceremonies and the Old Testament Law belong to the realm of the letter, Erasmus says. The realm of the Spirit is the important things. To Erasmus' work, the role of Christ as teacher and model is the most important. So the difference between Erasmus and Luther was their view of man. Luther was directed toward God's grace which was won on the cross by Christ and what we experienced in the forgiveness of sins. For Erasmus, man is also directed toward grace, but is left with a remnant of freedom with the possibility of good works. He thinks that the Sermon on the Mount can be a guideline for us. Another source of input into the English Church situation was made by the Anabaptists. Reventlow calls them the left wing of the Reformation. He says that they have a strongly developed dualism common with Erasmus and medieval spiritualists. Their attitude is negative to the Old Testament and is considered not to be a binding force in the shaping of the life of the church and of politics. Reventlow says that Spiritualists has a basic polemic against all outward forms of the church such as ceremonies, sacraments, temple, preaching and prayer! Reventlow doesn't show how these influences made their way into the English theological tradition.

Martin Bucer, a person who brought continental ideas to England. Bucer was a 'Biblicist' in that he didn't recognize the difference between the world of the Bible and his own world and he emphasized what became known as Deism. Like Wyclif, he established

certain categories and made others such as Bucer fit into these. Bucer had to flee from Strasbourg in 1549 and was immediately posted Regius Professor of Divinity at Cambridge and preached frequently until his death.

Next, Logan points out that Reventlow discusses the Crisis over the Authority of the Bible in England at that time. Reventlow argued that all Puritans helped the tide against Deism of opposing ceremonies and vestments by focusing on obedience. The Puritans were handling the Bible moralistically by emphasizing covenant theology which made obedience the key to blessedness and thus made God more reasonable. One way they went about this was by identifying Mosaic Law with natural law. This meant that the entire Bible was used as a source of information about how to behave in the modern world. But the Puritans emphasized sanctification and Deists emphasized ethics, it's problematic that the Puritans contributed to Deism in this manner. But they did emphasize the freedom to preach and individual holiness. He next turns to the Quakers saying that they were heirs of medieval Spiritualism and rejected externals. They had an emphasis on the 'inner light' which was connected to the 'the light of reason'. They further played a clear role in the development toward the Enlightenment. We have John Locke who was very much in line with theological developments in England at the time. He stressed that Christ was enough for salvation and that the Bible was an authoritative source of ethical guidelines. Locke's theology clearly emphasized morality. People should be allowed to believe whatever they want and to worship in whatever manner they desire since these items are all 'indifferent'. Locke eventually ties government to Christianity but not from a Puritan viewpoint.

The first actual English Deist was Charles Blount. Blount defended the adequacy of natural reason and attacked the necessity of revelation. He rejected the miraculous birth of Christ. Another Deist, John Toland, was more consistent in defending Christianity but said that it should be read and judged just like any other book. This later provided the backbone of criticism of the Bible. The next and final person, Reventlow deals with is Matthew Tindale. Tindale's focus was on the matter of church polity and argued that ecclesiastical matters were time and culture-conditioned.

Reventlow also talks about different forms of Apologetics with mentioning several people. He regards Sir Isaac Newton as an apologist. Newton saw himself in his academic pursuits as a defender of Christianity, but Newton played into the hands of the Deist and the Atheists. Another apologist by the name of Samuel Clarke argued that Christianity is just largely what we all already know. The author says that Clarke also played into the hands of the Deists. The third apologist mentioned by Reventlow was Joseph butler who sought to

defend orthodox Christianity against all the trends previously identified. Butler accepted many of the Deists' presuppositions about natural religion that he ended up supporting them rather than damaging them. Deism led to the development of the United States through people like Thomas Paine, Benjamin Franklin and Thomas Jefferson. It also had an effect on the German enlightenment which was the *prêt* assessor of ethical rationalism in Germany.

Larkin starts out by saying that when Jesus commissioned the disciples in Luke, the message included with it an authority. In addition, comments like, 'to appeal to an ancient authority for guidance in contemporary problems appears utterly ludicrous.' analytical post moderns question the legitimate normative of a culture's explanations of life. The postmodern person believes that knowledge is inherently good; cultural progress fuelled by technological and scientific advances is inevitable; reason can provide the basis for morals and society. But this has been proven a sham as we look at two world wars, the Jewish holocaust, a nuclear arms race and the ecological crisis that's only getting worse day by day. Other, more playful post moderns are indifferent to authority, biblical or otherwise. Television or other visual media have become their world where the most watched TV programme is 'all image'. This image is created a less and less impact in regards to the Bible as it becomes part of the image itself. In such a holistic understanding of reality, religious aspirations collapse into this popular culture. In order to counter this, the postmodern person will receive new ideas only when presented in postmodern vocabulary and constructs. In communicating, we need to see the values that are Biblical and yet fit in with postmodernism. We need to make clear what we ask and answer questions not from a privileged position but from the standpoint of one whose human thoughts have already been and continue to be judged and redeemed. The post-modern admits that all humanly constructed world views are partial and limited. He should be open to hear the answer to the question, 'How is the Biblical message 'good news' to the postmodern as it speaks to his needs. The Scriptures shares the same concern for the marginalized with the analytical post-modern who distrusts all metanarratives because they are products of a dominant culture.

Larkin continues in another article called, 'Culture, Scripture's meaning, and Biblical Authority says a shift is now toward the age of Einstein, quantum physics, Whitehead, Wittgenstein and Saussure. They no longer view the expression of findings as truth but a set of research traditions. This is a radical move which raises basic questions of definition in regards to truth and cultural context. Thus, it becomes difficult for the evangelical to express ideas of eternal and universal truth. How does the evangelical with their commitment to Scripture as the primary authority practice hermeneutics of the Bible which has full authority?

