



The Reliability of Holy Scripture

This PASTOR'S GUIDE SHEET™ was developed by Dr. Joe K. Taylor, Senior Pastor, South Reno Baptist Church, Reno, NV • jtaylor@southreno.com
Scriptures are printed verbatim with references noted but highlights and underlines are added. Quotes and all primary sources are footnoted.

Most people who have problems accepting the Bible as fully inspired and reliable have never read the Bible and/or have prejudices against it based on what they have heard from critics. The Bible says this about itself:

"All scripture is God-breathed. . ."

- 2 Timothy 3:16 (NIV)

"But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God."

- 2 Peter 1:20-21 (NASB)

Why Can We Trust the Bible?

There are many reasons you can know that the Bible is reliable and worthy of your obeying it. Here are only a few reasons why you can completely trust the Word of God:

1. Fulfillment of Prophecy: Did you know that some three hundred Old Testament predictions found their fulfillment in Jesus Christ alone. For example: The Birth at Bethlehem; prophesied: Micah 5:2, fulfilled: Matthew 2:1. Riding a Donkey; prophesied: Zechariah 9:9, fulfilled: Mark 11:1-10. Cleansing of the Temple; prophesied: Psalm 69:9, fulfilled: John 2:13ff. Pierced hands and feet; prophesied: Psalm 22:16, fulfilled: John 19:33)

2. Archeological Evidence: Archeology confirms that the Bible is true. Old Testament - Existing O.T. texts from a millennium ago have been cross examined with the Samaritan Pentateuch, the Septuagint, the Targum and Talmud and the relatively recently discovered Dead Sea Scrolls. The results? More confidence than ever that the Old Testament we have today is virtually identical with the original. New Testament - The quantity of manuscripts is one of the most overwhelming evidence of accuracy. We have more than 5,000 ancient Greek manuscripts, more than 8,000 ancient Latin manuscripts, plus about 1,000 additional ancient manuscripts in other languages. No other writings from antiquity have anywhere near as much textual support pointing us accurately toward the original writing. Physical Evidence - Scientists in Turkey have discovered a large boat 1,600 feet above the tree line. Examination, though the land is very treacherous, found it made of gopher wood—not native to Turkey—with which the Bible indicates the Ark was built by Noah. It is the same dimensions as God told Noah to build the Ark—just a coincidence? No way, the Word of God is true!

3. Remarkable Unity and Coherence: The Bible was written by some 40 different authors over a period of 1,500 years. The Bible is a compilation of sixty-six separate books, yet its message from cover to cover is unified. There are no contradictions, and its theme—redemption—is singular and constant. NOTE: No other bible, including the Book of Mormon, the Bible of the Jehovah Witnesses, or the Koran, can stand up to the rigorous standards of reliability that the Bible can. Praise the Lord!

4. The Test of Time: The Bible has stood the test of time (against atheism, paganism, indifference, and false prophets, etc.) History: According to the 20th Century Encyclopedia of Religions and Knowledge, there have been over 2,000 different bibles, representing over 2,000 religions that simply stopped existing since the mid 1800s.

5. Universal Demand: The Bible has sold more copies than ANY other book in the history of the world. It is estimated that there are 6½ Bibles for every person in the United States alone.

6. Denunciation of Sin: Evil in all its forms is neither hidden nor tolerated in the Holy Scriptures. Other "bibles" talk about man being good, and getting better and better. But the real Bible tells us about our true condition without God. ALL other religions convey man as becoming better—like gods of their own world. The Bible says that man without God becomes worse and worse. What does our world teach us? [This is really an important "test" of the reliability of scripture, particularly at it relates to other bibles.]

7. Its Ability to Transform Lives: From the first generation, Christians were accused of turning the world upside down (Acts 17:6). The power of the Gospel revealed in Scripture has changed tens of millions of people's lives for several thousand years. Our factual experience demonstrates that God's Word has the power to transform lost people utterly marred by sin.

The Bible is the only book that gives solid answers to life's ultimate questions. It fully answers the questions:

- Who am I?
- Where did I come from?
- Why am I here?
- What is the purpose of my existence?

Someone has put it this way:

"This book, the Bible, contains the mind of God, the state of man, and the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy. Its precepts are binding. Its histories are true and its decisions are immutable. Read it to be wise, believe it to direct you, practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, ruffle the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It's given to you in life, will be open at judgment, and remembered forever."

"It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its Holy contents."

- Author Unknown

⌘ How did the early church determine what books would be included in Scriptures? ⌘

In trying to determine if a book of letter was inspired by God, the early church used a number of criteria:

1. It had to be written by an apostle.
2. Its contents had to be consistent with other recognized Scripture.
3. It had to have been recognized and accepted by the early church.
4. It had to conform to the same high standards set by other Scripture.
5. People's lives had to have been changed by it.

Other Considerations...

2 Peter 1:16-21, NASB95 - ¹⁶ For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. ¹⁷ For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, "This is My beloved Son with whom I am well-pleased"—¹⁸ and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain. ¹⁹ So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. ²⁰ But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, ²¹ for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

Why do I believe the Holy Bible is True?

