AN APOLOGETIC APPROACH TO HERMENEUTICS AND INERRANCY

John Jacob Tollefsen, J.D., LL.M.

Abstract. Reviews and criticizes challenges to the doctrine of inerrancy of Scripture from an evidentialist apologetic viewpoint. It concludes that inerrancy is taught by Scripture but cannot be fully proven. Although inerrancy is a critical doctrine like that of the Trinity, the exact language of the inerrancy creed is still problematical.

Skepticism over the reliability of the biblical text is not new. There have always been those who reject or modify the Scripture for their own purposes. Ever since the Reformer cried, "*Sola Scriptura,*" the enemies answered, "*Nihil Scriptura.*"

In 1660, Samuel Fisher (1605-65), a former Presbyterian, then Baptist, then Quaker, published *The Rustick's Alarm to the Rabbies*, consisting of over 900 pages of biblical criticism. In it he argued that the text of the Bible had been hopelessly corrupted and the only true source of divine wisdom was the inner light. It is conjectured that Fisher met Spinoza in Amsterdam and may have provided inspiration for his similar arguments.[1] Hobbes in *Leviathon* argued that Scripture was a human production and slavish devotion to *sola scriptura* could be misguided. He claimed the sovereign had the absolute right to interpret Scripture.[2]

The full force of skepticism and its overpowering influence on biblical criticism hit the late 19th century, a time when the western world was celebrating the progress of the human race. Many who had grown up in Christian families rejected traditional doctrines. The issue was dramatized in novels of the period. In one, the preacher's wife leaves her husband because of complications resulting from his belief in hell. Preacher John Ward is in anguish and attempts to convince his wife to believe and stay, telling her Heaven would be Hell without her.

> Helen came to him, and tried to put her arms about him. "Oh, my dear," she said, "don't you understand? I have heaven now, in your love. And for the rest, - oh, John,

---

[1] Katz, *God's Last Words*, 72.
[2] Ibid., 87.

be content to leave it in Hands not limited to our poor ideas of justice. If there is a God, and He is good, He will not send me away from you in eternity; if He is wicked and cruel, as this theology makes Him, we do not want his heaven! We will go out into the outer darkness together."

Later in the conversation, John says,

To say, in a word, if I could, why I lay such a stress on it, instead of some of the other doctrines of the church. It is because I do believe that salvation, eternal life, Helen, depends upon holding the doctrine of reprobation in its truth and entirety. For see, beloved: deny the eternity of punishment, and the scheme of salvation is futile. Christ need not have died, a man need not repent, and whole motive of the gospel is false; revelation is denied, and we are without God and without hope. Grant the eternity of punishment, and the beauty and order of the moral universe burst upon us: man is a sinner, and deserves death, and justice is satisfied; for, though mercy is offered, it is because Christ has died. And his atonement is not cheapened by being forced upon men who do not want it. They must accept it, or be punished."

Helen looked up into his face with a sad wonder. "Don't you see, dear," she said, "we cannot reason about it? You take all this from the Bible, because you believe it is inspired. I do not believe it is. So how can we argue? If I granted your premises, all that you say would be perfectly logical. But I do not, John. I cannot. I am so grieved for you dearest, because I know how this distresses you; but I must say it.[3]

By the end of the end of the 19th century, the Christian world was split between those who held to the mainstream views of scripture held by the Reformers and those who held that modern world had no place for rigid adherence to the text of Scripture – they were free to adopt Scripture to fit the new improved progressive modern age. They were known as liberals – not a negative term then – it meant "freedom." Karl Barth blamed the emergence of liberalism on theologians who claimed the Bible was verbally inspired – a doctrine that became prominent in orthodox circles in the 17th century. The doctrine of verbal inspiration – claimed Barth – left the Bible open to attack because it was now available to human investigation. "The Bible as the Word of God surreptitiously became a part of natural knowledge of God, i.e. of that knowledge of God which man can have without the free grace of God, by his [man's] own power."[4]

---

[3] Margaret Deland, *John Ward, Preacher* (Boston and New York: Houghton, Mifflin and Company, 1890), 306-308.

[4] Karl Barth, *Church Dogmatics* (Edinburgh, UK: T&T Clark, 1956-75), I/2, pp. 522-23, cited in Kevin J. Vanhoozer, "A Person of the Book? Barth on Biblical Authority and Interpretation," in Chung, ed., *Karl Barth*, 41.

To those who held orthodox views, it became clear that a combination of textual criticism, relativistic hermeneutics, and "errors" in the text allowed anyone to redefine Christianity as they wished. In this time frame and intellectual environment, groups like Christian Science, Jehovah Witnesses, Mormons, and a variety of others were established. Older non-creedal groups like Unitarians were strengthened. Formerly orthodox seminaries became the leading advocates of the new liberal theologies as modern professors were hired. Neo-orthodoxy championed by Karl Barth emerged with its distinction between the Yeshua as the "Word of God" and the New Testament which was the word of men – and therefore fallible. Bernard Ramm left his inerrancy roots and argued that Barth's emphasis on the Christological content of the New Testament was the preferred apologetic strategy.[5] Donald Bloesch who considered himself a biblical evangelical wrote, "The Bible is not in and of itself the revelation of God but the divinely appointed means and channel of this revelation." The revelation is supplied through the Holy Spirit: "[T]he Bible . . . is not divine revelation intrinsically, for its revelatory status does not reside in its wording as such but in the Spirit of God." "The Bible is the divinely prepared medium or channel of divine revelation rather than the revelation itself."[6]

Many Christians could see where this thinking would lead. It became obvious that unless one could believe that God provided an errorless New Testament text at the onset, there could be no foundation for Christianity and ultimately Christianity would cease to exist. If there is any error in Scripture, the door is wide-open to any interpretation of Scripture within the imagination of man. Any doctrine, theology, or behavior can be justified by reinterpreting a biblical error. To offer perhaps a far fetched example, consider the "Sinners Bible" – the name given to an early version of the King James Bible that had a printer's error. It said, "Thou shalt commit adultery." So what would stop someone from claiming that the original tablets on

_____

[5] Bernard L. Ramm, *After Fundamentalism: The Future of Evangelical Theology* (San Francisco: Harper & Row, 1983), 132-33.
[6] Kevin J. Vanhoozer, "A Person of the Book?," 36, citing Donald Bloesch, *Holy Scripture* (Downers Grove IL: InterVarsity Press, 1994), 27, 53.

Mount Sinai said the same thing, but Moses facing a problem with his second wife changed the tablet to keep her under control?

When Christians looked into their hearts, they understood the problem. It was tempting to join those who found error in scripture because the pressure to change evaporated. We could more closely conform to the world and could rationalize away some of our sins. It was a great temptation to believe that Scripture had errors and that we weren't as bad as we thought. Certainly there must be some errors in this text:

> We have already charged that both Jews and Greeks are all under sin; as it is written,
> "There is none righteous, not even one;
> There is none who understands,
> There is none who seeks for God;
> All have turned aside, together they have become useless;
> There is none who does good,
> There is not even one.
> Their throat is an open grave,
> With their tongues they keep deceiving,
> The poison of asps is under their lips;
> Whose mouth is full of cursing and bitterness;
> Their feet are swift to shed blood,
> Destruction and misery are in their paths,
> And the path of peace they have not known.
> There is no fear of God before their eyes.[7]

Many Christians understood that there was no shortcut. For those who were attempting to endure the discipline of the Lord and live a disciple's life, it is obvious that they could not trust their own reason to set themselves free from the Lord's discipline. It had to be that God provided an error-free Bible which may have textual corruption to human frailty and the work of the enemy (including some would-be friends).

Believers in the 19th century who promoted the accuracy of the Bible had some differences over wording and definitions. "Inspired" was considered but critics took the word in its subjective sense: the text might be inspired somewhere in its meaning but it still had errors. The claimed errors could then be used to support any doctrine imaginable. The potential

---

[7] Ro 3:9-18 NASU. No relevant variants.

meaning of "inerrant" versus "infallible" was debated.[8]

The general formula (but certainly not a perfect expression of the concept) became "inerrant in the original autographs." This new creed allowed Christians to distinguish those who were faithful to the Reformation and apostolic teaching and those who were not. Those who rejected this formula often had another agenda – a denial of an element of a Christian creed or approval of a previously sanctioned lifestyle.

Some orthodox Christians were not able to accept the inerrancy formulation during their lives on earth. CS Lewis is an example of this. Although he did not consider the concept important, he did not use errors to lead others astray. He did not use the possibility of textual errors to oppose the creeds. He did not look for errors to justify doctrinal change.

What experience teaches is that the belief the Bible contains errors is part of a trajectory. It can lead to a rejection of the creeds and historic Christian orthodoxy or it can lead to a belief in inerrancy. Inerrancy is like a see-saw over a fulcrum. Unless a believer simply ignores the issue, he cannot rationally keep the level of Christian orthodoxy parallel to the ground forever. The see-saw will rest on the side of a rejection of the faith like Bart Ehrman did or rest in the opposite direction – toward the creeds.

Some evangelicals have tried to limit errors in the Bible to science and history but not matters of faith.[9] Few can maintain this balancing act with intellectual honesty. Either the Bible is from God or it is not. If it is from God, why does God not know how to tell the truth about science and history?

