

The Church, Missions, and Apologetics

PRESENTATIONS ON CULTS, OTHER RELIGIONS AND CONTEMPORARY ISSUES IMPACTING CULTURE AND THE CHURCH

Featuring Plenary Sessions by:

- James Walker • Dr. William Roach • Dr. David Famell • Dr. Douglas Groothuis •
- **Round Table Discussion: "Pastors, Apologetics, and Missionaries"** •



INTERNATIONAL SOCIETY OF
CHRISTIAN
APOLOGETICS

May 2-3, 2019 • Register at: ISCA-Apologetics.org

New Orleans Baptist Theological Seminary

An Apologetics Conference Addressing Issues Facing The Church And Our World



F. David Farnell, PhD

**Professor of New Testament
The Master's Theological
Seminary**

SOME PRELIMINARY
THOUGHTS TO THE
DISCUSSION . . .

QUO VADIS EVANGELICALS?

HERMENEUTICS—

Science and “art” of
Interpretation

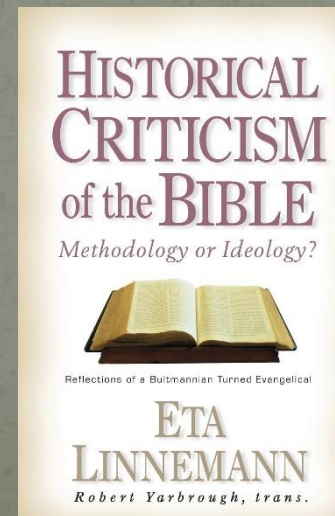
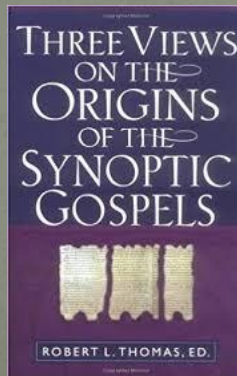
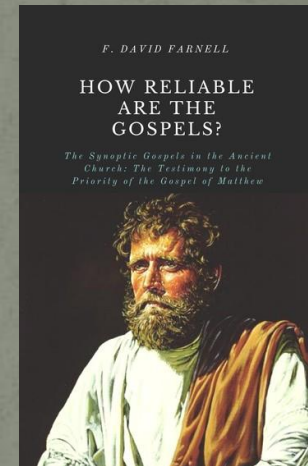
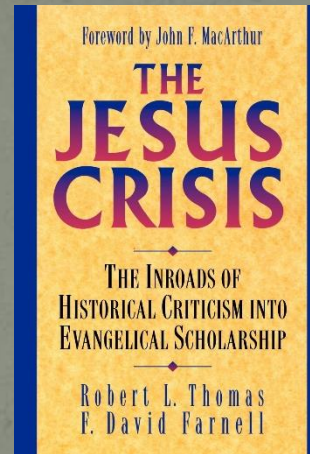
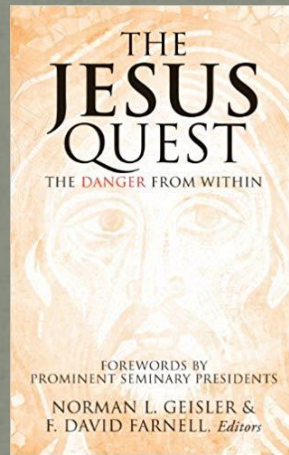
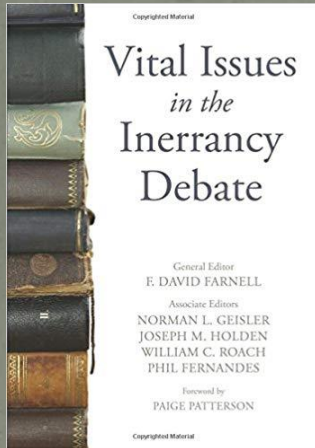
List of Abbreviations

PF = Poetic Fiction = Historical Critical or HC

PH = Poetic History; a combination of HC and LH based on the evangelical, critical scholar's individual approach

LH = Literal History or Grammatical-/Grammatico-Historical

The following Presentation is based on



Please remember . . .

Defendinginerrancy.com

Colossians 2:8—WHY?

Col. 2:8 See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the ^celementary principles of the world, ¹rather than according to Christ.

2 Corinthians 10:5

5 *We are* destroying speculations and every lofty thing raised up against the knowledge of God, and *we are* taking every thought captive to the obedience of Christ,

THE WARNING FROM SCRIPTURE TO¹⁰ TEACHERS

- **James 3:1, 11-12**

Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment. For we all stumble in many ways

¹¹ Does a fountain send out from the same opening *both* fresh and bitter water?

¹² Can a fig tree, my brethren, produce olives, or a vine produce figs? Nor *can* salt water produce fresh.

Food for thought . . .

“Whoever is careless in small matters, cannot be trusted with important matters.”

Albert Einstein

As quoted in "Bulletin of the Atomic Scientists", March 1979,
Vol. 35, No. 3, p. 16

So . . .

IF WE THINK THAT THE
BIBLE IS CARELESS IN
SMALL MATTERS, HOW
CAN SOMEONE TRUST THE
“CORE” MATTERS?

William Lane Craig 2018

“I don’t insist on the inerrancy of Scripture. Rather, what I insist on is what C.S. Lewis called “mere Christianity,” that is to say, the **core doctrines of Christianity**. Harmonizing perceived contradictions in the Bible is a matter of in-house discussion amongst Christians. What really matters are questions like: Does God exist? Are there objective moral values? Was Jesus truly God and truly man? How did his death on a Roman cross serve to overcome our moral wrongdoing and estrangement from God? These are, as one philosopher puts it, the “questions that matter,” not how Judas died.”

<https://www.nytimes.com/2018/12/21/opinion/sunday/christmas-christian-craig.html>

Quo Vadis, Evangelicals?

GRAMMATICO-HISTORICAL—
(PLAIN, LITERAL, NORMAL)

VS.

HISTORICAL-CRITICAL

HERMENEUTICS

Another way . . . 2 approaches to
Interpretation of OT/NT

LITERAL, PLAIN, NORMAL --

GH

Vs.

ALLEGORIZING and/or
historical DENIAL outright
(both deny plain sense)--HC

“What the IMPACT on PULPIT AND PEW?”