Evangelicals must understand the needs of postmodernism itself. Can evangelicals put forward a framework of Biblical realism which will bring order out of the chaos?

Evangelicals must go broader, deeper and higher. There must be empathy to those who are confused and hope must be given through a worldview that makes sense of the chaos. They must question and reformulate their basic presuppositions about truth, meaning, revelation and scriptural authority. This represents a challenge of framing a meaningful and convincing concept of Biblical authority in an age which has no certainties. Can the evangelical find a Biblical metaphor or series of metaphors to commend to the postmodern age a fully and finally authoritative Word of God? To conclude, the evangelical must meet the challenges of critical hermeneutics in a postmodern time.

Newbigin says that the question of authority has been a crucial one from the beginning of the Christian mission. The apostles were asked by what authority they acted and their reply was, 'Jesus'. The crowds recognized Jesus as one who taught having authority and not as their scribes. Newbigin further says, 'How is the authority of God mediated to us?' The answer Christians usually use is through scripture, tradition, reason and experience. For many years the Bible had a place apart from all other literature. It had an authority which was generally unquestioned. But this has changed as it has been subjected to critical analysis with the tools of modern scientific methods which has differentiated between facts and values. Now what is claimed to be knowledge cannot be expressed in objective terms becomes a matter of personal opinion. On the one hand we see that authority comes because of a collection of factually true statements. This leaves us with a culture of science which is supposed to be universally valid. Anything that references religious belief is braded with a claim of western discrimination. Scripture, according to the author, functions as the cultural linguistic framework within which the Christian life is lived and Christian doctrine is developed. The Bible is a narrative which structures human experience and understanding. World history as taught is the history of the development of civilization. The bible tells the story differently, of what is important, from the belief that the entire story has been made in the doings and sufferings and triumphs of the man Jesus. The farther you travel from this point, the less precise the details become. This is a true story of which we are a part of. The Bible should function as the main component to understand and deal with the world. The Bible cannot function with any authority except through the lives of those whose story it is. The story of the Bible is tied to particular times, places, languages and cultures. Jesus promised us the Holy Spirit to lead and guide us into all truth and this truth is that of the

Bible. The Bible makes its own claims as being the authentic representation of that which was spoken.

Christian doctrine is a form of rational discourse. Within this we find the clue to the rationality of the cosmos as a whole in the form of the Biblical narrative. The author thinks that one of the main functions of the Church these days is to defend rationality against the growth of movements like astrology and the 'New Age' and such things. The author now discusses experience which is a newcomer to theology. The author points out that 'Moses had a religious experience' rather than, 'God spoke to Moses.' There is plenty of evidence to show conclusively that people have religious experiences, and these can be the object of scientific exploration. These experiences can function as an adequate basis for belief and the Gospel provides a framework within which all experience is interpreted in terms of the wise and loving purpose of God. Jesus spoke with authority; 'no one can come to me unless the Father who sent me draws him.'

Jones says that the troubles of the Church today are mainly due to the departure from the authority of the Bible. This Higher Criticism came from the German Church where human philosophy took the place of revelation. The Bible then became a book just like any other book. Men's opinions have taken the place of God's truth, and the people in their needs are turning to the cults and listening to any false authority that offers itself to them. The Protestant position, as was the position of the early Church is that the Bible is the Word of God. People need authority because they are confused and will be persuaded by any authoritative statement. We have to fight the battle of Protestant Reformation all over again. Rhodes continues by asking the question, 'What is Inspiration?' He defines it as God's superintending of the human authors so that, using their own individual personalities and even their writing styles, they composed and recorded without error His revelation to us in words of the original autographs. To break it down in essential elements, you end up with: Divine origin and causality, human agency, written verbally in words, all of Scripture is inspired, not just parts of it, only the autographs are inspired, because it is inspired, it is therefore inerrant and it there has the final authority alone. Inspiration in itself mean 'God-breathed'. The major premise here is that God is true. God breathed out the Scriptures and therefore, the Scriptures are true. 2nd Peter 1:21 tells us that 'prophecy came by holy men of God spoke as they were moved by the Holy Spirit.' The Old Testament recognizes that it is the Holy Spirit who speaks through its writers as it says in 2 Samuel 23:2-3. In Acts 1:16, it says, 'men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spoke before concerning Judas, which was guide to them that took

Jesus'. In 2 Samuel 23:2, 'The spirit of the lord spoke by me, and his word was in my tongue.' Jesus promised that it would be the work of the Holy Spirit to provide an accurate recounting of the events of His life. Second Timothy 3:16 tells us, 'all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Jesus viewed the Bible as divine, indestructibility and infallibility, having the final authority, plus its historicity and scientific accuracy with factual inerrancy with a Christ-Centred Unit

This essay has summarized the extent of the damage which higher criticism has done to the authority of the Bible over the past centuries. Much of the information here was a re-hash of what was presented in the first part of this essay. Samuel T. Logan's article, even though quite in-depth but not as straight forward as I would have liked. He seems to jump from one point to another rather quickly without closing the previous point. I believe he could have been a lot clearer in his objectives than he was.

Evangelicals must go broader, deeper and higher. There must be empathy to those who are confused and hope must be given through a worldview that makes sense of the chaos. They must question and reformulate their basic presuppositions about truth, meaning, revelation and scriptural authority. How do you do this without compromise of the word? This is one thing we must not do and that is to weaken the authority of the Bible because this does more damage that help.

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