Inerrancy is like any of the complex doctrines of Christianity – it takes humility (you really might not be as smart as you think), study (you can learn from others), and submissiveness to the Holy Spirit (we all need to be changed into more God-like people). It is

_____

[8] This writer sees no difference in the meaning of "infallible" and "inerrant." The Bible in its Spirit-given form either had errors in it or it did not.
[9] A point made by Harold Lindsell who argued that even those who do not reject the creeds are moving in a sharply divergent direction from those who accept inerrancy. Harold Lindsell, *Battle for the Bible*, (Grand Rapids, Mich: Zondervan, 1976), 21.

analogous to the doctrine of the Trinity. It is clearly taught in the Bible. The church fathers fully debated the doctrine. Yet it cannot be fully described or explained. One God in three personalities is outside our comprehension. Yet it is revealed truth. However many Christians never heard of the doctrine. Think of the thief on the cross. The point is that inerrancy, like the Trinity, is a Christian doctrine that is truth. It was developed under pressure from heretics who claimed that Yeshua was not God and other heretics who claimed he was not really human. The doctrine of inerrancy formed due to the pressure of biblical critics. Inerrancy is now part of the orthodox creed. It is an essential part of *the* faith delivered once for all to the saints.

Coming to believe in the inerrancy of the Bible is a process. It starts with confronting the historical facts of the resurrection and the testimony of the cloud of witnesses (martyrs) , particularly the witness of Saul of Tarsus through his conversion, life, and death. When the truth of the resurrection is understood, then the seeker realizes that common goal of all mankind is attainable: eternal life. The next step is to study the man who is the only human to ever have lived again permanently. This study will lead to understanding that he claimed to be God and to be the only way to eternal life. He also affirmed the truth of the Old Testament including its most difficult stories like Adam and Eve, Noah, and Sodom. In the process the God-seeker should study biblical difficulties and claimed errors. Time will be spent on theories that deprive the Old Testament of meaningful content like the documentary hypothesis and the multiple Isaiahs. At the end of this process, most people who decide to be a true follower of Yeshua and die to themselves daily will end up believing in an inerrant scripture.

Obviously not everyone can go through this process due to lack of time or aptitude. Most Christians must primarily rely on others who have done the work for them. That is why Yeshua has decreed a high standard of judgment of teachers. If you are reading this book to teach others, you must be certain to teach the true Gospel. This brings us to hermeneutics.

HERMENEUTICS

Hermeneutics is the discipline of the accurate interpretation of Scripture. Hermeneutics has not received the attention it deserves from apologists. The form of hermeneutics used by many biblical objectors and postmoderns is a subjective appeal to their own inner light. Everyone can find the interpretation that resonates with his or her own understanding. This is justified either on reader-response theories or appeals to tolerance.

This subjective approach can also be adopted by evangelicals who teach that each believer understands Scripture "through the illumination of the Holy Spirit." This unscriptural hermeneutic ignores the scriptural approach: teaching Scripture is a gift from God and few should claim the gift because of the high accountability that will be required of teachers.[10] Traditionally, evangelicals favor the historical-grammatical approach to hermeneutics because it assumes the historical accuracy of the text, its place in real history, and that there is timeless meaning in the text. It denies the popular assertion that the text can mean one thing for you and another for me – at least in the context of moral and doctrinal purity. One example of the hermeneutical problem in today's church is the emergence of evangelical practicing homosexuals. They claim to believe in an inerrant text but apply a hermeneutical approach that allows them to deny that Scripture declares homosexuality a sin.

Part of the reason for the problem is the hermeneutical laxity sometimes found in evangelical churches. Consider a typical Bible study: someone reads from a text of the New Testament and the teacher leads a discussion of how the text applies to the lives of the members of the group. There is no analysis of the New Testament's historical context or intent. Instead the Bible study plunges immediately into application of the text. This could be Jacques Derrida's hermeneutical principle of deconstruction at work or perhaps its Baruch Spinoza's "divine light" within that leads everyone to truth – both are theories used to deny scriptural authority. With Derrida, the text is deconstructed from the meaning of the divine or human

---

[10] Jas 3:1, "A Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment." NASU. No variants.

author because Derrida denies that the "historical referent" has any meaning. Spinoza teaches scriptural hermeneutics is unnecessary because each of us have the ability to reach moral truths from the inner light from God (i.e. the universe) within us. The Bible study is expecting "illumination from the Spirit."

Evangelicalism has encouraged appeals to an individual's "inner light" with creeds like the Chicago Statement on Biblical Hermeneutics of 1962. No provision is made for the spiritual maturity or biblical training of the interpreting believer. No mention is made of the gift of teaching:

> WE AFFIRM that the Holy Spirit enables believers to appropriate and apply Scripture to their lives. WE DENY that the natural man is able to discern spiritually the biblical message apart from the Holy Spirit.[11]

The Bible study group leader cannot assume all members of the group are believers with sufficient spiritual maturity and knowledge of the historical-grammatical underpinnings of the text.[12] This can lead to error and divisions in the church:

> We can thank the Spirit for transforming us, but the responsibility Paul places us under when it comes to interpretation is that we should study to show ourselves approved as a workman rightly handling the Word of God (2 Tim 2:15). Interpretation is our responsibility. Likewise, abuse of the biblical text is also our responsibility (e.g. 2 Pet 3:16). The Holy Spirit neither takes the blame or credit for our interpretations.[13]

Certainly God has not given the gifts of teaching and prophecy to all believers.

The Hermeneutical Triangle

The challenge for Christian apologetics is not only to defend the text of the New Testament but to defend its claim to be communicating truth. Christianity teaches that God
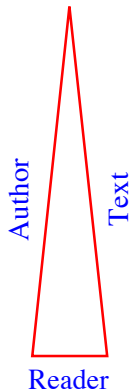
---

[11] As quoted in Douglas Kennard, "Evangelical Views on Illumination of Scripture and Critique," *Journal of the Evangelical Society*, 49/4 (December 2006) 797-806, 798, citing Earl Radmacher and Robert Preus, eds., *Hermeneutics, Inerrancy, and the Bible* (Grand Rapids IL: Zondervan, 1984), 891.

[12] A point made by Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove: InterVarsity Press, 1991), 384.

[13] Kennard, "Evangelical Views," 805. Kennard points out the upper room promises of the Holy Spirit teaching all things and bringing all things to remembrance were made to the Apostles. They were also to wash each others feet. Neither the promises nor practices of the Apostles are for the church in general. They were revealed to us in part to support the inspiration and inerrancy of the New Testament. Kennard probably goes too far in limiting the role of the Holy Spirit because the spiritual gifts of teaching and prophecy must be delivered through the Holy Spirit.

became man in Yeshua the Anointed One and revealed God to mankind through his words which have in part become the text of the New Testament. The opposition attacks by claiming errors in the text as well as denying the text communicates meaning. In most apologetic situations, one must defend meaning as well as text because the objection overlaps both issues. Textual criticism includes eternal factors like history and internal factors like grammar. Hermeneutics finds meaning through grammar and history.

A simple method of understanding hermeneutics is to think of it as a triangle with three sides that are not necessarily equal. Side one is the author including his historical setting and motives. Side two is the text including grammatical and contextual issues. Side three is the reader who brings bias, presupposition, and knowledge gaps to the reading. Different schools of hermeneutics emphasize one of these three sides of the triangle over the others. The Evangelical view is that the reader's role is minor compared to the role of the author and the text.

When the reader's role is made primary, the resultant hermeneutic denies that there is an absolute truth which can be extracted. Each reader understands the text as it speaks to him. Christian creeds then are only true for those of the same interpretive community – those who read the text the same way. Creeds can be different for each interpretive community. Consider this explanation of the reader-response theory which overly emphasizes the reader's side of the triangle:

> For English-speaking audiences, the approach of reader-response and reception theory is widely associated with the work of Stanley E. Fish. Fish emphasized his opposition to 'the assumption that there *is* a sense, that it is embedded or encoded in the text'. Instead, Fish insisted, 'the reader's activities are at the center of attention', especially 'the making and revising of assumptions'. Therefore, in 'a word, Fish concludes, 'these activities are interpretive.' Fish also posited the concept of 'interpretive communities', which are 'made up of those who share interpretive strategies not for reading (in the conventional sense) but for writing texts, for constituting their properties and assigning their intentions.' Fish makes the same point as [Robert] Jaus, that 'these strategies exist prior to the act of reading and therefore determine the shape of what is read rather than, as is usually assumed, the other way around.' These 'interpretive communities' are never stable because their

strategies are learned and constantly changing. Stanley Fish described his method as follows: 'The concept is simply the rigorous and disinterested asking of the question, what does this word, phrase, sentence, paragraph, chapter, novel, play, poem, *do*?; and the execution involves *an analysis of the developing responses of the reader in relation to the words as they succeed one another in time.*'"[14]

Stanley Fish's view is derived from Hans-Georg Gadamer who argued that understanding text should not be considered subjective but rather "the placing of oneself within a process of tradition, in which past and present are constantly fused. For Gadamer, there is no absolute starting point, as Descartes claimed, because our "horizon of understanding" is constantly changing by texts that claim authority and tradition. "Every age has to understand a transmitted text in its own way, for the text is part of the whole of the tradition in which the age takes an objective interest and in which it seeks to understand itself."[15]

When the hermeneutical method over-emphasizes the reader and denies the historicity of the text, there is no longer any basis for a universal doctrine or creed. The creed may be true for you, in the interpretive community in which you presently exist, but it cannot make any statement regarding truth in someone else's interpretive community. With this logic, all biblical truths can be undermined at the whim of the interpretive community.