16



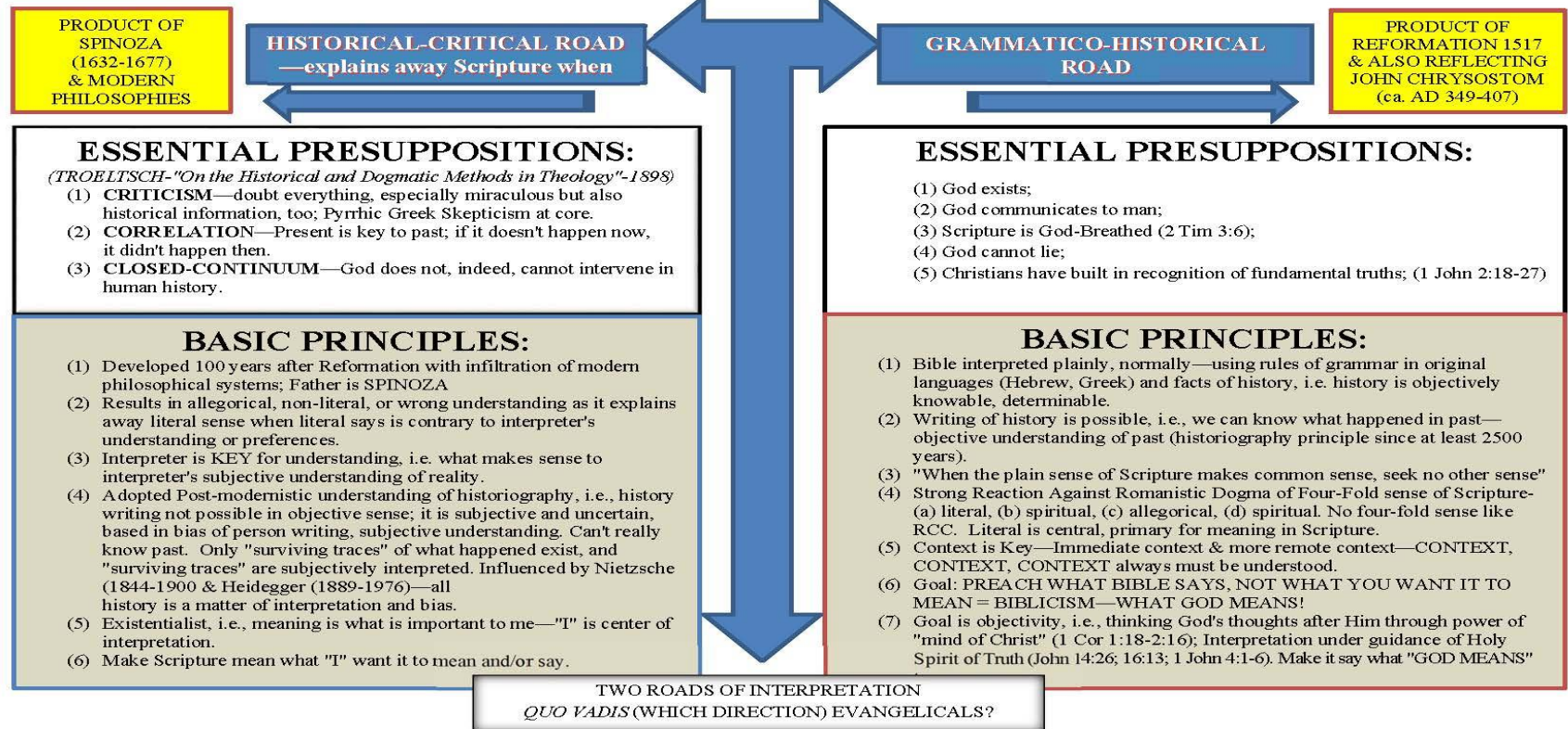
FOOD FOR THOUGHT . . .

GRAMMATICO-HISTORICAL LED TO
REFORMATION AND SPIRITUAL REVIVAL

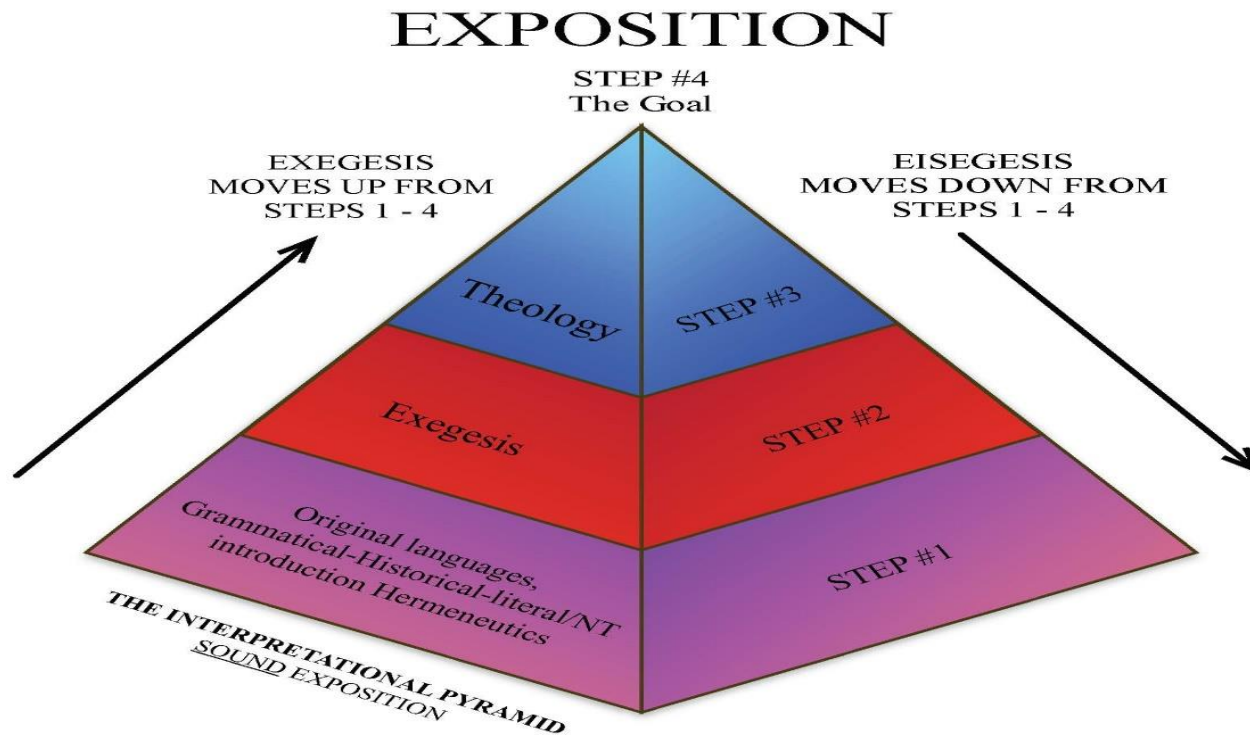
1517

HISTORICAL CRITICISM LED TO
DESTRUCTION OF SCRIPTURE AND
DEFEAT OF CHRISTIANITY
HISTORICALLY—GOD IS DEAD--1750

QUO VADIS? TWO ROADS—FORK IN THE ROAD



The Exegetical Triangle to Sound Exposition



REMEMBER—NEVER FORGET!!!

PLEASE FOREVER REMEMBER

FORMULA:

- GRAMMATICO HISTORICAL
 - \neq (does not equal)
- HISTORICAL CRITICISM

STATUS QUAESTIONIS of NT Studies

State of Evangelical NT Studies



Latin phrase translated roughly as "the state of investigation," is most commonly employed in scholarly literature to refer in a summary way to the accumulated results, scholarly consensus, and areas remaining to be developed on any given topic.

Status SYMBOLIZED . . .



QUESTION!

WHY?

Are Evangelical Hermeneutics
today in the following condition?

IS THERE AN **EXCLUDED MIDDLE** IN
HERMENEUTICS?

CAN ONE UNITE HISTORICAL
CRITICISM WITH GRAMMATICO-
HISTORICAL TO PRODUCE A
HYBRID FORM?

Can one take elements from each
and unite into a “third form”?

STATUS QUAESTIONIS OF HERMENEUTICS OF BIBLICAL INTEPRETATION

A Tale of Two Cities Perhaps Sums the present state of
hermeneutics:

It was **the best of times, it was the worst of times**, it was
the age of wisdom, it was the age of foolishness, it was
the epoch of belief, it was the epoch of incredulity, it
was the season of Light, it was the season of Darkness, it
was the spring of hope, it was the winter of despair, we
had everything before us, we had nothing before us, we
were all going direct to Heaven, we were all going direct
the other way – in short, the period was so far like the
present period, that some of its noisiest authorities
insisted on its being received, for good or for evil, in the
superlative degree of comparison only.

Historical Criticism . . .

Overwhelms evangelical hermeneutics. Many varied attempts at melding Historical-Critical Ideology and hermeneutics/exegesis—conflicting, contradictory, confusing attempts

The problem is predominately *philosophical* not merely *theological*.