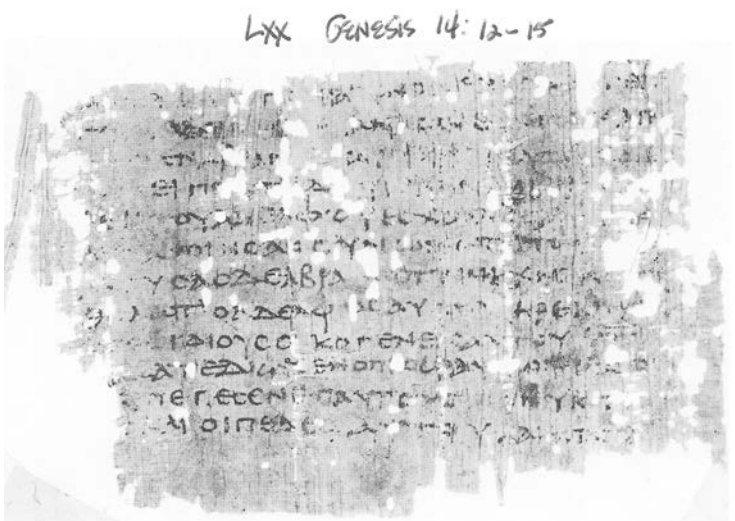
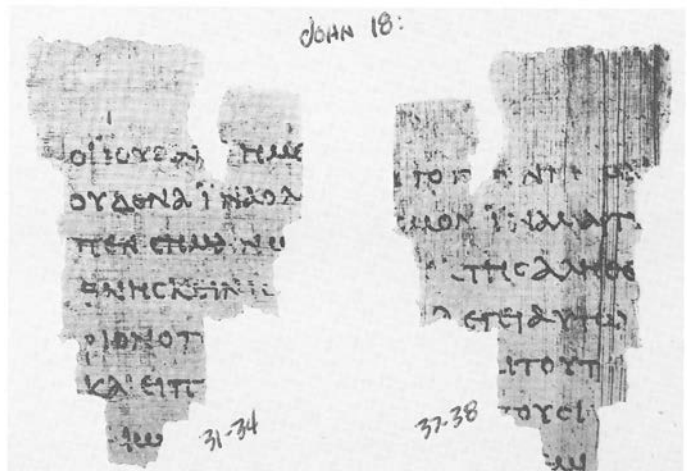
Because, (based on 2 Peter 1:16-21) it is a reliable collection of historical documents written down by eyewitnesses during the lifetime of other eyewitnesses that report to us supernatural events that took place in fulfillment of specific prophecies; they claimed that that their writings were divine rather than human in origin! - Dr. Voddie Baucham



Palaeography: To the right is a copy of a very old manuscript of the Bible:

Palaeography is the science that studies ancient writing, preserved on papyrus, parchment, or paper, occasionally on potsherds, wood, or waxed tablets.

Palaeography has three aims: First, developing the practical ability of reading and dating the manuscripts; Second, tracing the history of handwriting (forms, style of letters, punctuation, abbreviations, etc.) and third, analyzing the layout of the written page and the make-up of ancient book forms. Each of these three aims, when fully understood, then gives one the ability to authenticate the reliability of a record.



	κεν ῥάπισμα τῷ Ἰησοῦ εἰπών· οὕτως ἀποκρίνη τῷ ἀρχιε-	19,3 Ex 22,27
173 X	ρεῖ; 23 ἄπεκρίθη αὐτῷ Ἰησοῦς· εἰ κακῶς ἐλάλησα,	
	μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;	8,46
174 I	24 ἀπέστειλεν Γοῦν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊά-	13 Mt 26,31
	φαν τὸν ἀρχιερέα. ²	
175 I	25 Ἦν δὲ Σίμων Πέτρος ἐστῶς καὶ θερμαινόμενος. εἶ-	25-27: Mt 26, 69-75 Mc 14,66-72 L 22,56-62 18
	πον οὖν αὐτῷ· μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἡρνή-	
	σατο ἐκείνος καὶ εἶπεν· οὐκ εἰμί. 26 λέγει εἰς ἐκ τῶν δού-	
	λων τοῦ ἀρχιερέως, συγγενῆς ὢν οὐ ἀπέκοψεν Πέτρος τὸ	
	ᾠτίον· οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; 27 πάλιν	
	οὖν ἡρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.	13,38
176 I	28 Ἀγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ	28: Mt 27,2 Mc 15,1 L 23,1
177 X	πραιτώριον· ἦν δὲ πρωὶ· * καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ	
	πραιτώριον, ἵνα μὴ μιανθῶσιν ἁλλὰ φάγωσιν τὸ πᾶσχα.	19,14
	29 ἐξῆλθεν οὖν ὁ Πιλᾶτος ἔξω πρὸς αὐτοὺς· καὶ ὦφ-	29-38: Mt 27, 11-14 Mc 15,2-5 L 23,2-5
	σίν· τίνα κατηγορίαν φέρετε ὁ[κατὰ] τοῦ ἀνθρώπου τού-	
	του; 30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· εἰ μὴ ἦν οὗτος ἡκα-	
	κὸν ποιῶν, οὐκ ἂν ᾤσοι παρεδώκαμεν ² αὐτόν. 31 εἶπεν	
	οὖν αὐτοῖς ὁ Πιλᾶτος· λάβετε τὸν αὐτὸν ὑμεῖς καὶ κατὰ	19,6s Act 18,15
	τὸν νόμον Ἰουδαίων κρίνατε αὐτόν. εἶπον οἱ Ἰου-	
	δαῖοι· ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα· 32 ἵνα ὁ λό-	3,14! · 21,19!
	γος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ	
	ἡμελλεν ἀποθνήσκειν.	
178 I	33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πι-	
	λᾶτος καὶ ἐφώνησεν τὸν Ἰησοῦν· καὶ εἶπεν αὐτῷ· σὺ	
179 X	εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; 34 ἀπεκρίθη τὸ Ἰησοῦς·	12,13!