Evangelicals do not believe that the reader is creating the meaning. The reader is attempting to recover the meaning imbedded in the text by the Holy Spirit through the human author. The goal is to recover *the* faith delivered once for all to the saints. Since hermeneutics and textual criticism both use history and grammar, both disciplines must be kept in mind in the search for the authentic text if the New Testament is to be authoritative for all Christian communities.

The New Testament is not just another book. David Katz describes the result of evangelical activism during the 20th century battle for the Bible:

---

[14] Katz, *God's Last Words*, xii, footnotes omitted. The emphasis on the reader's role can be traced to German theologian Friedrich Schleiermacher (1768-1834) who wrote of the "hermeneutical circle."
[15] Ibid., xiv-xv, footnotes omitted.

The wonderful thing about the history of biblical reader response is that, just at the moment when it seemed that Holy Writ would henceforth be read just like any other book, the American Fundamentalist movement appeared and pummeled the debate back to the earliest and most straightforward Protestant approach of *sola scriptura.* This view very nearly denied that there could ever be textual problems in Scripture, and ensured that the belief that the Bible contained God's last Words would gain new strength for the twenty-first century.[16]

PROVING THE OLD TESTAMENT

Evangelicals fight to demonstrate the consistency of the Old and New Testament which together form one Bible. The critics have constantly tried to separate the two. Some even argue that the Old Testament proves that Yeshua is not God:

If Jesus is, in fact, co-equal and co-eternal with the Father, why is he not mentioned in the Old Testament? There is not even and indirect reference to him. Nor is there any mention of him during the Creation. He played no part during Israel's captivity in Egypt nor in the miraculous escape when the Red Sea was parted, not even during the difficult years when the Israelites wandered in the wilderness. Nor was he present during the preparation of the Ten Commandments on Sinai – which, incidentally, he later reduced to one – or during the bloody conquest of the Promised Land. Where was God the Son through all those centuries and what was his role before the Nativity?

Who can blame the Jews for not recognizing him as their God? He played no part in Israel's history.[17]

There are some non-evangelical voices that are more charitable. One Jewish voice argues the Old and New Testament should be studied together by both Jews and Christians because: "The Tanakh and the New Testament are agreed: 'What therefore God hath joined together, let not man put asunder."[18]

The Old Testament is of critical importance to Christianity. It teaches original sin, the need for atonement, the covenant with Abraham, and the history of God's provision for his people. The God of the New Testament cannot be understood without understanding that he is YHWH of the Old Testament.

The enemies of Scripture have attempted to break the link between the Testaments.

---

[16] Ibid., xvi.

[17] Templeton, *Farewell to God*, 153.

[18] Jaroslav Pelikan, *Whose Bible Is It?* (New York: Pelican Books, 2005), 251.

They find a different God in the Old Testament than the New. They contrast the primitive God of war in the Old Testament with the God of love in the New Testament. This was the view of early heretic Marcion who formed his own church. Marcion (and later Thomas Jefferson) physically redacted the New Testament to create a new book. Today the redaction is done with the documentary hypothesis and other scholastic maneuvers not readily understood by the laity.

What is the method used to prove the Old Testament is true? The evidential apologist proves the New Testament first. Once the words of Yeshua in the gospel are accepted as historical, his testimony is powerful and persuasive. He is the best witness for the accuracy and historicity of the Old Testament. James Barr (no friend of evangelicals) writes, "There is no doubt that Jesus, as depicted in the Gospels, accepted the ancient Jewish scriptures as the word of God and authoritative."[19]

For those who look at the evidence and decide the Gospel accounts fairly record the accounts of Yeshua's ministry, it becomes clear that he had more than a "high regard" for the Old Testament, he believed it was the words of his Father. He affirmed Adam and Eve, Noah, and Jonah. Once you believe in Yeshua, you will believe what he believed. You will believe the Old Testament accounts.

Opponents attempt to break the link between Yeshua and the Old Testament. The standard method is to attempt to show that Yeshua did not believe the Old Testament was inerrant because he changed it for his own purposes. He molded it to present the gospel of the kingdom. Even evangelical scholars Clark H. Pinnock and Barry L. Callen take this approach in *The Scriptural Principle: Reclaiming the Full Authority of the Bible*. They object that the argument that Yeshua affirms the accuracy of the Old Testament as a claim that Yeshua pointed to Scripture as an authority higher than himself when in fact the "Scriptures bear

---

[19] James Barr, *Escaping from Fundamentalism* (London: SCM Press, 1984), 18.

witness to Christ and derive their authority for Christians from that fact." The logic of Pinnock and Callen is difficult to follow here but it seems as though they claim (reasonably it seems) that in the hierarchy of spiritual things, Christ is greater than scripture. But somehow they conclude that Yeshua (to paraphrase Barr) did not accept the ancient Jewish scriptures as the word of God and authoritative. Nevertheless disciples of Yeshua are to develop our own view of the Old Testament. We are to be guided by our reason and to a certain extent by Yeshua's opinion of the Old Testament:

> Of course, Jesus' view of the Bible is important for us when we try to ascertain what our own view should be, but it should not be used as an independent proof to establish objectively the authority of the Scriptures apart from faith in Jesus.

Pinnock and Callen cite James Barr as supporting this view in his opposition to fundamentalism. Then on the same page they write, "Misuse aside, it is of the utmost importance that we recognize that, for Jesus and the apostles, the Old Testament is God's written Word and we ought to acknowledge it. If Jesus's [sic] authority means anything to us, then it means something here."[20] From this seemingly inconsistent premise, they appeal to Yeshua to argue for a relativistic understanding of Scripture:

> Nevertheless, without ever denying that the Scriptures were the Word of God when they were given, Jesus could say they were not the Word of God to the present situation, in which the kingdom of God was coming near. He recognized a covenant relativity in relation to certain texts and thus shocked some of his hearers who had no room for such a limitation.[21]

Pinnock and Callen arrive at this conclusion by treating Yeshua's teachings, not an explanation of the Torah trajectory toward righteousness, but as a rejection of at least parts of the Old Testament. They are not so bold as to challenge the established orthodox Christian doctrines and understandings by giving examples of this "covenant relativity" in action in the 21st century but offer some generalizations:

> Naïve rhetoric about biblical infallibility could easily lead to a tragic Judaizing of the

---

[20] Clark H. Pinnock and Barry L. Callen, *The Scriptural Principle: Reclaiming the Full Authority of the Bible*, 2nd ed. (Grand Rapids IL: Baker Academic, 2006), 66.
[21] Ibid., 67.

[Christian Scripture] principle. The existence of real differences of emphasis in the canon, such as between Job and Proverbs, prevents the Scriptures from becoming an authority for petrified orthodoxy. The work of the Spirit opens up the text so it can serve the church in new ways to meet the challenges of today.[22]

As you can see, there are many methods used to stray from the truth. Yeshua affirmed the Old Testament. It may be inconvenient to believe in a literal Adam and Eve, Noah's flood, and Jonah in the stomach of a large fish, but that is where the evidence leads.

INERRANT IN THE ORIGINAL AUTOGRAPHS?

Critics commonly make four arguments against inerrancy: 1) the original autographs will never be found so the theory will never be proved; 2) there are indisputable errors in the Bible; 3) inerrantists presuppose a textual error for every problem text; and 4) the Church has no arbitrator to determine what is textual corruption so each Christian must decide for herself.

The first objection is that telling the man-in-the-pew that the Bible is inerrant in the original autographs is telling the him the Bible he reads has errors – and these errors will never be corrected because the autographs will never be found:

Rejecting, then, this theory of the plenary inspiration and infallibility of the Bible as erroneous and unwarrantable, and as a burden upon the spiritual life of the Christian Church, ...[23]

Secondly, the Bible has acknowledged errors. Critics point out that this is not merely a claim by the unorthodox: Archbishop James Ussher believed that the Masoretic text had suffered the fate of any other ancient manuscript and had been corrupted. He investigated the Samaritan Pentateuch and also argued that parts of the Septuagint were forgeries.[24]

The third criticism of inerrantists has been of their tendency for resolving Bible difficulties using allegations of textual corruption when no evidence of corruption exists:

If you chance upon anything [in Scripture] that does not seem to be true, you must

---

[22] Ibid., 89.

[23] Willard Chamberlain Selleck, 1856-1941. *The New Appreciation of the Bible: A Study of the Spiritual Outcome of Biblical Criticism*, (University of Chicago Press, Chicago, 1907), 168.

[24] Katz, *God's Last Words*, 134, citing Ussher to Selden, 2 Nov. 1627: James Ussher, *The Whole Works*, ed. C. R. Elrington (Dublin, 1847-64), xv. 380-7, i. 269-70; Ussher to Louis Cappel (Cappellus) the Huguenot Hebraist, n.d. (before 1652), ibid., vii. 589-609; H. Trevor-Roper, "James Ussher, Archbishop of Armagh," in *Catholics, Anglicans and Puritans* (London, 1987), 158.

not conclude that the sacred writer made a mistake; rather your attitude should be: the manuscript is faulty, or the version is not accurate, or you yourself do not understand the matter.[25]

John Brogan points to the efforts of Gleason Archer as an example of this abuse.[26] Archer attempted to explain why 2 Samuel 10:18 has David slaying *700* men and 1 Chronicles 19:18 has *7,000*. Without any evidence of textual corruption, Archer suggests there is probably a copying error. Similarly, Archer suggests the discrepancy between the *14th* year in 2 Kings 18:13 and the *24th* year that accepted history requires is a result of a scribal error.[27] Brogan argues that Archer must have evidence of textual corruption before he can use it as an explanation. What Brogan is attempting to say is that Archer has the burden of proof. Certainly Archer would reply that the critic has presumed that the text has an error and there can be no other explanation. What is curious about these differences is they both involve the number 10 – the number of righteous men it would have taken to save Sodom and Gomorrah. The editors who put together 1 Chronicles and 2 Kings did not "correct" the number in the source texts. There may be some significance in adding 10 and multiplying 10 that we do not understand. In any event there is not enough evidence on either side of the question to come to a conclusion.