Evangelicals *fail* to recognize philosophical component that impacts interpretation/hermeneutics

John 14:26; 16:13; 1 John 4:4-6—SPIRIT OF TRUTH



**“There is no worse screen
to block out the Spirit than
confidence in our own
intelligence.”**

~John Calvin (1509–1564)~

shareasimage.com

1 Corinthians 2:9-12—One Must Have **The Spirit of God** to know the Mind of God

- 9 but just as it is written,
- “^aTHINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD,
- AND *which* HAVE NOT ENTERED THE HEART OF MAN,
- ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM.”
- ¹⁰ ^{1a}For to us God revealed *them* **THROUGH THE SPIRIT**; for the Spirit searches all things, even the depths of God. ¹¹ For who among men knows the *thoughts* of a man except the ^aspirit of the man, which is in him? Even so the *thoughts* of God no one knows except the Spirit of God. ¹² Now we ^ahave received, not the spirit of ^bthe world, but the Spirit who is from God, that we might know the things freely given to us by God, ¹³ which things we also speak, ^anot in words taught by human wisdom, but in those taught by the Spirit, ¹combining spiritual *thoughts* with spiritual *words*. ¹⁴ But ^{1a} ^anatural man ^bdoes not accept the things of the Spirit of God; for they are ^cfoolishness to him, and he cannot understand them, because they are spiritually ²appraised.

Luke 16:31—WHY?

Luke 16:31 “But he said to him,
‘If they do not listen to Moses
and the Prophets, they will not
be persuaded even if someone
rises from the dead.’”

PROVERB:

*“THOSE WHO DO NOT LEARN
THE LESSONS OF HISTORY ARE
DOOMED TO REPEAT PAST
FAILURES”*

Has this happened Before?

YES. YES. YES

Marines are...

God is looking for a few faithful men.

2 Timothy 2:2

“The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.”

What is a “psychological operation”?

Historical Critical Ideology is a . . . Psychological Operation

Ideas, actions, thoughts designed [deliberately] to impact others' ideas, actions, thoughts but especially perceptions to create a desired outcome, i.e. BEHAVIOR.

Questions ALWAYS TO BE KEPT IN YOUR AWARENESS:

HOW are YOU being influenced RIGHT NOW?

WHO IS INFLUENCING YOU?

WHY ARE THEY INFLUENCING YOU, for what ends?



PSYOP
BECAUSE PHYSICAL WOUNDS HEAL

PIG WITH LIPSTICK, i.e.,
Evangelical Use of TENUOUS
HISTORICAL CRITICAL
HERMENEUTICAL SYSTEM



**LORDSHIP OF JESUS CHRIST
MUST CONSISTENTLY REIGN
OVER SCHOLARSHIP!**

QUO VADIS EVANGELICALS?

HERMENEUTICS—
Science and “art” of
Interpretation

TODAY IN 21ST Century Evangelicalism

THREE BASIC HERMENEUTICAL APPROACHES TO OT/NT SCRIPTURE GENRE IN REGARDS TO HISTORICITY

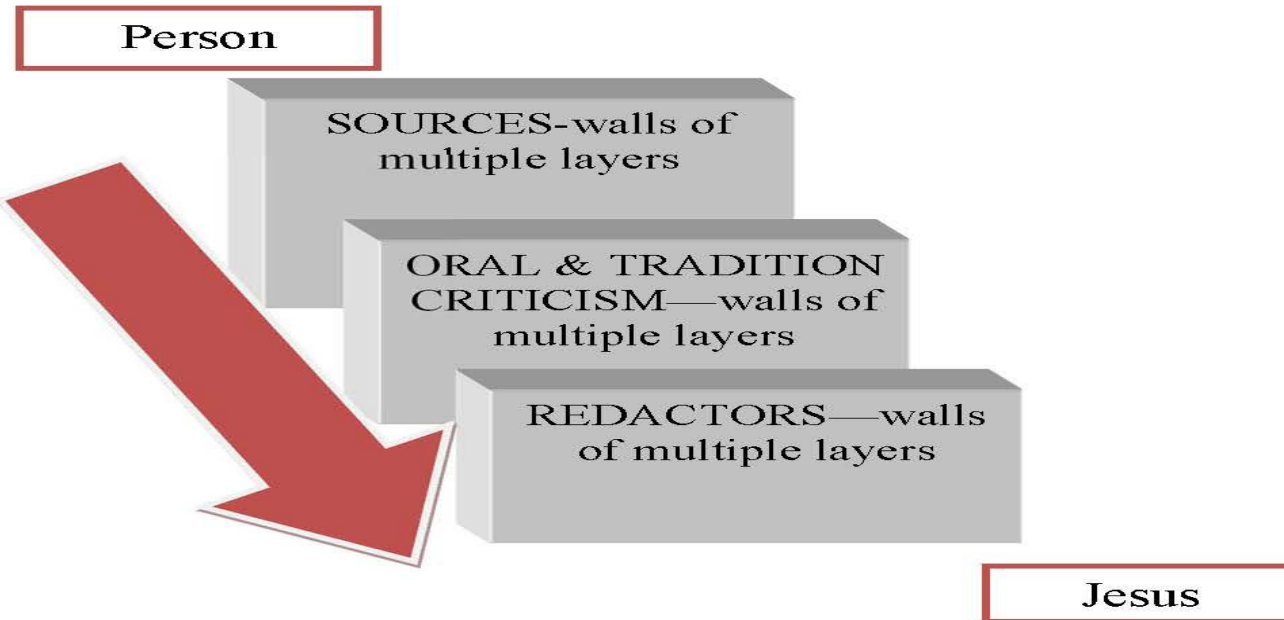
- (1) BIBLE IS POETIC FICTION--HC
- (2) BIBLE IS POETIC HISTORY—HC
modified-Hybrid

(3) BIBLE IS LITERAL HISTORY-GH

POETIC FICTION =
HISTORICAL
CRITICISM IN PUREST
FORM

Insert E

The MULTIPLE WALLS of Historical Criticism That STAND BETWEEN a Person and KNOWING Christ



Grammatico-Historical Method:



PSYOP . . .

- **PSYOPS or Psychological Operations:** *Planned operations to convey selected information and indicators to foreign audiences to influence their emotions, motives, objective reasoning, and ultimately the behavior of foreign governments, organizations, groups, and individuals. The purpose of psychological operations is to induce or reinforce foreign attitudes and behavior favorable to the originator's objectives. Also called PSYOP. See also consolidation psychological operations; overt peacetime psychological operations programs; perception management. (Source: U.S. Department of Defense)*

BIBLE IS POETIC FICTION

- Based in Rationalist View. HUMAN REASON MUST REIGN OVER REVELATION. Anything “unreasonable” to human reason must be rejected.
- Secular philosophical basis from Spinoza. Scripture is mere book. Any historical truth must be examined by asking questions behind text of sources.
- Radical skepticism is *a-priori* over revelation. Scripture must prove itself to have any historical element. In practice, skepticism is paramount in the system. Any historical element is very remote and isolated in the writings.
- Example: English Deists, German Rationalists (to name only a few)
- Bible is not “supernatural” or “miraculous” but product of faulty human reason
- LIBERAL CRITICAL SCHOLAR POSITION

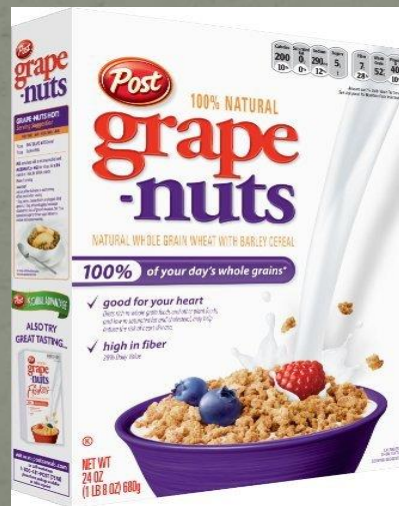
Oxford Definition! Throw it out !