23 ἄπ. αὐ. ο Ἰησ. A C³ D^s Ψ 0250 f¹ 33 M^h sy^h | ο δε Ἰησ. ειπεν αυτω N W f¹³ 579 pc (r¹) | txt B C* L Θ 1241 pc • **24** δε N f¹³ pc r¹ sy^{s-p} sa | - A C³ D^s M^h q ac² | txt B C* L N W Δ Θ Ψ 0250 f¹ 33. 565. 579. 700 al it sy^h pbo | [ad² v. 13] • **27** ο Π. P^{60vid} N C² N Θ (f¹³) 33. 209. 892^s. 1241 al | - 565 a b e ac² | txt A B C* D^s L W Ψ 1 M^h • **28** ἁλλ ἵνα C² L Ψ f^{1,13} 33 M^h it vg^{cl} sy^h pbo | txt P^{60vid} N A B C* D^s N W Δ Θ 0250. 565. 579. l 844 pc lat • **29** 1 2 4 5 A C³ D^s Ψ 0250 M^h q sy^s | 1 2 4 5 3 N f¹³ 579. l 844 | 4 5 l-3 N W ff² | 1 2 Θ | txt B C* L f¹ 33. 565. 700 pc vg^{ms} sy^{p,h} | ειπεν A D^s Θ 0250 f¹³ M^h | txt P⁶⁶ N B C L W Ψ f¹ 33. 565. 579. l 844 pc | ο† N* B 087^{vid}. 579 pc e | txt P⁶⁶ N² A C D^s L W Θ Ψ f^{1,13} 33 M^h lat • **30** ἡκακον ποιησας N* | κακοποιων C* Ψ 33 pc a | κακοποιος A C³ D^s Θ f^{1,13} M^h lat | txt N² B L W | P⁶⁶ e • **31** ο B C* | τουν P⁶⁶ 892^s. l 844 a r¹ vg^{ms} | ημων P⁶⁰ | ο† N* W 087^{vid} f¹ 565. 579. 892^s al e | τουν P⁶⁰ N L W Ψ 0109. 0250 f¹³ 33 M^h lat sa^{ms} ac² | δε A D^s K N Θ 087 f¹ 565. 700. 1241 al sy^h sa^{ms} | txt B C e q vg^{ms} sy^{s-p} sa^{ms} pbo bo • **33** 2-4 l P^{60vid} N A C² Θ (N Ψ) 087 f¹ M^h | 2-4 33. 1424 | txt P^{52vid.66vid} B C* D^s L W Δ 0109 f¹³ 579. l 844 pc latt | P⁶⁰ • **34** ν-ατο P⁶⁶ A D^s N W Θ Ψ 087 f¹ 33. 565. 700. 1241 al lat | txt P⁶⁰ N B C L 0109 f¹³ M^h | αυτω ο N C³ f¹³ M^h c sy^p sa^{ms} bo^{ms} | ο A C* D^s N W Θ Ψ 087. 33. 565. 579. 700. 1241. l 844 al | txt B L 0109. l pc sy^h

The Greek Text: Above is a copy of the “printed” Greek Bible with “the Greek apparatus” below that shows the location of the Greek manuscripts used to produce the translation into English.