The fourth criticism of inerrancy methodology is the lack of any ecclesiastical authority to fix texts in a way acceptable to the majority of Christendom. An example of the problem can be shown in the Old Testament. In the Septuagint, the Greek Old Testament still the received text of the Eastern churches, there is a psalm (so-called Psalm 151) ostensibly written by David after he killed Goliath. It does not appear in the Masoretic Text. It was included in the 1611 King James Version as apocrypha. Psalm 151 is currently considered apocryphal by Catholics and Protestants. It is part of the Old Testament according to the Eastern churches. In 1948 it was found in fragments of the Dead Sea Scrolls. So does Psalm 151 belong in the canon or not?

---

[25] Augustine, *De Potent.*, IV, 1,8.

[26] From Gleason Archer, "Alleged Errors and Discrepancies in the Original Manuscripts of the Bible," in *Inerrancy*, ed. Norman Geisler (Grand Rapids, Mich: Zondervan, 1979), 55-58.

[27] Brogan, "Can I Have Your Autograph?," 105-6.

The text of Psalm 151 is:

> I was small among my brothers,
> And the youngest in my father's house;
> Tended my father's sheep.
> My hands made a harp;
> My fingers fashioned a lyre.
> And who will tell my Lord?
> The Lord himself; it is he who hears.
> It was he who sent his messenger
> And took me from my father's sheep,
> And anointed me with his anointing-oil.
> My brothers were handsome and tall,
> But the Lord was not pleased with them.
> I went out to meet the Philistine,
> And he cursed me by his idols.
> But I drew his own sword;
> I beheaded him, and took away disgrace from the people of Israel.[28]

Consider another example: Isaiah 53:11 in the Masoretic Text has, "Out of the suffering of his soul, he shall see and be satisfied. The verb "shall see" has no object. In the text found in the Dead Sea Scrolls, the text reads, "he shall see light." So does the word "light" belong in the canon text or not?

How can the critics be answered? Inerrancy is a doctrine based on the evidence of the history of biblical difficulties. Over the past 2,000 years, time and time again the critics have been proven wrong and the Bible vindicated. But not all biblical difficulties are resolved and more may be found. Even though inerrancy is based on evidence, it is not yet provable by evidence. It is a creedal statement. Once you find God, and you commit your life to following Yeshua, and you walk with him for a number of years, you come to believe that he tells the truth.

We work in two realms. When we speak of our commitment to follow Yeshua we affirm our belief that he is the truth and that his promises to the Apostles were fulfilled. They spoke the truth in their communication to us. We accept the faith delivered once for all to the saints. When we act as evidential apologists we do not start with a creed. Our opponents accuse us of

---

[28] RSV. Whether or not "Psalm 151" belongs in the canon or not, it will not change our understanding of the Bible significantly.

predetermining the outcome of our research with our biases:

> We do nothing of the kind. We are ready to attach their full weight to any considerations drawn from the difficulties that may be found in the sacred page. But we reject, and must continue to reject, all attempts to represent ingenious theories as ascertained facts. Thoughtful men may be disposed to suspend their judgment until the question has been further investigated. We shall not blame them. But until far stronger evidence, and evidence of a far different kind to any that is yet forthcoming, [we] will continue to doubt the soundness of critical theories . . . . [29]

IS INERRANCY A NEW ISSUE?

Those who deny inerrancy often base part of their argument on the claim that it is a new doctrine in church history. The history of the church shows that doctrines do not generally become part of Christian belief until critics and heretics made attacks on Yeshua and his church *that need to be answered.* Creeds and doctrine were formulated at times when the church was under attack *from within.*

The earliest Christian creed known (c. 34 CE) is:

> That the Anointed One died for our sins according to the Scriptures;
> And that he was buried;
> And that he was seen by Cephas, then by the Twelve;
> Then he was seen by over five hundred brothers at once;
> Then he was seen by James, then by all the Apostles.[30]

The creed is simple because sophisticated arguments against the deity of Yeshua, the creation of the cosmos, the virgin birth, and other doctrines had not developed *within the church.* Intellectuals pride themselves in advancement in philosophy over time. Christian intellectualism finds its challenge not in finding progressive doctrines, but explaining historical Christianity in the light of new intellectual attacks. It may be that God sends the critic to help the Church think through the issues and develop creeds.

In the first 100 years of church history, inerrancy was not a major issue for at least three reasons: 1) the original autographs or early attested copies existed; 2) the Apostles or disciples of the Apostles were still living; and the New Testament, although completely written, had not

---

[29] J. J. Lias, *Principles of Biblical Criticism* (London: Eyre and Spottiswoode, 1893), 221.

[30] 1Co 15:3-7. The only variant is that some Western texts "correct" the statement he appeared to the "Twelve" to read "Eleven."

been completely compiled. The first major recorded battle for the Bible occurred around 140 when Marcion of Sinope (ca. 110-160) founded a sect based on a rejection of the Old Testament and most of the New Testament with the exception of a redacted version of Paul's writings. He argued that scribal errors and intentional changes had been made to Paul's writings and his Gnostic-like approach to the teachings of Jesus was the true path. He formed his own splinter church. As a result of Marcion's heresy, the church needed to agree on the New Testament canon so Christians could unite on their understanding what constituted the New Testament. Everyone knew that most of the letters of Paul, Acts, and the Four Gospels were part of the New Testament. Other books needed to be vetted by the church councils. For example, the book of Revelation had been sent to seven churches of Asia Minor but had not been widely circulated elsewhere. Similarly, the doctrine of the Trinity, although the belief of Christians from the first (e.g. baptize in the name of the Father, Son and Holy Spirit"),[31] was clarified during times when the divinity and humanity of Yeshua were challenged.

Within the church, Scripture was assumed to be inerrant even though the early church leaders recognized that textual corruption existed in all manuscripts due to the bookmaking technologies of the day. But there is no record of any orthodox leader suggesting that an author of a book of the New Testament made any mistake whether in history, science, or doctrine.

The Reformation was the first *internal* challenge to inerrancy because of the Reformers' reliance on the Greek and Hebrew texts underlying the "received" text of the day – the Vulgate. The Reformers assumed the inerrancy of the text in the original languages. No one on either side of the debate claimed there was no inerrant Scripture. No one appealed to the impossibility of ascertaining the true text in any argument.

In addition, *sola scriptura* assumed an interpretation of the text could exist outside official interpretation by the church. The debate over transubstantiation is illustrative of the

---

[31] Mt 28:19. No variants.

assumption of textual purity. For Luther, *hoc est corpus meum* was literal. He would not

compromise on the alternative proposed by other Reformers: *hoc est figura corporis mei*. But

in none of Luther's debates did anyone suggest *sola scriptura praeter erratum*. That was

unthinkable.[32]

The Catholic Church in reaction to the challenge to its hermeneutical monopoly and the

Vulgate, convened the Council of Trent (1545-63). The Protestants were not claiming

Scriptures had errors in the original language but that the Vulgate had errors. The Council

upheld the Vulgate as inerrant:

> that, [presumably textual] errors being removed, the purity itself of the Gospel be
> preserved in the Church.[33]

> the Catholic Church instituted, many years ago, the sacred Canon, so pure from every
> error, that nothing is contained therein which does not in the highest degree savour
> of a certain holiness and piety, and raise up unto God the minds of those that offer.
> For it is composed, out of the very words of the Lord, the traditions of the apostles,
> and the pious institutions also of holy pontiffs.[34]

When the challenges of textual and higher criticism reached inside the church in the late

19th century, both Catholics and Protestants responded to the challenge with creedal additions

and clarifications. In 1893, Pope Leo XIII claimed that inerrancy was what was meant by the

Council of Trent:

> For all the books which the Church receives as sacred and canonical, are written
> wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and so far
> is it from being possible that any error can co-exist with inspiration, that inspiration
> not only is essentially incompatible with error, but excludes and rejects it as
> absolutely and necessarily as it is impossible that God Himself, the supreme Truth,
> can utter that which is not true. This is the ancient and unchanging faith of the
> Church, solemnly defined in the Councils of Florence [1431-45] and of Trent [1545-
> 63], and finally confirmed and more expressly formulated by the Council of the
> Vatican [1870-1960]. These are the words of the last: "The Books of the Old and New
> Testament, whole and entire, with all their parts, as enumerated in the decree of the
> same Council (Trent) and in the ancient Latin Vulgate, are to be received as sacred

---

[32] "*Hoc est corpus meum*" means "this is my body." "*Hoc est figura corporis mei*" means "this is a representation of my body." "*Sola scriptura praeter erratum*" means scripture alone except for errors."
[33] *The Council of Trent: The Twenty-Second Session, The canons and decrees of the sacred and oecumenical Council of Trent*, Ed. and trans. J. Waterworth (London: Dolman, 1848), "Decree Concerning The Canonical Scriptures," 18.
[34] Ibid., "On the Canon of the Mass," IV, 156.