- The method involved an examination of the texts to check their authenticity and to establish their probable authorship. Comparison is made with documents from other sources and with external evidence provided e.g. by archaeology. Motives, tendencies, interests, presuppositions will all be taken into account. Vocabulary and style must be scrutinized. A major achievement of the 19th cent. was the recognition by Karl Graf and Julius Wellhausen that the Pentateuch was compiled from different sources and reached its final form after the time of the great prophets. Other books were seen to be later than had been supposed: Daniel apparently describes events of the 6th cent. BCE but has been shown to come from the middle of the 2nd cent. in virtue of its accurate account in ch. 11 of Antiochus Epiphanes; the book of Isaiah has been divided to reflect at least two historical periods. Hermann Gunkel (1862–1932) was the founder of OT Form Criticism after a study of the laws of folk-behaviour in passing on traditions. The OT exhibits characteristics similar to those of early Scandinavia; there exist in the OT recurrent literary categories with a related form, and the social situation in which they were produced can be sought, and the functions which the traditions served can be surmised. Gunkel's OT method was applied to the NT by his pupils, e.g. Rudolf Bultmann.

Historical Criticism Defined/Described

Historical Criticism is just like “GRAPE NUTS”

Grape Nuts are neither “grapes” or “nuts” but grain



Historical Criticism/Defined/Described

HC is not “critical” in that it desires an a priori outcome of negation of the biblical text, i.e., a predetermined desired outcome of negation.

Criticism should have objectivity as its goal not subjectivity.

HC wants a pre-desired outcome for its analysis to disprove or discount the biblical data by predetermined ideologies applied to the text.

HC IS “MAGIC”

- *WHAT IS THIS TERM “HISTORICAL CRITICISM?”*
- *It is the MAGIC that is used to make the Bible say whatever the researcher wants it to say . . .*
- *It is the DISSOLVENT that destroys the plain, normal sense of Scripture and, in turn, can make the Bible reflect any prejudice of the interpreter that is imposed on the text . . .*

HC is “MAGIC”

- When Bible “scholars” want to make the Bible say something that it does not naturally say, they apply judicious and generous portions of historical criticism to accomplish that MAGIC!
- When Bible “scholars” are offended by something in Scripture, i.e. find it unacceptable to them for a variety of their own prejudices, it allows the scholar to remake anything in Scripture to their own liking—either by negating it entirely or causing an entirely different sense or meaning of a particular portion of Scripture.
- It allows the Bible to be RE-MOLDED into something acceptable to the “critical” scholar’s whims . . .

PLEASE NOTE:

“HISTORICAL CRITICISM IS THE CHILD OF
THE ENLIGHTENMENT”—Edgar Krentz,
The Historical-Critical Method, p. 55

Thus, its basis is radical skepticism



BARUCH SPINOZA- (1632-1677) GRANDFATHER OF HC

- Johann Heinrich Heine (1797-1856), famous German Philosopher and theologian, said . . .

"All of our contemporary philosophers, perhaps often without knowing it, see through the lenses ground by Baruch Spinoza."

For the tremendous influence of Spinoza on subsequent philosophers in Germany, see Heinrich Heine, *On the History of Religion and Philosophy in Germany and Other Writings*. Ed. Terry Pinkard (Cambridge: University Press, 2007) xx, 50-54, 59, 99, 108, 110 (quote from p. 187).

What Hath Spinoza Wrought?

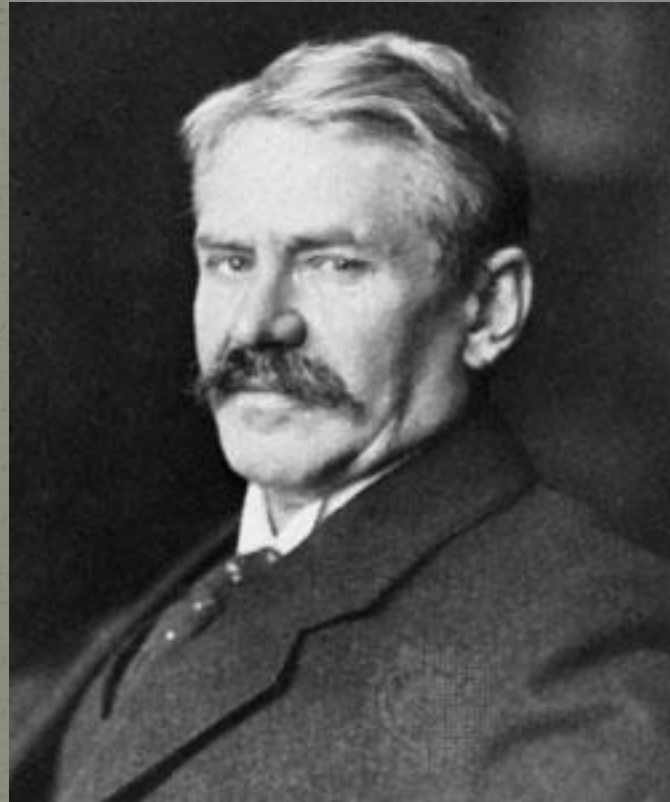
- *Changed the referent from the text to the sources behind text, thus preventing Bible from being authoritative over men*

“Spinoza and his followers multiplied questions about the physical history of the text to the point that the traditional theological task could never get off the ground. That, however, was precisely the intended effect of the first step: to create an endless ‘nominalist barrage’ if you will, an infinitely extendable list of questions directed at the physical history of the text, to the point where the clergy and the political officials allied with them *could never bring to bear their own theological interpretations* of the Bible. In other words, Spinoza switched the focus from the *referent* of the biblical text (e.g., God's activity, Jesus Christ) to *the history of the text*. In doing so, he effectively eviscerated the Bible of all traditional theological meaning and moral teaching.” (David L. Dungan, *History of the Synoptic Problem*, 172)

SPINOZA INTRODUCED ...

Extreme Skepticism into
the developing
hermeneutic of Historical
Criticism

Ernst Troeltsch [1865-1923]-
Systematizer of Historical Criticism



Historical Criticism . . .

Had been developed from the time until the Late 19th Century, underpinned by such philosophies as