בראשית GENESIS

(טו) 1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: 2 וְהָאָרֶץ
 הָיְתָה תֵהוֹ וְיָבֵהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי
 הַמָּיִם: 3 וַיֹּאמֶר אֱלֹהִים יְהי אֹר וַיְהי־אֹר: 4 וַיֹּרָא אֱלֹהִים אֶת־
 הָאָרֶץ כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין הָאֹר וּבֵין הַחָשֶׁךְ: 5 וַיִּקְרָא
 אֱלֹהִים לְאֹר יוֹם וּלְחָשֶׁךְ לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם
 אֶחָד: 6 וַיֹּאמֶר אֱלֹהִים יְהי רִקיעַ בְּתוֹךְ הַמָּיִם וַיְהי מְבָדִיל
 בֵּין מַיִם לַמַּיִם: 7 וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיְבָרֶךְ בֵּין הַמַּיִם אֲשֶׁר
 מִתַּחַת לַרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרְקִיעַ וַיְהי־כֵן: 8 וַיִּקְרָא
 אֱלֹהִים לַרְקִיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי: 9
 וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד וַתֵּרָא
 תִּבְשָׁלָה וַיְהי־כֵן: 10 וַיִּקְרָא אֱלֹהִים לַתִּבְשָׁלָה אֲרֶץ וּלַמָּקְנָה הַמַּיִם
 קָרָא יָמִים וַיֹּרָא אֱלֹהִים כִּי־טוֹב: 11 וַיֹּאמֶר אֱלֹהִים תִּרְשָׁא הָאָרֶץ
 דָּשָׁא עֵשֶׂב מִזֵּרַע זָרַע עֵץ פְּרִי לַמִּינִי אֲשֶׁר זָרַעוּ־בוּ
 עַל־הָאָרֶץ וַיְהי־כֵן: 12 וַתֵּצֵא הָאָרֶץ דָּשָׁא עֵשֶׂב מִזֵּרַע זָרַע לַמִּינֵהוּ
 וַעֲץ עֵשָׂה פְרִי אֲשֶׁר זָרַעוּ־בוּ לַמִּינֵהוּ וַיֹּרָא אֱלֹהִים כִּי־טוֹב: 13 וַיְהי־
 עֶרֶב וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: 14 וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת
 הַרְקִיעַ הַשָּׁמַיִם לַהֲבָדִיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַיְהי לַאֲחַת וּלְמוֹעֲדִים
 וַיָּמִים וְשָׁנִים: 15 וַיְהי לַמְּאֹרֶת הַרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ
 וַיְהי־כֵן: 16 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת־הַמָּאוֹר

ח ג' ר"ס וב"ב כ"ס
 ג בתר"ל, ג' ו' בל"ס
 ח ר"ס
 ג' ב', ג' ב', ח ב' מנה
 בל"ס וכל שמואל דכות
 ב' ה' דוח יי'

כה' 1. 5

11

ז' 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

כה' 15, מנה בטפ בעיני

11, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

כה' 1. 17

ל

כה' 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

1 בעיני, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

כה' 15

11, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

1 בעיני, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

11, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

כה' 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

ב חד מל וחד הם

11

1 בעיני, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

Cp 1. 1 Mm 1. 2 Mm 2. 3 Mm 3. 4 Mm 3139. 5 Mp sub loco. 6 Mm 4. 7 Jer 4, 23, cf Mp sub loco. 8 Hi 38, 19. 9 2 Ch 24, 20. 10 Mm 5. 11 Mm 6. 12 Mm 3105. 13 Hi 28, 3. 14 Mm 200. 15 Mm 7. 16 Mm 1431. 17 Mm 2773. 18 Mm 3700. 19 Mm 736. 20 Ps 66, 6. 21 Mm 722. 22 Mm 2645. 23 Qoh 6, 1.

Cp 1, 1 Orig Bpησιθ vel Bapησιθ (-σεθ), Samar bārāšūt || 6^a huc tr 7^a-^a cf 9, 11, 15, 20, 24, 30 || 7^a-^a cf 6^a; ins וירא אלהים כִּי־טוֹב cf 4, 10, 12, 18, 21, 31 et 8 (8) || 9^a 9 συναγωγῆς cf מקנה cf 10 מקנה המים || 10 10 και συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν και ὥφθη ἡ ξηρὰ = וַיִּבָּשֶׁה וַתֵּרָא אֶל־מִקְנֵיהֶם וַתֵּרָא הַיִּבְשָׁה || וַיִּקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹנֵיהֶם וַתֵּרָא הַיִּבְשָׁה || דָּשָׁא עֵשֶׂב || 11^a 11 c pc Mss αὐτῶν || 12 || 12 c prb dl cf 12.

The Hebrew Text: Above is a copy of the “printed” Hebrew Bible (called the “*biblia hebraica—stuttgartensia*”) with “the Hebrew apparatus” below that shows the location of the Hebrew manuscripts used to produce the translation into English.

Note: Hebrew is read right to left.

BIBLICAL VIEW OF INSPIRATION: VERBAL PLENARY

Christ's view of the Bible.¹⁸ In determining the nature of biblical inspiration, nothing could be more significant than determining the view Christ held regarding the Scriptures. Certainly no one ought to hold a lower view of Scripture than He held; His view of the Scriptures ought to be the determinant and the norm for other persons' views. That is the foundational argument of R. Laird Harris. In defending the inspiration of the Scriptures he does not use 2 Timothy 3:16 or 2 Peter 1:21 as the primary argument (although he recognizes their validity); he instead argues from the standpoint of Christ's view of the Scriptures.¹⁹

(1) Inspiration of the whole. In His use of the Old Testament Christ gave credence to the inspiration of the entire Old Testament. In Matthew 5:17–18 Christ affirmed that not the smallest letter or stroke would pass from the law until it would be fulfilled. In v. 17 He referred to the law or the prophets, a common phrase designating the entire Old Testament. In this rather strong statement, Jesus affirmed the inviolability of the entire Old Testament and thereby affirmed the inspiration of the entire Old Testament.