and canonical. And the Church holds them as sacred and canonical, not because, having been composed by human industry, they were afterwards approved by her authority; nor only because they contain revelation without error; but because, having been written under the inspiration of the Holy Ghost, they have God for their author." Hence, because the Holy Ghost employed men as His instruments, we cannot therefore say that it was these inspired instruments who, perchance, have fallen into error, and not the primary author. For, by supernatural power, He so moved and impelled them to write-He was so present to them-that the things which He ordered, and those only, they, first, rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture.[35]
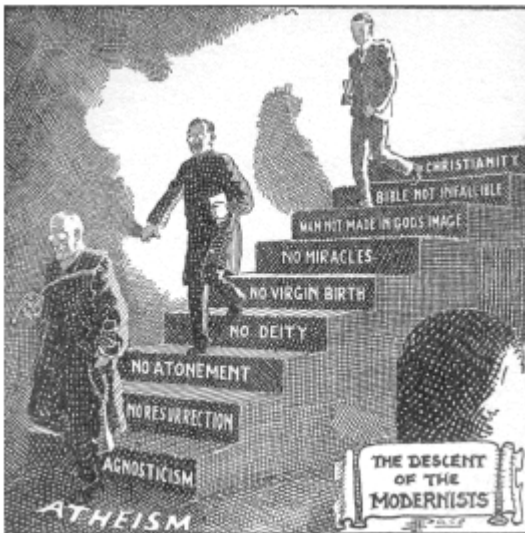
William Jennings Bryan, *Seven Questions in Dispute*, title page

For Protestantism, the 19th century brought the claim of an errant Bible *into the church*. When attempts to defeat the new teaching *from within* failed, Christian leaders following the example of the Reformers left denominations and formed new churches. Out of this crises the need for a specific doctrine of inerrancy arose. Fundamentalism (the five fundamentals) was part of the response. Inerrancy became a doctrine of the orthodox Christianity in the 19th century for the same reason it

adopted doctrines in earlier eras: to separate the orthodox from the heretics. The greatest

battle in the early 20th century continues to this day: "The real conflict to-day . . .   is between

those, on the one hand, who believe . . . in the Bible as the Word of God, . . .   and those, on the

other hand, who believe . . . that the Bible is inspired only in part – differing among themselves

as to how much of it is inspired and as to what passages are inspired."[36]

EVANGELICAL ALTERNATIVES TO INERRANCY

There has been an effort by evangelicals to avoid the intellectual embarrassment that

comes from adopting inerrancy into the Christian creed. It seems so unscholastic. They come

up with alternative approaches they believe will allow the Scriptures to retain some authority.

[35] *Providentissimus Deus*, Encyclical Of Pope Leo XIII, "On The Study Of Holy Scripture," (November 18, 1893), (20) http://www.vatican.va
[36] William Jennings Bryan, *Seven Questions in Dispute* (New York: Fleming H. Revell Company, 1924), 21.

They suggest the church fathers believed that the Bible contains an inspired message not that it was textually flawless. They distinguish between the *form* of the message (the text) and the *function* of the text (reveal an inspired message).[37] Another approach is to claim that since the church fathers did not discuss inerrancy, obtaining a "central Christian tradition" of biblical authority is impossible. Such thinkers conclude:

> It is possible inerrancy might be better conceived, defended and employed as an interpretive strategy, a theological hermeneutic that called for the suspension of disbelief in favor or faith in what Scripture reveals and that was developed as a strategy of resistance to the pressures of the historical-critical method, rather than as a polemic in the service of ecclesial or doctrinal purity or as an apologetic argument for a supposed generically verifiable epistemological soundness of the sacred text.[38]

In other words, we do not need to believe the Bible is free from error but can make that argument from time to time if we wish. But how does this allow believers to gather together as one if we never know when someone will choose to find an error in Scripture?

Some critics of inerrancy argue that although God could not make a mistake, he chose to use sinful human authors that did. As one adherent to this view says: "To make God out as errant is heresy; to make the human authors of Scripture inerrant is Docetism."[39]

Clark Pinnock, early a disciple of Francis Schaeffer but later rejecting his "militant rationalism,"[40] writes with Barry Callen:

> What really disturbs us with regard to the term "inerrancy" is the harm that it does. It almost makes one afraid to open the Bible lest some flaw in the text might overthrow confidence in God. It places the church at a perilous and unnecessary risk. It is surely suicidal, as Orr pointed out in reply to Warfield, to claim that Christianity would be false if a single statement of the Bible on a matter of science, history, or geography might turn out to be inaccurate in some way. We think it better to use a term like "trustworthiness" or "infallibility," which speak of Scripture as reliable and never failing in its intended purpose. Is it not true that in the Bible we hear the Master's voice in spite of scratches of the needle on the record? The issue is not whether the Bible is totally accurate as we define accuracy, but whether it leads us to the truth of

---

[37] E.g. Thomas Buchan, "Inerrancy as Inheritance? Competing Genealogies of Biblical Authority," *Evangelicals Scripture*, Ibid., 49, citing Jack B. Rogers and Donald McKim, *The Authority and Interpretation of the Bible: An Historical Approach*, (San Francisco: Harper and Row, 1979), xvii.

[38] Buchan, "Inerrancy," 54.

[39] Kent Sparks, "The Sun Also Rises," *Evangelicals & Scripture*, Ibid., 131.

[40] Pinnock, *The Scripture Principle*, 258.

God as all evangelicals believe.[41]

Pinnock understands himself as promoting a middle position using "bottom-up irenic scholarship" like F. F. Bruce and a view similar to that of C. S. Lewis'. Pinnock was raised in fundamentalism but now sees himself as neo-evangelical. He identifies three views of inerrancy within evangelicalism: 1) A militant advocacy of a virtually unqualified biblical inerrancy, an errorless Bible presumed to be the essential anchor of true Christianity (his heritage); 2) Opponents of strict inerrancy like F. F. Bruce who questioned the assumption of scientific precision and accuracy usually connoted with inerrancy; and 3) A middle position which redefined inerrancy to make room for variants like differences in the Synoptic Gospels (Pinnock's current view).[42] "In other words, the Bible may contain errors of incidental kinds but it teaches none."[43]

Pinnock argues that strict inerrancy tells Christians in effect that they cannot trust the Bible in their hands because it contains potential errors. They must wait and see if scholars can explain the hundreds of apparent errors in Scripture are not real errors.

> Should they think seriously about it, it actually threatens confidence in the Bible they now have and substitutes a confidence that may one day be warranted when the scholars have finished their work – if indeed they ever do. Surely it would be an exaggeration to call this a high view of Scripture, since it does not allow us to trust the only Bible we have and possibly ever will have. And at the same time, our belief in the clarity of Scripture is also placed in jeopardy because we are told that texts that apparently say one thing may not say exactly that when all is known. All the while, we live in fear that a single point will prove inexplicable and thus eventually threaten to bring the whole of Christianity down on its head. There is not much wisdom here.[44]

Pinnock does not totally abandon evidential basis for his belief. He personally may have no views that deviate from orthodox Christianity but he leaves the door open for each person to subjectively decide when the errors in the Bible are so great that a creedal doctrine needs changing or when there is no point in believing. Thus the deliberation of the Jerusalem church

---

[41] Ibid., 272.
[42] Ibid., 260.
[43] Ibid., 264.
[44] Ibid., 102.

over the inclusion of the Gentiles (Acts 15) is arguably the basis for including practicing homosexuals (the modern-day Gentiles) in the church.[45]

Since the amount, severity, and type of error is subjective for Pinnock, he writes:

> Are we saying that no difficulty could successfully shake the Christian's confidence in the Bible because it is grounded in religious experience and not in these empirical matters? No, we are not. Could nothing falsify one's confidence in the reliability of the Bible? Yes, something could, but not such things as whether Methuselah lived 969 years or whether the bowels have a psychological function. Phenomena on this order cannot bring the house of authority down. Only something that could falsify the gospel and Christianity could truly falsify the Bible, such as a difficulty that radically called into question the truth of Jesus and his message of good news. A point of chronology in Matthew that could not be reconciled with a parallel in Luke would certainly not be such a difficulty. Let us never put the church in a position where difficulties on this tiny scale loom so large as to threaten its fundamental confidence in the message the Bible exists to declare.[46]

In his example he equates idiom of language (using bowels for seat of emotion) with historical fact (the age of Methuselah) – two distinctly different issues. Only the historical error would matter to an inerrantist. If the Bible does not tell the truth about history, why should we trust it to tell the truth on spiritual matters? If Genesis in its textually pure form cannot tell us the age of Methuselah, why should we trust anything else it says?

Many evangelicals are troubled with the formula "original autograph."[47] As is developed in Chapters 9 and 12, it is possible that books of the Bible were edited under the inerrant guidance of the Holy Spirit. Moses probably assembled earlier documents and may have edited them. Are those the "original autographs?" If Ezra edited Moses, what document is the original autograph?[48] One evangelical solution is to posit an *original edition* rather than an *original*

---

45 Pointed out by Daniel J. Treier, "Canonical Unity and Commensurable Language," *Evangelicals & Scripture*, 222, n. 31., citing Stephen E. Fowl, *Engaging Scripture* (Oxford: Blackwell, 1998), 113-26; Luke Timothy Johnson, *Scripture and Discernment in the Early Church*, rev. ed. (Nashville, Abingdon, 1996), 68-108, 144-48; contrasted by Francis Watson, *Text, Church and World: Biblical Interpretation in Theological Perspective* (Grand Rapids, Mich.: Eerdmans, 1994), esp. pt. 3.