- *Rationalism

- *Deism

- *Enlightenment

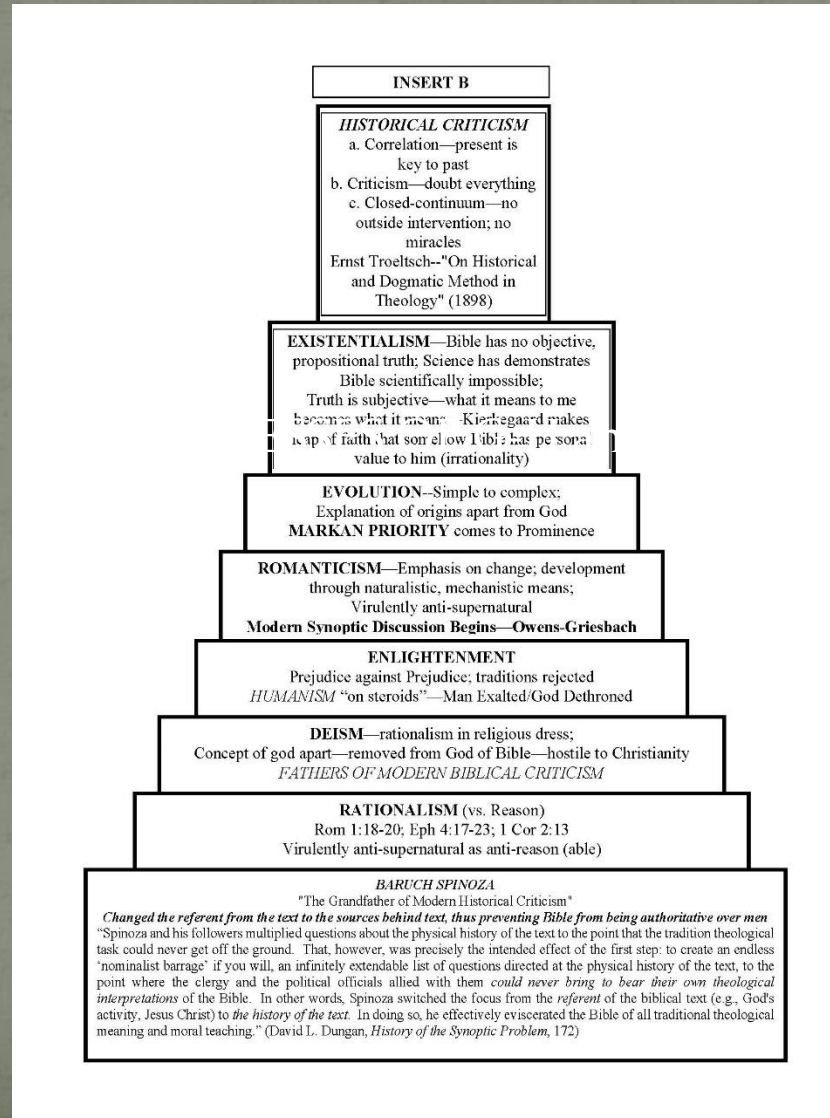
- *Romanticism

- *Evolution

- *Existentialism

See F. David Farnell, "The Philosophical and Theological Bent of Historical Criticism," *The Jesus Quest*, pp. 85-131

POETIC FICTION IS ALIGNED WITH HISTORICAL-CRITICISM 51



ERNST TROETLSCH

German Protestant theologian and writer on philosophy of religion and philosophy of history, and an influential figure in German thought before 1914, including as a member of the history of religions school. His work was a synthesis of a number of strands, drawing on Albrecht Ritschl, Max Weber's conception of sociology, and the Neo-Kantians of the Baden school.

His ordination in 1889 was followed in 1891 by a post teaching theology at Göttingen. In 1892, he moved on to teach at the University of Bonn; in 1894, he moved on again to Heidelberg University. Finally, in 1915, he transferred to teach at what is now the Humboldt University of Berlin where he took the title of professor of philosophy and civilization.

Ernest Troeltsch

HC was developed after the Reformation

Geisler, “within a little over one hundred years after the Reformation the philosophical seeds of modern errancy were sown Theologicals had capitulated to alien philosophical presuppositions (*Errancy*, p. 10)

HC was a radical departure from Grammatico-Historical Interpretation of the Scriptures

HC at heart is philosophical skepticism of the history contained in Scripture.

ERNST TROELTSCH

Troeltsch formulated **THE THREE ESSENTIAL PRINCIPLES** of historical criticism in His “On Historical and Dogmatic Method in Theology” (1898)

(1) Principle of criticism or methodological doubt—history only achieves, at best, probability, varying from the highest to lowest degree, and that consequently an estimate must be made of the degree of probability attaching to any tradition” (Ernest Troeltsch, “Historical and Dogmatic Method in Theology, in Religion in History, p. 13).

Ernest Troeltsch

(2) The second basic postulate is that of the employment of analogy. Present experience and occurrence (analogy) become the criteria of probability in the past.

“The observation of analogies between similar event in the past provides the possibility of imputing probability to them and of interpreting what is unknown about the one by reference to what is known about the other.” (p. 14)

IF IT DOESN'T HAPPEN NOW, IT MOST LIKELY DIDN'T
HAPPEN IN PAST.

Ernest Troeltsch

(3) The principle of correlation or mutual interdependence implies that all historical phenomena are so interrelated that a change in one phenomena necessitates a change in the causes leading to it and in the effects it has.

Thus, a closed chain of cause and effect must be seen, i.e., miracles and salvation history is ruled out.

HC is MAGIC-can remold plain, normal sense
into a sense of whatever interpreter desires



Historical Criticism/Defined/Described

HC is not “critical” in that it desires an a priori outcome of negation of the biblical text, i.e., a predetermined desired outcome of negation.

Criticism should have objectivity as its goal not subjectivity.

HC wants a pre-desired outcome for its analysis to disprove or discount the biblical data by predetermined ideologies applied to the text.

HC IS “MAGIC”

- *WHAT IS THIS TERM “HISTORICAL CRITICISM?”*

It is the MAGIC that is used to make the Bible say whatever the researcher wants it to say . . .

It is the DISSOLVENT that destroys the plain, normal sense of Scripture and, in turn, can make the Bible reflect any prejudice of the interpreter that is imposed on the text . . .

HC is “MAGIC”

- When Bible “scholars” want to make the Bible say something that it does not naturally say, they apply judicious and generous portions of historical criticism to accomplish that MAGIC!
- When Bible “scholars” are offended by something in Scripture, i.e. find it unacceptable to them for a variety of their own prejudices, it allows the scholar to remake anything in Scripture to their own liking—either by negating it entirely or causing an entirely different sense or meaning of a particular portion of Scripture.
- It allows the Bible to be RE-MOLDED into something acceptable to the “critical” scholar’s whims . . .

BREAKING: SHERLOCK HOLMES BOOKS AND FILMS PERMANENTLY BANNED FROM LIBRARIES, YOUTUBE, AND ALL OTHER PLATFORMS.



“Holmes was a typical paranoid tin-foil hat conspiracy theorist,” a government spokesperson explained. “He used so-called ‘critical thinking’ instead of always accepting the official explanations of crimes given by authorities

(Just kidding—for now, anyway.)

THE WARNING FROM SCRIPTURE TO⁶² TEACHERS

- **James 3:1, 11-12**

Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment. For we all stumble in many ways

¹¹ Does a fountain send out from the same opening *both fresh and bitter water?*

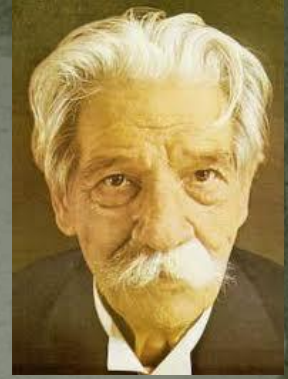
¹² Can a fig tree, my brethren, produce olives, or a vine produce figs? Nor *can* salt water produce fresh.

INFLUENCE OF TEACHING/DISCIPLINSHIP

Matt. 23:15 “Woe to you, **scribes and Pharisees**, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.

Matt. 10:25 “It is enough for the **disciple** that he become **like his** teacher, and the slave **like his master**. If they have called the head of the house Beelzebul, how much more *will they malign* the members of **his household!**”

FOOD FOR THOUGHT



Albert Schweitzer said . . .

In *The Quest of the Historical Jesus* . . .

“The historical investigation of the life of Jesus did not take its rise from a purely historical interest; it turned to the Jesus of history as an ally in the struggle against the tyranny of dogma” (p. 4)

It’s purpose for “searching for the historical Jesus” was to make “Jesus in a form intelligible to its own time” (p. 4)

FOOD FOR THOUGHT

All of modern biblical criticism goes back to making a Jesus that is acceptable to modern times, rather than presenting Him as the documents witness to Him

Schweitzer talked about a “secret order” that had infiltrated biblical criticism . . . (p. 4)

Biblical criticism/searching for an acceptable Jesus “was the tool of a secret order” (p. 4)

FOOD FOR THOUGHT

Schweitzer said that Jesus studies in the 18th to early 19th Century historical critics . . .

“They [e.g. Bahrdt and Venturini] wrote under the impression of the IMMENSE INFLUENCE EXERCISED BY THE ORDER OF THE ILLUMINATI” (p. 4)

They sought to make Jesus into an image acceptable to modern sensibilities.