In Luke 24:44 Jesus reminded the disciples that all the things written about Him in the law of Moses, the prophets, and the Psalms *must* be fulfilled. The disciples had failed to understand the teachings concerning the death and resurrection of Christ in the Old Testament, but because of the inspiration of the Old Testament, those prophesied events *had* to take place. By His threefold designation of the Old Testament, Christ was affirming the inspiration and authority of the entire Old Testament.

When Jesus debated with the unbelieving Jews concerning His right to be called the Son of God He referred them to Psalm 82:6 and reminded them "the Scripture cannot be broken" (John 10:35). "It means that Scripture cannot be emptied of its force by being shown to be erroneous."²⁰ It is noteworthy that Jesus referred to a rather insignificant passage from the Old Testament and indicated that the Scripture could not be set aside or annulled.²¹

(2) Inspiration of the parts. Christ quoted from the Old Testament profusely and frequently. His arguments hinged on the integrity of the Old Testament passage He was quoting. By this method of argumentation, Christ was affirming the inspiration of the individual texts or books of the Old Testament. A few examples will suffice. In Jesus' encounter with Satan at the time of His temptation, He refuted the arguments of Satan by a reference to Deuteronomy. In Matthew 4:4, 7, 10 Jesus quoted from Deuteronomy 8:3; 6:13, 16, indicating Satan was wrong and emphasizing that these words written in Deuteronomy had to be fulfilled. In Matthew 21:42 Jesus quoted from Psalm 118:22, which teaches that the Messiah would be rejected. In Matthew 12:18–21 Jesus quoted from Isaiah 42:1–4, showing that His peaceable, gentle disposition and His inclusion of the Gentiles had all been foretold in the prophetic writings.

These are only selected examples, revealing that Christ quoted from various parts of the Old Testament, affirming their inspiration and authority.

(3) Inspiration of the words. In defending the doctrine of the resurrection to the Sadducees, Jesus quoted from Exodus 3:6 (significant because the Sadducees held only to the Pentateuch), "*I am* the God of Abraham." In this response Jesus' entire argument hinged on the words "*I am*." Jesus was apparently supplying the verb which the Hebrew text only implies. Thus He supported the Septuagint (Greek) version which includes the verb. That version was so highly regarded by many of the Lord's contemporaries that it was practically equated with the original Scriptures.

In affirming the resurrection Jesus reminded the Sadducees that Exodus 3:6 said "*I am*." He elaborated: "God is not the God of the dead but of the living." If the words of the Old Testament were not inspired, His argument was useless; but if the very words of the Old Testament were actually inspired, then His argument carried enormous weight. In fact, Jesus' argument hinges on the *present tense* of the statement. Because it was written in Exodus 3:6, "*I am....*", the doctrine of the resurrection could be affirmed; God is the God of the living patriarchs.

A similar example is found in Matthew 22:44 where Jesus, in debating the Pharisees, explained that their concept of Messiah was wrong. The Pharisees thought of Messiah as a political redeemer but Jesus shows them in His quotation from Psalm 110:1 that David, Israel's greatest king, saw Messiah as greater than himself, calling Him Lord. The entire argument of Christ rests on the phrase "*my Lord*." In quoting Psalm 110:1, Jesus rested His argument on the inspiration of the precise words "*my Lord*." If Psalm 110:1 did not read exactly "*my*

¹⁸ See the excellent work of Jesus' view of the Bible by Robert P. Lightner, *The Saviour and the Scriptures* (Philadelphia: Presbyterian & Reformed, 1966), pp. 60–73.

¹⁹ R. Laird Harris, *Inspiration and Canonicity of the Bible* (Grand Rapids: Zondervan, 1969), p. 45ff.

²⁰ Leon Morris, *The Gospel According to John* (Grand Rapids: Eerdmans, 1971), p. 527.

²¹ See the excellent discussion on John 10:35 in B. B. Warfield, *The Inspiration and Authority of the Bible* (Philadelphia: Presbyterian & Reformed, 1948), p. 138ff.

Lord” then Christ’s argument was in vain. An additional example is Christ’s use of Psalm 82:6 in John 10:34 where His entire argument rests on the word “gods.”

(4) Inspiration of the letters. In a number of His statements Christ reveals that He believed the letters of Scripture were inspired. In Matthew 5:18 Jesus declared, “not the smallest letter or stroke shall pass away from the Law, until all is accomplished.” The term “smallest letter” refers to the Hebrew letter *yodh*, which looks like an apostrophe ('). The “stroke” refers to the minute distinction between two Hebrew letters. An equivalent would be the distinction between an O and a Q. Only the little “tail” distinguishes the Q from the O. Jesus emphasized that all the details of the Old Testament writings would be fulfilled down to the very letter.

(5) Inspiration of the New Testament. In the Upper Room discourse Christ made a significant statement that seems to point to the ultimate, accurate recording of the New Testament writings. In John 14:26 Jesus indicated that the Holy Spirit would provide accurate recall for the apostles as they penned the words of Scripture, thus guaranteeing their accuracy (cf. John 16:12–15). This may explain how an old man such as John, when penning the life of Christ, could accurately describe the details of the events that occurred years earlier. The Holy Spirit gave John and the other writers accurate recall of the events. Hence, Jesus affirmed not only the inspiration of the Old Testament but also the New Testament.²²

An obvious conclusion is that Jesus Christ held a very high view of Scripture, affirming its inspiration in the entire Old Testament—the various books of the Old Testament, the precise words, the actual letters—and He pointed to the inspiration of the New Testament. Surely those who hold to only conceptual inspiration or other variants need to reconsider the attitude of Jesus to the Scriptures. Ought His view of the Bible not to be the standard? Is it legitimate to hold a *lower* view of Scripture than He held?