46 Pinnock, *The Scripture Principle*, 155.

47 A. A. Hodge and B. B. Warfield, "Inspiration," *Presbyterian Review* 2 (April 1881).

48 John J. Brogan, "Can I Have Your Autograph? Uses and Abuses of Textual Criticism in Formulating an Evangelical Doctrine of Scripture," *Evangelicals & Scripture,* Ibid*.,* citing Eldon J. Epp, "The Multivalence of the Term 'Original Text' in New Testament Textual Criticism," *Harvard Theological Review* 92 (1999): 245-81; and Michael Holmes, "Reasoned Eclecticism in New Testament Textual Criticism," in *The Text of the New Testament*

autograph. This is the approach recommended by Emmanuel Tov[49] and Bruce Walke.[50] Another is to substitute "archetype" (the polished first copy of the autograph) for "autograph."

WHY INERRANCY IS IMPORTANT

The problems with inerrancy are not as great as the critics suggest. The vast majority of the New Testament is free from any textual corruption. There are only a few verses that have any materially significant variations and no doctrine is affected. But once errors are admitted, who decides what constitutes an error? Does each person decide for himself?

Is it fair to make inerrancy part of the required creed of evangelicals? Yes, because experience has convinced the majority that the word of God cannot be properly handled by those who believe God allowed his Scripture to contain errors. Protestants need basic beliefs to rally around. Christianity is not built on people gathering together to encourage our sins. It is not designed to be a place for creative reinterpretation of Scripture so we can cater to our lusts. It is a gathering place for those, though fallible and sinful, recognize a common goal: follow Yeshua daily, running the race set before each of us, in preparation of an eternal existence in the presence of a sinless God. The church is a gathering place for mutual support of those who have the same understanding of Scripture and the same commitments. There is no room for a post-foundational creative hermeneutic leading to new definitions of sin, righteousness, and judgment.

Inerrancy is a theological position – part of a creed. Each person must decide for himself whether to subscribe to that creed. Each person must investigate evidence to the extent he or she subjectively decides is sufficient to subscribe to that creed. But only when we agree on the creed can we truly be one and have a light to guide our path away from error.

Is the "original autographs" the correct formula? Probably not. The correct formula is

---

in Contemporary Research, ed. Bart Ehrman and Michael Holmes (Grand Rapids, Mich.: Eerdmans, 1995), esp 353-54.

[49] Emanuel Tov, *Textlute Criticism of the Bible*, (Minneapolis: Fortress, 1992), 314-16.

[50] Bruce K. Walke, "Old Testament Textual Criticism," in *Foundations for Biblical Interpretation*, ed. David Dockery et al. (Nashville: Broadman & Holman, 1994), 175-76, cited by Hays, "Jeremiah," 140.

something like: Scripture is inerrant when the Spirit of God finished shaping it, whether in the original autograph or in its edited form. There is certainly better wording that can be found. Meanwhile the "original autographs" formula has served as a successful rallying point for evangelical committed to *sola scriptura*.

Does the man-in-the-pew have an excuse before God because the Bible in his possession is not the original autograph? God will ask that critic what material fact he could not find in his Bible. None will be shown. Even if we have slightly corrupted text, mankind is without excuse. Think of those who have lived with no New Testament. Think of places and times when most people were illiterate. Many have believed in Yeshua using an extremely poor translation of the New Testament. Many have believed after listening to awful preaching. The message of the gospel can overcome any obstacle.

Fortunately for us, we have the smallest chance of any generation of Christians since the 1st century for using New Testament textual corruption as an excuse for unbelief or doctrinal error. Modifications to the Greek text stopped in 1979. We may have another *Textus Receptus*.

BIBLIOGRAPHY

Aland, Kurt, Aland, Barbara and Rhodes, F. Erroll trans. *Text des Neuen Testaments.* English: *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism.* Grand Rapids MI: W. B. Eerdmans Publishing Co., 1989.

Archer, Gleason, "Alleged Errors and Discrepancies in the Original Manuscripts of the Bible," in *Inerrancy*, ed. Norman Geisler. Grand Rapids MI: Zondervan, 1979.

_____. *Encyclopedia of Bible Difficulties.* Grand Rapids MI: ZondervanPublishingHouse, 1982.

Arndt, William, *Bible Difficulties & Seeming Contradictions*, Robert G Hoerber and Walter R. Roehrs, eds., rev. ed. St. Louis MO: Concordia Publishing House, 1987.

Augustine, *The Literal Meaning of Genesis*, John Hammond Taylor, trans. New York: Paulist Press, 1982.

Bacote, Vincent, Laura C. Miguélez, and Dennis L. Okholm, eds., *Evangelicals & Scripture: Tradition, Authority and Hermeneutics.* Downers Grove IL: InterVarsity Press, 2004.

Barnett, Paul William, *Is the New Testament Reliable?* Downers Grove IL: InterVarsity Press 2003.

Barr, James, *Escaping from Fundamentalism.* London: SCM Press, 1984.

Barth, Karl, *Church Dogmatics.* Edinburgh, UK: T&T Clark, 1956-75.

Beale, David O., *In Pursuit of Purity: American Fundamentalism Since 1850.* Greenville SC: Unusual Publications, 1986.

Birks, Thomas R., *Essay on the Right Estimation of Manuscript Evidence in the Text of the New Testament.* London: Macmillan and Co., 1878.

Black, David Alan, ed., *Rethinking New Testament Textual Criticism.* Grand Rapids MI: Baker Academic, 2002.

Bloesch, Donald, *Holy Scripture.* Downers Grove IL: InterVarsity Press, 1994.

Blondel, Maurice, *The Letter on Apologetics AND History and Dogma*, Alexander Dru and Illtyd Trethowan, trans. Grand Rapids MI: William B. Eerdmans Publishing Company, 1994.

Boa, Kenneth D. & Robert M. Bowman, Jr., *Faith Has Its Reasons: An Integrative Approach to Defending the Christian Faith*, 2nd ed. Waynesboro GA: Authentic Publishing, 2005.

Borland, James, "Re-examining New Testament Textual-Critical Principles and Practices Used to Negate Inerrancy," *Journal of Evangelical Theological Society* 25 (December 1982); reprinted in *The Majority Text: Essays and Reviews in the Continuing Debate*, ed. T. P. Letis. Grand Rapids MI: Institute for Biblical Textual Studies, 1987.

Braaten, Carl E., "A Shared Dilemma: Catholics and Lutherans on the Authority and Interpretation of Scripture," *Pro Ecclesia* 10. Winter 2001:66-67.

Brandenburg, Kent, ed., *Thou Shalt Keep Them: A Biblical Theology of the Perfect Preservation of Scripture*. El Sobrante CA: Pillar and Ground Publishing, 2003.

Brogan, John J., "Can I Have Your Autograph? Uses and Abuses of Textual Criticism in Formulating an Evangelical Doctrine of Scripture," *Evangelicals & Scripture: Tradition, Authority and Hermeneutics*, Downers Grove IL: InterVarsity Press, 2004.

Bruce, Frederick Fyvie, *The New Testament Documents: Are They Reliable?* Grand Rapids: Eerdmans, 1981.

_____. *New Testament History*. New York: Doubleday, 1969.

_____. *History of the Bible in English: From its Earliest Versions*. New York: Oxford University Press, 1978.

_____. *The Canon of Scripture*. Downers Grove IL: InterVarsity Press, 1996.

Bryan, William Jennings, *Seven Questions in Dispute*. New York: Fleming H. Revell Company, 1924.

Buchan, Thomas, "Inerrancy as Inheritance? Competing Genealogies of Biblical Authority," *Evangelicals & Scripture: Tradition, Authority and Hermeneutics*. Downers Grove IL: InterVarsity Press, 2004.

Burgon, John W., *The Revision Revised*, 2nd ed. London: J. Murray, 1885.

Burkill, T. A., *The Evolution of Christian Thought*. Ithaca and London: Cornell University Press, 1977.

Calvin, John, *Institutes of the Christian Religion*, John T. McNeill, ed., Ford Lewis Battles, trans. Philadelphia: The Westminster Press, 1960.

Campbell, William, The Qur'an and the Bible in the Light of History and Science. Upper Darby PA: Middle East Resources, 2002.

Chung, Sung Wook, ed., *Karl Barth and Evangelical Theology: Convergences and Divergences*. Grand Rapids MI: Baker Academic, 2006.

Clark, Kelly James, "Reformed Epistemology Apologetics," in *Five Views on Apologetics*. Grand Rapids MI: Zondervan, 2000.

Comfort, Philip, *Encountering the Manuscripts: An Introduction to New Testament Paleography & Textual Criticism*. Nashville TN: Broadman & Holman Publishers, 2005.

Dawkins, Richard, *The God Delusion*. Boston and New York: Houghton Mifflin Company, 2006.

Dearing, Vinton A., "Methods of Textual Editing," *Bibliography and Textual Criticism: English and American Literature 1700 to the Present*, O. M. Brack, Jr. and Warner Barnes, eds. Chicago: University of Chicago Press, 1969.

deHamel, Christopher, *Medieval Craftsmen: Scribes and Illuminators*. Toronto:

University of Toronto Press, 1992.

Deland, Margaret, *John Ward, Preacher*. Boston and New York: Houghton, Mifflin and Company, 1890.

Dorrien, Gary, *The Remaking of Evangelical Theology*. Louisville KY: Westminster John Knox, 1998.