FOOD FOR THOUGHT

Schweitzer's translator explains in footnote 1 on page 4 the following on Schweitzer's reference to the Illuminati

..

The Illuminati . . ."An order founded in 1776 by Professor Adam Weishaupt of Ingolstadt in Barvaria. Its aim was the furtherance of rational religion as opposed to orthodox religion; its organization was largely modelled on that of the Jesuits. At its flourishing period it numbered over 2000 members, including the rulers of the German States



Adam Weishaupt.
pub. d. H. P. 1776.

FOOD FOR THOUGHT

Schweitzer's translator explains in footnote 1 on page 4 the following on Schweitzer's reference to the Illuminati

..

The Illuminati . . ."An order founded in 1776 by Professor Adam Weishaupt of Ingolstadt in Barvaria. Its aim was the furtherance of rational religion as opposed to orthodox religion; its organization was largely modelled on that of the Jesuits. At its flourishing period it numbered over 2000 members, including the rulers of the German States



Adam Weishaupt.
pub. d. H. P. 1776.

ANTHONY SUTTON—PHD Cambridge

DISCOVERED THREE STRATEGIC SOCIETIES THAT CONTROL WESTERN EDUCATION:

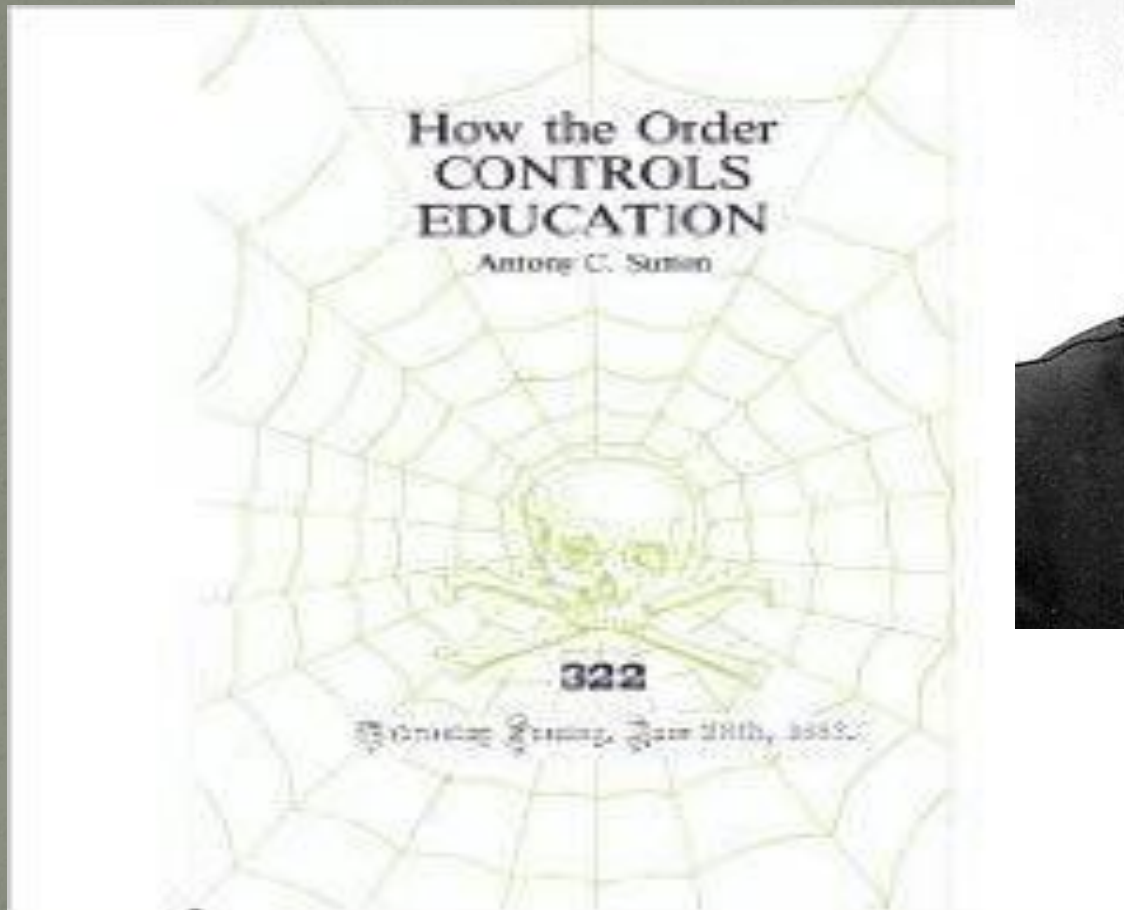
“Finally, in conclusion, we can trace the foundation of three secret societies, in fact the most influential three secret societies that we know about, to Universities. The **Illuminati** was founded at University of Ingolstadt. **The Group** was founded at All Souls College, Oxford University in England, and **The Order** was founded at Yale University in the United States.

Sutton, *How the Order Controls Education*, p. 24

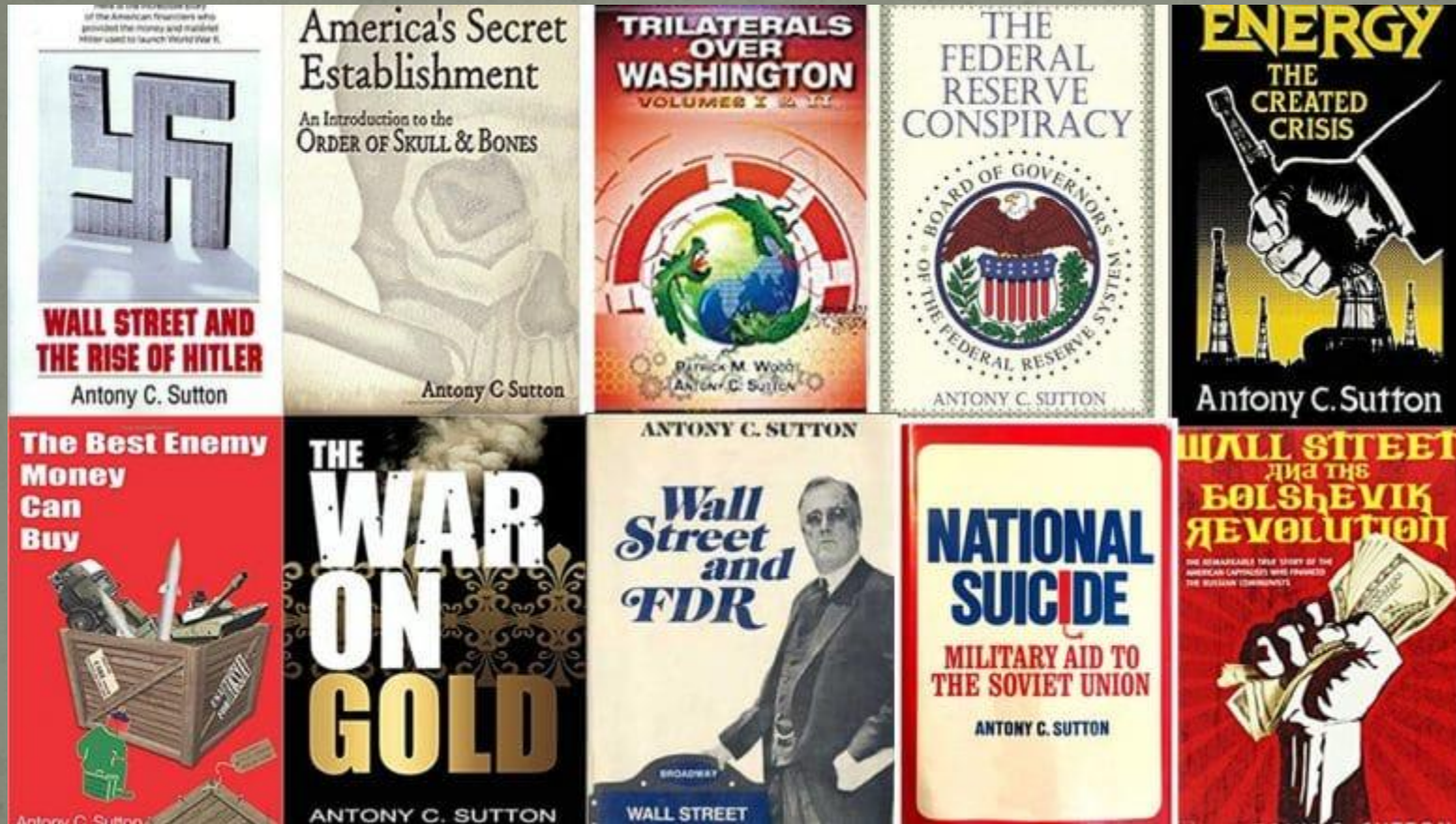
Conspiracy Theory?—LAUGHABLE?