Paul’s view of the Bible. **(1) Inspiration of the Old and New Testaments.** In 1 Timothy 5:18, Paul prefaced his remarks with “the Scripture says.” Then he quoted from Deuteronomy 25:4 and Luke 10:7, thereby ascribing the status of Scripture to both the Old and New Testaments. Paul was saying that the New Testament is as much the inspired Word of God as the Old Testament.

(2) Inspiration of the words. In Paul’s classic statement found in 2 Timothy 3:16, the apostle reminds the reader that all Scripture is “inspired by God.” As indicated earlier, “inspired by God” is the Greek word *theopneustos*, meaning “God-breathed.” This indeed is an important verse to consider in the entire subject of inspiration and inerrancy and, properly understood, resolves the problem.

Several things should be noted. First, since Scripture is God-breathed, it emphasizes that the origin of Scripture is God. This is consistent with the Old Testament prophets who received their messages from the mouth of God and so indicated by their frequent statements, “Thus says the Lord.” Thus, the message spoken by the prophets was the message given to them by the Lord (cf. Ex. 4:15; 7:1–2; Jer. 1:9, etc.). Therefore, just as the word given to the prophets was trustworthy and reliable, so the Scriptures, which are God-breathed, are trustworthy and accurate because both communications come from the mouth of God. Paul’s emphasis, then, is on the *origin* of the Scriptures: that which is God-breathed is “produced by the creative breath of the Almighty.”²³ The fact that *theopneustos* occurs in the passive voice, and not the active, further emphasizes that God is the origin of the Scriptures, not man.²⁴

(3) The entire Scriptures are God-breathed. Young clarifies: “If Paul means ‘every Scripture,’ he is looking at the various parts of the Bible, that is, he is considering Scripture distributively. He is then saying that whatever Scripture we consider, it is inspired of God. On the other hand, if he means ‘all scripture,’ it is clear that his reference is to the Scripture in its entirety. In either case he is saying that whatever may be called ‘scripture’ is inspired of God.”²⁵

In addition, all that is God-breathed is also designated Scripture. While the designation “Scripture” in v. 16 is sometimes understood to refer only to the Old Testament, it can be argued that Paul was using the designation “Scripture” not only for the Old Testament but also for the portions of the New Testament that had been written by that time (e.g., Paul must have considered the gospel of Luke canonical [1 Tim. 5:18]), and perhaps even the entire New Testament, some of which would be written in the future.²⁶

Paul concludes that the Old and New Testaments are God-breathed, having their origin with God, not man. Paul thus affirms his belief in verbal inspiration.

Peter’s view of the Bible. Peter’s teaching concerning the Scriptures coincides with Paul’s teaching. In 2 Peter 1:21 Peter emphasizes that no Scripture is produced as a result of human will; rather, it is the product of the superintending power of the Holy Spirit. Peter identifies the Scriptures as “the prophetic word” (v. 19), “prophecy of Scripture” (v. 20) and “prophecy” (v. 21); he declares that the Scripture is “something

²²22. For additional discussions see Robert P. Lightner, *The Saviour and the Scriptures*, pp. 60–73; and Charles C. Ryrie, *What You Should Know About Inerrancy* (Chicago: Moody, 1981), pp. 57–78.

²³23. B. B. Warfield, *The Inspiration and Authority of the Bible* (Philadelphia: Presbyterian & Reformed, 1948), p. 296.

²⁴24. See E. J. Young, *Thy Word Is Truth*, pp. 20–21 as well as B. B. Warfield, *The Inspiration and Authority of the Bible*, p. 272.

²⁵25. *Ibid.*, p. 19.

²⁶26. H. Wayne House, “Biblical Inspiration in 2 Timothy 3:16,” *Bibliotheca Sacra*, 137 (January–March, 1980):56–57.

altogether reliable."²⁷ In verse 21 Peter explains why the Scripture is reliable. Like Paul, Peter affirms that Scripture has its origin with God. Although men penned the words of Scripture, they did so as they were carried along [Gk. *pheromenoi*] by the Holy Spirit.²⁸ Peter therefore acknowledges his belief in verbal inspiration inasmuch as it was the Holy Spirit who guided the writers of Scripture in their selection of words. This truth could be illustrated by a man who goes to the department store in a shopping center. Because he is in a hurry to get to the second floor he walks up the escalator. Although he is walking, the escalator is carrying him along, bringing him to the second floor. Similarly, although the writers of Scripture penned the words according to their educational abilities and their own distinctive styles, the Holy Spirit was carrying them along, ensuring the accuracy of all they were writing.

In 2 Peter 3:16 Peter refers to Paul's writings and indicates that the false teachers distort Paul's writings as they do *the rest of the Scriptures*. In this rather unique statement Peter places Paul's writings on a par with the Old Testament Scriptures.