Ehrman, Bart D., *Misquoting Jesus: The Story Behind Who Changed the Bible and Why*. New York: HarperSanFrancisco, 2005.

_____. *Lost Christianities The Battles for Scripture and the Faiths We Never Knew*. New York: Oxford University Press, 2003.

_____. *The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament*. Oxford: Oxford University Press, 1993.

Epp, Eldon Jay, "The Multivalence of the Term 'Original Text' in New Testament Textual Criticism," *Harvard Theological Review*. 1999:92.

Fackre, Gabriel, "Revelation," in Sung Wook Chung, ed., *Karl Barth and Evangelical Theology: Convergences and Divergences*. Grand Rapids MI: Baker Academic, 2006.

Fee, Gordon D., "A Critique Of W. N. Pickering's *The Identity Of The New Testament Text*." Westminster Theological Seminary, 1979:41:397.

Feldman, Richard, and Earl Conee, "Making Sense of Skepticism," in *Evidentialism: Essays in Epistemology*. Oxford: Oxford University Press, 2004.

Frame, John M., *Cornelius Van Til: An Analysis of his Thought*. Phillipsburg NJ: P & R Publishing, 1995.

Franke, John R., "Scripture, Tradition and Authority: Reconstructing the Evangelical Conception of Sola Scriptura," *Evangelicals & Scripture: Tradition, Authority and Hermeneutics*. Downers Grove IL: InterVarsity Press, 2004.

Follis, Bryan A., *Truth with Love: The Apologetics of Francis Schaeffer*. Wheaton IL: Crossway Books, 2006.

Fowl, Stephen E., *Engaging Scripture*. Oxford: Blackwell, 1998.

Funk, Robert W., and the Jesus Seminar, *The Acts of Jesus*. San Francisco: Polebridge, 1998.

Geisler, Norman L., *Decide for Yourself: How History Views the Bible*. Grand Rapids MI: Zondervan, 1982.

Geisler, Norman L., and William E. Nix, *A General Introduction to the Bible*. Chicago: Moody Press, 1968.

Gregory, Caspar René, *Canon and Text of the New Testament*. Edinburgh: T & T Clark, 1907.

Goicoechea, David, "Caputo's Derrida," *Religion With/Out Religion: The Prayers and Tears of John D. Caputo*. London and New York: Routledge, 2002.

Grenz, Stanley J., "Nurturing the Soul, Informing the Mind: The Genesis of the Evangelical Scripture Principle." *Evangelicals & Scripture: Tradition,*

Authority and Hermeneutics. Downers Grove, Ill: InterVarsity Press, 2004.

Gutjahr, Paul C., An *American Bible: A History of the Good Book in America*. Stanford CA: Stanford University Press, 1999.

Hardy, Dean, *Stand Your Ground: An Introductory Text for Apologetic Students*. Eugene OR: Wipf & Stock Publishers, 2007.

Hare, Douglas R. A., *The Theme of Jewish Persecution of Christians in the Gospel According to Matthew*. Cambridge: Cambridge University Press, 1967.

Harris, R. Laird, *Inspiration and Canonicity of the Scriptures: An Exegetical and Historical Study*. Greenville SC: A Press, 1995.

Hays, J. Daniel, "Jeremiah, the Septuagint, the Dead Sea Scrolls and Inerrancy: Just What Exactly Do We Mean by the Original Autographs?" *Evangelicals & Scripture: Tradition, Authority and Hermeneutics*. Downers Grove IL: InterVarsity Press, 2004.

Hodge, A. A. and B. B. Warfield, "Inspiration." *Presbyterian Review* 2, April 1881.

Hodge, Charles, *Systematic Theology*. USA: Hendrickson Publishers, Inc., 1999.

Honderich, Ted, *The Oxford Companion to Philosophy*. Oxford and New York: Oxford University Press, 2005.

Hopkins, Mark, *Evidences of Christianity*. Boston: T. R. Marvin & Sons, 1867.

Hume, David, *An Enquiry Concerning Human Understanding*, L. A. Selby Bigge, ed. Oxford: Clarendon Press, 1902.

Israel, Jonathan I., *Enlightenment Contested: Philosophy Modernity, and the Emancipation of Man 1670-1752*. Oxford: Oxford University Press, 2006.

Jameson, Fredric, *Postmodernism, or, The Cultural Logic of Late Capitalism*. Durham: Duke University Press, 1991.

Johnson, Luke Timothy, *Scripture and Discernment in the Early Church*, rev. ed. Nashville, Abingdon, 1996.

Kantzer, Kenneth S., "Unity and Diversity of Evangelical Faith," *The Evangelicals, What They Believe, Who They Are, Where They are Changing,* rev. ed. David F. Wells and John D. Woodbridge, eds. Grand Rapids MI: Baker, 1977.

Katz, David S., *God's Last Words: Reading the English Bible from the Reformation to Fundamentalism*. New Haven and London: Yale University Press, 2004.

Kennard, Douglas, "Evangelical Views on Illumination of Scripture and Critique," *Journal of the Evangelical Society*. December 2006: 49/4, 797-806.

Kreeft, Peter, & Ronald K. Tacelli, *Handbook of Christian Apologetics: Hundreds of Answers to Critical Questions*. Downers Grove IL: InterVarsity Press, 1994.

Kuyper, Abraham, *Encyclopedia of Sacred Theology: Its Principles,* tran. J. Hendrick De Vries. New York: Charles Scribner & Sons, 1898.

Lewis, C. S., "Christian Apologetics," in *C. S. Lewis: Essay Collection and Other Short Pieces*, ed. Lesley Walmsley. London: HarperCollins*Publishers*, 2000.

_____. "On Obstinacy in Belief," in Lesley Walmsley, *C. S. Lewis: Essay Collection and Other Short Pieces*. London: HarperCollins*Publishers*, 2000.

_____. "Miracles: A Preliminary Study," in *The Complete C. S. Lewis*. New York: HarperSanFrancisco, 2007.

Lias, J. J., *Principles of Biblical Criticism*. London: Eyre and Spottiswoode, 1893.

Lightfoot, Neil R., *How We Got the Bible*, 3rd ed. Grand Rapids MI: Baker Books, 2003.

Lindsell, Harold, *Battle for the Bible*. Grand Rapids MI: Zondervan, 1976.

Lüdemann, Gerd, *The Resurrection of Jesus*. London: SCM, 1994.

Lutzer, Erwin W., Seven *Reasons Why You Can Trust the Bible*. Chicago: Moody Press, 1998.

Marsden, George M., *Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism 1870-1925*. Oxford: Oxford University Press, 1980.

_____. "The Collapse of American Evangelical Academia," *Faith and Rationality*, ed. Alvin Plantinga and Nicholas Wolterstorff. Notre Dame and London: University of

McDowell, Josh, *The New Evidence That Demands a Verdict*. Nashville TN: Thomas Nelson Publishers, 1999.

McGrath, Alister, *A Passion for Truth: The Intellectual Coherence of Evangelicalism*. Leicester: Apollos, 1996.

McGann, Jerome J., A *Critique of Modern Textual Criticism*. Charlottesville and London: University Press of Virginia, 1983.

McKendrick, Scot, and Orlaith A. O'Sullivan, *The Bible As Book: The Transmission of the Greek Text*. London and New Castle DE: The British Library & Oak Knoll Press, 2003.

McLoughlin, William G. Jr., *Modern Revivalism: Charles Grandison Finney to Billy Sunday*. New York: Ronald Press, 1959.

M'Clymont, J. A., New *Testament Criticism: Its History and Results*. London: Hodder and Stoughton, 1913.

Menuge, Angus J. L., ed., *Reading God's Word: The Scientific Vocation*. St. Louis MO: Concordia Publishing House, 2004.

Meriwether, James B., "The Text of Ernest Hemingway," *Bibliography and Textual Criticism: English and American Literature 1700 to the Present*. O. M. Brack, Jr. and Warner Barnes, eds. Chicago: University of Chicago Press, 1969.

Metzger, Bruce Manning, *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament*, 2nd ed. London and New York: United Bible Societies, 1994.

Metzger, Bruce Manning and Ehrman, Bart D., *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. New York: Oxford University Press, 2005.

Milligan, R., *Reason and Revelation: or, The Province of Reason in Matters Pertaining to Divine Revelation Defined and Illustrated; and the Paramount Authority of the*

Holy Scriptures Vindicated, 6th ed. Cincinnati: R. W. Carroll & Co Publishers, 1870.

Montgomery, John Warwick, *Faith Founded on Fact: Essays in Evidential Apologetics*. Newburgh IN: Trinity Press, 1978.

_____. *The Suicide of Christian Theology*. Minneapolis: Bethany Fellowship, 1970.

_____. *Tractatus Logico-Theologicus*. Bonn: Verlag für Kultur und Wissenschaft, 2005.

_____. "'If You Can't Beat 'Em, Separate From 'Em,'" in *Christians in the Public Square*. Edmonton, Alberta: Canadian Institute for Law, Theology, and Public Policy, Inc., 1996.

_____. "The Apologetic Thrust of Lutheran Theology," Adam S. Francisco, Korey D. Maas, and Steven P. Mueller, eds., *Theologia et Apologia*. Eugene OR: Wipf & Stock Publishers, 2007.

_____. ed., *God's Inerrant Word*. Minneapolis MN: Bethany Publishing House, 1974.

Morone, James A., *Hellfire Nation: The Politics of Sin in American History*. New Haven: Yale University Press, 2003.