- In 1967, the CIA Created the Label "Conspiracy Theorists" ... to Attack Anyone Who Challenges the "Official" Narrative
- Specifically, in April 1967, the CIA wrote a dispatch which coined the term "conspiracy theories" ... and recommended methods for discrediting such theories. The dispatch was marked "psych" – short for "psychological operations" or disinformation – and "CS" for the CIA's "Clandestine Services" unit.
- The dispatch was produced in responses to a Freedom of Information Act request by the New York Times in 1976.
- <https://www.zerohedge.com/news/2015-02-23/1967-he-cia-created-phrase-conspiracy-theorists-and-ways-attack-anyone-who-challenge>

US control dominated by SKULL AND BONES of Yale



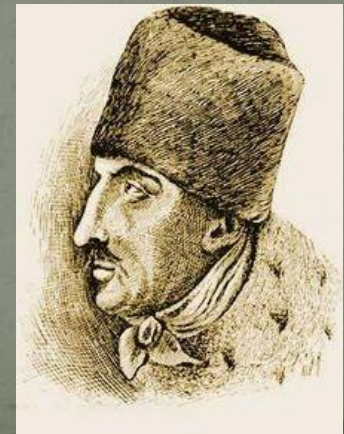
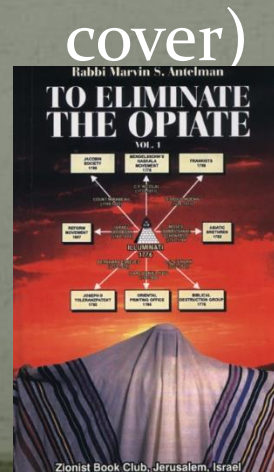
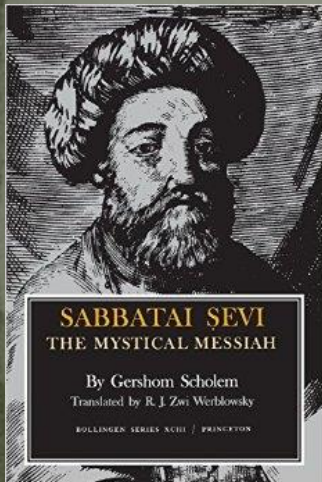
ANTHONY SUTTON ...



Marvin S. Antelman—*To Eliminate the Opiate* (Zionist Book Club, 1974)

Confirms in the 20th century, Schweitzer's sourcing for modern biblical criticism . . .

He notes, “Weishaupt’s Illuminati and Jacob Frank[(secret Jewish messiah alleged “reincarnation of Sabbatai Sevi)]” that many Jews followed] worked hand in hand to destroy religions and governments” (back



Marvin S. Antelman, PhD (chemistry; d. 2014)



<https://zaidpub.com/2014/03/02/in-memoriam-shabtai-tzvi-and-the-loss-of-rabbi-marvin-antelman-by-barry-chamish/>



Lecture by Antelman on influences actively destroying OT (and NT)



Barry Chamish (d. 2016) was long time friends with Antelman

- <https://zaidpub.com/2014/03/02/in-memorial-shabtai-tzvi-and-the-loss-of-rabbi-marvin-antelman-by-barry-chamish/>
- Rabbi Marvin Antleman--Father of Jewish NWO Study by Barry Chamish--<http://vaam.tripod.com/Jul2998.html>
- *IN MEMORIAM -SHABTAI TZVI AND THE LOSS OF RABBI MARVIN ANTELMAN, by Barry Chamish*

<https://web.archive.org/web/20160321054816/http://www.barrychamish.com/>

Antelman, “The Birth of Biblical Criticism,” 127-146

Illuminati “game plan”

- (1) Develop close circle of individuals whose main objective was to destroy the Bible
- (2) Intellectuals should be mainly academics who occupy chairs at leading universities
- (3) Intellectual select group should control the dissemination of information vital to biblical studies
- (4) They formed a secret “Biblical Destruction Group”
- (5) They were self-perpetuating
- (6) Control all media/publications

Antelman, “The Birth of Biblical Criticism,” 127-146

(7) Those who are not formal members of group, but who showed an interest in pursuing anti-Bible thought, were to be encouraged and promoted even without their knowledge as well as given important positions

(8) Their goal was to be in position to destroy any academicians or intellectuals who do not conform to their ideas as well as promote their purposes.

Paul's Warning

Should we find this strange? . . .

- (1) Acts 17:21—Paul on Areopagus Hill, "All the Athenians and the foreigners ["Epicurean and Stoic philosophers began to debate with him"] who lived there spent their time doing nothing but talking about and listening to the latest ideas"

Note: This explains why evangelical seminaries frequently produce "heresy"—promotion of novelty rather than faithful adherence to traditions handed from Apostles

Ephesians 6:12

¹² For our ^astruggle is **not** against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*.

Before you dismiss this theory . . .

Congregational Puritans and Presidents of both HARVARD AND YALE warned of this infiltration . . .

- (1) Jedidiah Morse (Congregational Pastor)-"The Present Situation of Other Nations of the World, Contrasted with our Own. A Sermon, delivered at Charlestown, in the Commonwealth of Massachusetts, February 19, 1775"
- (2) Timothy Dwight (Yale President) delivered "The Duty of Americans in the Present Crisis." July 4, 1778.

Dwight said, "Shall our sons become the disciples of Voltaire and the dragoons of Murat, or our daughters, the concubines of the Illuminati"

Before you dismiss this theory . . .

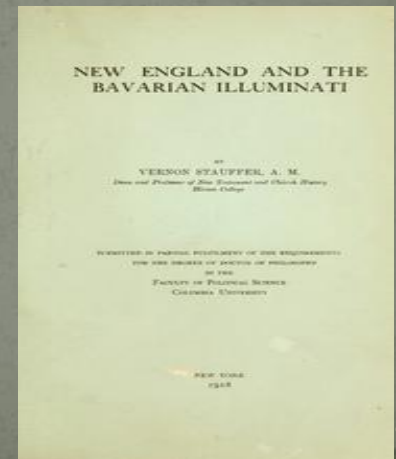
(3) Harvard President, David Pappin, issued a warning to the graduating class on July 19, 1789 concerning the illuminati's influence on American politics and religion.

(4) A book was even written in the early 20th Century *New England and the Bavarian Illuminati* (1918) by Vernon Stauffer tracing the fears among men of God in the 17th and early 18th century regarding Illuminati destruction of religion in America

WHY DON'T WE HEAR ABOUT THIS?

Answer: CONTROL OF THE MEDIA

who don't want us to know of the infiltration



Antelman, “The Birth of Biblical Criticism,” 127-146

Illuminati and Frankists (Jewish apostates) infiltrated biblical studies through a network to destroy OT and NT.