Conclusion. The strongest defense for the verbal plenary inspiration of the Scriptures is the testimony of Jesus Christ. He testified to the inspiration of the entire Scriptures, the various books of the Old Testament and the actual words of Scripture as they had been originally recorded. The fact that He based His arguments on the precise wording of Scripture testifies to His exalted view of Scripture. In addition, Paul acknowledged that all Scripture was God-breathed; man was a passive instrument, being guided by God in the writing of Scripture. Peter's statement was similar in emphasizing that, in their passivity, men were carried along by the Holy Spirit in the writing of Scripture. The testimony of each of these witnesses draws attention to the verbal plenary inspiration of Scripture.

INERRANCY OF THE BIBLE

DEFINITION OF INERRANCY

In the past it was sufficient to state that the Bible was inspired; however, it has now become necessary to define the evangelical position more precisely. The result, as Charles Ryrie has shown, has necessitated the inclusion of additional verbiage. To state the orthodox view it is now necessary to include the terms "verbal, plenary, infallible, inerrant, unlimited inspiration!"²⁹ All this has been necessitated because of those who have retained words like *inspiration*, *infallible*, and even *inerrant* while denying that the Bible is free from error.

E. J. Young provides a suitable definition of inerrancy: "By this word we mean that the Scriptures possess the quality of freedom from error. They are exempt from the liability to mistake, incapable of error. In all their teachings they are in perfect accord with the truth"³⁰ Ryrie provides a syllogism for logically concluding the biblical teaching of inerrancy: "God is true (Rom. 3:4); the Scriptures were breathed out by God (2 Tim. 3:16); therefore, the Scriptures are true (since they came from the breath of God who is true)."³¹

In defining inerrancy it is also important to state what it does not mean. It does not demand rigidity of style and verbatim quotations from the Old Testament. "The inerrancy of the Bible means simply that the Bible tells the truth. Truth can and does include approximations, free quotations, language of appearances, and different accounts of the same event as long as those do not contradict."³² At the Chicago meeting in October 1978, the International Council on Biblical Inerrancy issued the following statement on inerrancy: "Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives."³³

In a final definition it is noted that inerrancy extends to the original manuscripts: "Inerrancy means that when all the facts are known, the Scriptures in their original autographs and properly interpreted will be shown to be wholly true in everything they teach, whether that teaching has to do with doctrine, history, science, geography, geology, or other disciplines or knowledge."³⁴

To suggest there are errors in the Bible is to impugn the character of God. If the Bible has errors it is the same as suggesting that God can fail, that He can make a mistake. "To assume that God could speak a Word that was contrary to fact is to assume that God Himself cannot operate without error. The very nature of God is at stake."³⁵ cf., for the str. source. ¹

²⁷ 27. William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* 2nd ed., revised by F. Wilbur Gingrich and Frederick W. Danker (Chicago: U. of Chicago, 1979), p. 138.

²⁸ 28. Young states: "The men who spake from God are said to have been borne by the Holy Spirit. That is, the Spirit actually lifted them up and carried them along, and thus they spake. They were borne or carried along under the power of the Spirit and not by their own power. If a person picks up something and bears it, he does it by his own power. That which is picked up and borne, however, is absolutely passive. It was the Spirit of God who bore them. It was He who was active, and they who were passive. Thus He bore them to the goal of His own desiring." (E. J. Young, *Thy Word Is Truth*, p. 25).

²⁹ 29. Charles C. Ryrie, *What You Should Know About Inerrancy*, p. 16.

³⁰ 30. E. J. Young, *Thy Word Is Truth*, p. 113.

³¹ 31. Charles C. Ryrie, "Some Important Aspects of Biblical Inerrancy" *Bibliotheca Sacra* 136 (January-March, 1979):17.

³² 32. Charles C. Ryrie, *What You Should Know About Inerrancy*, p. 30. Note also the helpful illustrations Ryrie employs, pp. 31-32.

³³ 33. James Montgomery Boice, *Does Inerrancy Matter?* (Oakland: International Council on Biblical Inerrancy, 1979), p. 13.

³⁴ 34. *Ibid.*

³⁵ 35. E. J. Young, *Thy Word Is Truth*, p. 165.

¹ Enns, Paul P.: *The Moody Handbook of Theology*. Chicago, Ill. : Moody Press, 1997, c1989, S. 162.



A. From the Baptist Faith and Message:

The Scriptures (Section One)

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

B. Definition of “Inerrancy”

True, in every way, and without error to any truth and/or subject.

C. Understanding Inerrancy and the Holy Scriptures (original scriptures)



The verbal, plenary, inerrant, inspiration of the Holy Scriptures!

... which means ...