Morris, Henry, *The Biblical Basis for Modern Science*. Grand Rapids MI: Baker Book House, 1984.

Muncaster, Ralph O., *Can You Trust the Bible?* Eugene OR: Harvest House Publishers, 2000.

Nietzsche, Friedrich, "On Truth and Lie in an Extra-Moral Sense," in *The Portable Nietzsche*, ed. And trans. Walter Kaufmann, The Viking Portable Library. New York: Penguin, 1982.

Noll, Mark A., The *Scandal of the Evangelical Mind*. Grand Rapids MI: William B. Eerdmans Publishing Company, 1994.

Oltuis, James H., "The test of *khôra: Grâce à Dieu*," *Religion With/Out Religion: The Prayers and Tears of John D. Caputo*. London and New York: Routledge, 2002.

Osborne, Grant R., *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Downers Grove: InterVarsity Press, 1991.

O'Sullivan, Orlaith and Ellen N. Herron, eds., *The Bible As Book: The Reformation*. London and New Castle DE: The British Library & Oak Knoll Press, 2000.

Pagels, Elaine, *Beyond Belief: The Secret Gospel of Thomas*. New York: Random House, 2003.

Parker, David C., *The living text of the Gospels*. Cambridge: Cambridge University Press, 1997.

_____. *Codex Bezae: An Early Christian Manuscript and Its Text*. Cambridge: Cambridge University Press, 1992.

Parkhurst, L. G., *Francis Schaeffer: The Man and His Message*. Eastbourne: Kingsway, 1986.

Patterson, James A., "Cultural Pessimism in Modern Evangelical Thought: Francis Schaeffer, Carl Henry, and Charles Colson," *Journal of the Evangelical Theological Society*, December 2006: 49/4, 807-20.

Pelikan, Jaroslav, *Whose Bible Is It?* New York: Pelican Books, 2005.

Pieper, Francis, *Christian Dogmatics*, v. 4. Saint Louis MI: Concordia Pub. House, 1950-57.

Pinnock, Clark H., "Schaeffer on Modern Theology," in R. W. Ruegsegger, ed., *Reflections on Francis Schaeffer*. Grand Rapids MI: Zondervan, 1986.

Pinnock, Clark H. and Barry L. Callen, *The Scripture Principle: Reclaiming the Full Authority of the Bible*, 2nd ed. Grand Rapids IL: Baker Academic, 2006.

Plantinga, Alvin, "Reason and Belief in God," *Faith and Rationality,* ed. Alvin Plantinga and Nicholas Wolterstorff. Notre Dame and London: University of Notre Dame Press, 1983.

_____. *Warranted Christian Belief*. New York and Oxford: Oxford University Press, 2000.

Plantinga, Cornelius, Jr., *Not the Way It's Supposed to Be: A Breviary of Sin*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1996.

Pohle, Ella E., *Dr. C. I. Scofield's Question Box*. Chicago: Bible Institute Colportage Association, 1917.

Powell, Doug, *Holman QuickSource™ Guide to Christian Apologetics*. Nashville TN: Holman Reference, 2006.

Quackenbos, John Duncan, *Enemies and Evidences of Christianity: Thoughts on the Questions of the Hour*. New York: Eaton & Mains, 1899.

Radmacher, Earl and Robert Preus, eds., *Hermeneutics, Inerrancy, and the Bible*. Grand Rapids IL: Zondervan, 1984.

Ramm, Bernard, *Varieties of Christian Apologetics*. Grand Rapids: Baker, 1961.

_____. *After Fundamentalism*. San Francisco: Harper & Row, Publishers, 1983.

Robson, John M., "Textual Introduction to John Stuart Mill's Principles of Political Economy," *Bibliography and Textual Criticism: English and American Literature 1700 to the Present*, O. M. Brack, Jr. and Warner Barnes, eds. Chicago: University of Chicago Press, 1969.

Rogers, Jack B., and Donald McKim, *The Authority and Interpretation of the Bible: An Historical Approach*. San Francisco: Harper and Row, 1979.

Rousseau, Jean Jacques, *Confessions of Jean Jacques Rousseau*. London: Aldus Society, 1803.

Ruegsegger, R. W., ed., *Reflections on Francis Schaeffer*. Grand Rapids MI: Zondervan, 1986.

Salmon, George, *Some Thoughts on the Textual Criticism of the New Testament*. London: John Murray, 1897.

Sampson, Margaret, "Laxity and Liberty in Seventeenth-century English Political Thought," in Edmund Leites, ed., *Conscience and Casuistry in Early Modern Europe*. Cambridge: Cambridge University Press, 1988.

Sandeen, Ernest R., *The Origins of Fundamentalism: Toward a Historical Interpretation*. Philadelphia: Fortress Press, 1968.

_____. *The Roots of Fundamentalism: British and American Millenarianism 1800-1930*. Chicago: University of Chicago, 1970.

Sanders, James A., "Canon," in *Anchor Bible Dictionary*. Garden City, N.Y.: Doubleday, 1992.

Schaeffer, Francis, *He Is There and He Is Not Silent*. Leicester: InterVarsity Press, 1972.

_____. *Escape from Reason*. Downers Grove IL: InterVarsity Press, 1968.

_____. *A Christian Manifesto*. Wheaton IL: Crossway Books, 1981.

Selleck, Willard Chamberlain, *The New Appreciation of the Bible: A Study of the Spiritual Outcome of Biblical Criticism*. Chicago: University of Chicago Press, 1907.

Sharpe, John Lawrence, and Kimberly Van Kampen, eds., *The Bible as Book: The manuscript Tradition*. (Center for Christian Antiquities) London and New Castle DE: British Library and Oak Knoll Press, 1998.

Silva, Moisés, "Response," in *Rethinking New Testament Textual Criticism*, Black, David Alan, ed. Grand Rapids, MI: Baker Academic, 2002.

Simms, P. Marion, *The Bible in America*. New York: Wilson - Erickson Incorporated, 1936.

Smith, Wilbur M., *Therefore Stand, A Plea for a Vigorous Apologetic in the Present Crisis of Evangelical Christianity*. Boston: W. A. Wilde Co., 1946.

Sparks, Kent, "The Sun Also Rises," *Evangelicals & Scripture: Tradition, Authority and Hermeneutics*. Downers Grove IL: InterVarsity Press, 2004.

Stackhouse, Jr. John G., *Humble Apologetics: Defending the Faith Today*. Oxford: Oxford University Press, 2002.

Tanselle, G. Thomas, *A Rationale of Textual Criticism*. Philadelphia: University of Pennsylvania Press, 1989.

Templeton, Charles, *Farewell to God*. Toronto: McClelland & Stewart, 1996.

Tov, Emanuel, *Textual Criticism of the Bible*. Minneapolis: Fortress, 1992.

Treier, Daniel J., "Canonical Unity and Commensurable Language," in *Evangelicals & Scripture: Tradition, Authority and Hermeneutics*. Downers Grove IL: InterVarsity Press, 2004.

Turton, William Harry, *The Truth of Christianity, Being an Examination of the More Important Arguments for and against Believing in that Religion*. London: Wells Gardner, Darton & Co., Ltd., 1925.

Vanhoozer, Kevin J., "A Person of the Book? Barth on Biblical Authority and Interpretation," in Sung Wook Chung, ed., *Karl Barth and Evangelical*

Theology: Convergences and Divergences. Grand Rapids MI: Baker Academic, 2006.

Van Til, Cornelius, William Edgar ed., *Christian Apologetics*, 2nd ed. Phillipsburg PA: Presbyterian and Reformed Publishing, Co., 2003.

_____. *The Defense of the Faith*, 3rd ed. Phillipsburg PA: Presbyterian and Reformed Publishing, Co., 1967.

Waldman, Shmuel, *Beyond-a-reasonable-doubt*, rev. ed. Jerusalem: Feldheim Publishers, 2005.

Ward, Mrs. Humphry, *Robert Elsmere*. London and New York: MacMillan and Co., 1888.

Warfield, Benjamin Breckinridge, *Selected Shorter Writings of Benjamin B. Warfield*, edited by John E. Meeter. Nutley NJ: Presbyterian and Reformed Pub. Co., 1973.

_____. *An Introduction to the Textual Criticism of the New Testament*, 5th ed. New York: Thomas Whittaker, 1886.

Waterworth, J., ed. and trans., *The Council of Trent: The Twenty-Second Session, The canons and decrees of the sacred and oecumenical Council of Trent*. London: Dolman, 1848.

Watson, Francis, *Text, Church and World: Biblical Interpretation in Theological Perspective*. Grand Rapids MI.: Eerdmans, 1994.

Whately, Richard, *Introductory Lessons on Morals And Christian Evidences*. Cambridge: John Bartlett, 1856.

Williams, David Alan, "Scripture, Truth and Our Postmodern Context," in *Evangelicals & Scripture: Tradition, Authority and Hermeneutics*. Downers Grove IL: InterVarsity Press, 2004.

Williams, D. H., *Retrieving the Tradition and Renewing Evangelicalism: A Primer for Suspicious Protestants*. Grand Rapids MI: Eerdmans, 1999.

Wright, N. T., *Paul In Fresh Perspective*. Minneapolis MN: Fortress Press, 2005.

_____. "How Can the Bible be Authoritative," *Vox Evangelica* 21. 1991.

Zuntz, Gunther, *The Text of the Epistles*. London: Oxford University Press, 1953.