The verbal (*i.e.*, Holy God verbally dictated and selected every word) **plenary** (*i.e.*, “full”—meaning each book, paragraph and verse—even the very spelling of the words) **inerrant** (*i.e.*, no errors in the original manuscripts), **inspiration** (*i.e.*, who provided the information—in this case, “holy” God) **of the Holy Scriptures.**

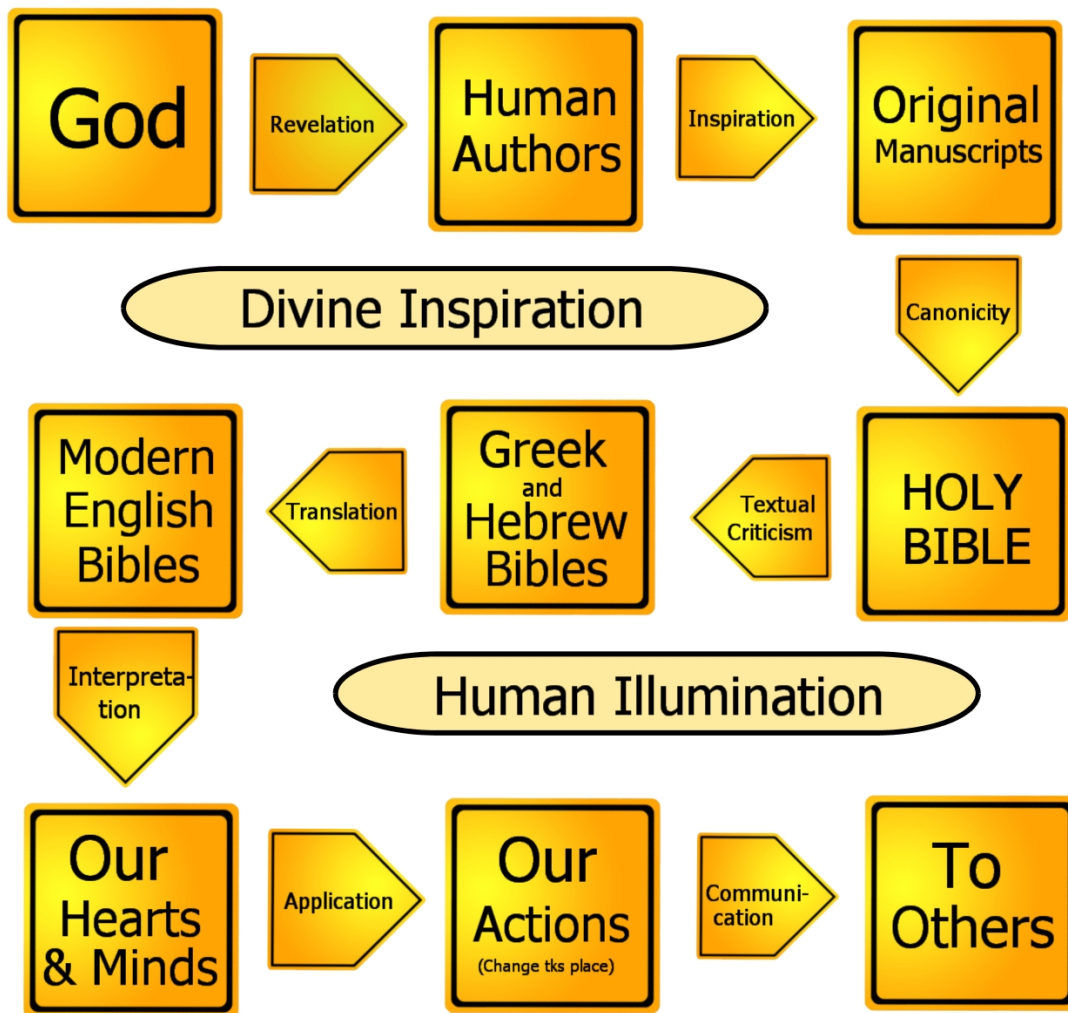
D. Understanding *infallibility* and the Holy Scriptures (subsequent copies of scriptures)

“Infallibility” indicates that the very Scriptures *we hold in our hands* are not able to fail in achieving its purpose and that no word is without God’s power to fulfill His purpose; and furthermore, no word of truth or promise within God’s Holy Word can be “broken”, violated, or disregarded by Him.

G *od did not write a book and send it by messenger to be read at a distance by unaided minds. He spoke a Book and lives in His spoken words, constantly speaking His words and causing the power of them to persist across the years.*

– A. W. Tozer

E. How the Bible Came to Each of Us



Source: Adapted from Charles C. Ryrie's "Basic Theology, A Popular Systematic Guide to Understand Biblical Truth, p. 117.

D. What is the issue?

When the inerrancy of Holy Scripture is denied, not only is the power of God placed in question, overwhelming archeological evidence negated, and centuries of extrabiblical material ignored, but also, a critical theological uncertainty arises: ***If any part of the Bible is not true, how are we to know what is true and what is not? How could we have confidence in the Scriptures apart from an inerrant process on God's part?*** This could cause the attributes of God or the doctrines of the Trinity, Soteriology, Christology, or Biblical Morality, etc., to be in peril.

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷ so that the man of God may be thoroughly equipped for every good work. - 2 Timothy 3:16-17, NIV

Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. ²¹ For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit. - 2 Peter 1:20-21, NIV

As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, ¹¹ so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.

- Isaiah 55:10-11, NIV

[From] whom the word of God came—... **the Scripture cannot be broken**—... - John 10:35, NIV