German universities (e.g., Jena, Göttingen, Tübingen) became centers of anti-biblical criticism due to Illuminati program

Those connected with Illuminati—Michaelis, Mendelssohn--Weishaupt, Lessing [published Reimarus' Fragments that denigrated Jesus and disciples], Astruc, De Wette—were promoted and given opportunity; publishing controlled

SOME GREAT HC CRITICS

Some information on HC Proponents

Jean Astruc [1684-1766]—
involved in formulation of JEPD
hypothesis in OT source criticism
(based in names of God;
conflicting accounts of creation
story)



Some information on HC Proponents



In NT, Gotthold Ephraim Lessing [1729-1781] a librarian influenced by rationalism and deism—

published and popularized Hermann Samuel Reimarus's (deist) [1694-17] work known as the “Wolfenbüttel Fragments” that boldly asserted a “creative element” in the Gospels that rendered history doubtful.



Norman Perrin and Albert Schweitzer “father of our discipline [i.e.] redaction criticism], as he is of Life of Jesus Research altogether” because Reimarus discovered “creative element in the tradition” [i.e. miraculous] (Perrin, *What is Redaction Criticism?*, 4; Schweitzer, *The Quest*, p. 24)

Some information



David Michaelis . . .

While English and German orthodoxy had accepted the inerrancy of the Scripture up until the early 19th Century

“The man who first made the English-speaking world aware that it was possible to doubt this doctrine [inerrancy] . . . Was Herbert Marsh . . . Professor of Divinity at Cambridge (1757-1839)” . . . He was influenced by David Michaelis (1717-1791) at Göttingen University.

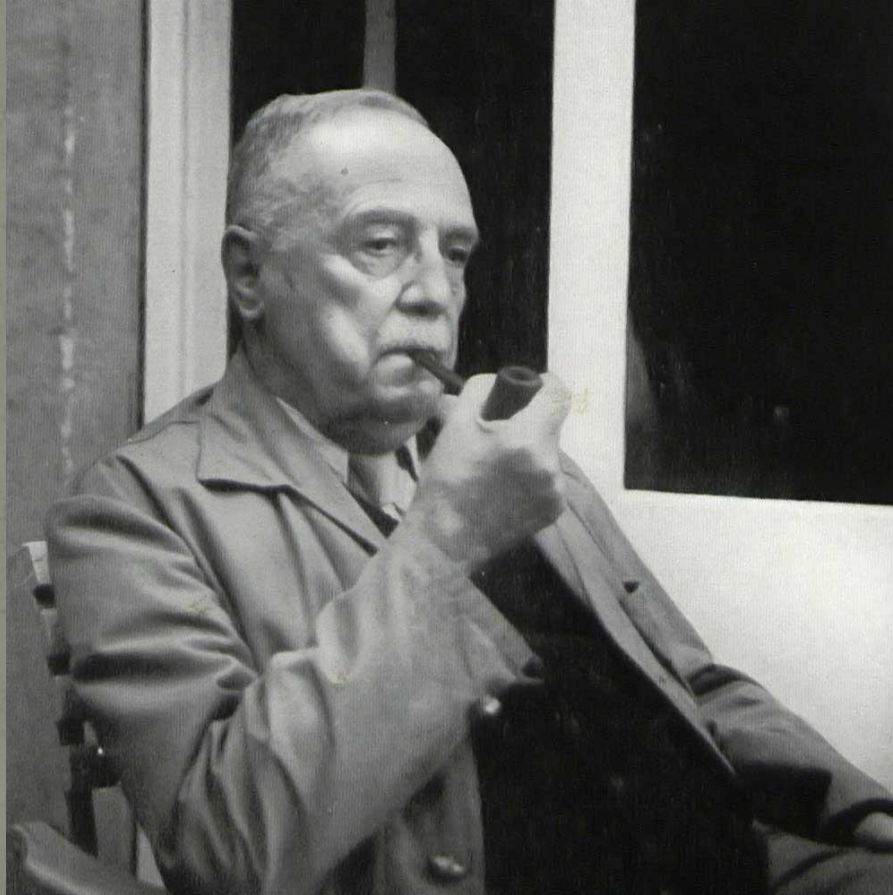


Some information

Marsh introduced thru translating Michaelis's *Introduction to the New Testament* in England spreading Michaelis's thought

Michaelis . . . “turned to the New Testament, his aim was to read it and to interpret it without any dogmatic presuppositions” and while “the orthodoxy of his time . . . took it for granted that New Testament was inspired” and “impossible to have contradictions between the Gospel” . . . “Michaelis was prepared to face the possibility that there really might be contradictions” (O’Neill/Wright, *Interpretation of the NT 1861-1986*) 5-6.

Rudolf Bultmann [1884-1976]



Rudolf Bultmann affirmed HC:

“The historical method includes the presupposition that history is a unity in the sense of a closed continuum of effects in which individual events are connected by the succession of cause and effect....This closedness means that the continuum of historical happenings cannot be rent by the interference of supernatural transcendent powers and that therefore there is no ‘miracle’ [wonder] in this sense of the word.” (Bultmann, “Is Exegesis Possible Without Presuppositions?,” in *New Testament and Mythology*, p. 147.

Bultmann . . .

“It is in accordance with such a method that the science of history goes to work on all historical documents. There can be no exceptions in the case of biblical texts if they are to be understood at all historically.” (“Is Exegesis Possible Without Presuppositions,” 148.)

Rudolf Bultmann introduced the term *demythologization* (in German: *Entmythologisierung*)

BULTMANN & DYMTHYOLOGIZING

“The World of the New Testament [and OT] is a mythical world picture the earth is . . . a theater for the working of supernatural powers, God and his angels, Satan and his demons” (*The NT and Mythology*, p. 1)

The presentation of salvation occurrence . . .
Corresponds to this mythical world picture All of
this is mythological talk”

This myth is “simply the world picture of a time now past that was not yet formed by scientific thinking”

Bultmann

- Therefore, “the only criticism of the New Testament that can be theologically relevant is that which arises necessarily out of our modern situation” (p. 6)
- The task of demythologizing is to take the myth and make it relevant to the modern man, i.e., “discloses the truth of the kerygma as kerygma for those who do not think mythologically,” (p. 14).
- Thus, making the Bible relevant/acceptable to the modern man without the superstition, miracles, etc.

Rudolf Bultmann affirmed HC:

“The historical method includes the presupposition that history is a unity in the sense of a closed continuum of effects in which individual events are connected by the succession of cause and effect....This closedness means that the continuum of historical happenings cannot be rent by the interference of supernatural transcendent powers and that therefore there is no ‘miracle’ [wonder] in this sense of the word.” (Bultmann, “Is Exegesis Possible Without Presuppositions?,” in *New Testament and Mythology*, p. 147.

IMPORTANT!

NO APPROACH develops without a history behind it:

“A TEXT WITHOUT A CONTEXT IS A PRETEXT”

Without putting modern interpretations of the NT into the context of their developments is to accept these approaches in ignorance of what caused their development!

We must put historical-critical ideologies into their context of development.

STRENGTHS? OF HC and PF

- (1) Main STRENGTH is that can PREVENT the plain sense or understanding of the Bible to prevail—can bring in another agenda for the interpreter. Bible's plain sense can be SILENCED.
- (2) VERY sophisticated as such sophistication is the “MAGIC” of HC.
- (3) Complexity strategically hides the agenda; obfuscates the real philosophical reasoning behind the interpreter
- (4) Allows the practitioner OSTENTATION to show intelligence and/or cleverness of interpretation

Strengths? continued . . .

- (5) Literal understanding becomes non-existent if it contains any substance objectionable to the pre-conditioned ideas of the interpreter's present circumstances.
- (6) Whatever doesn't make subjective sense to the interpreter (i.e., rationalism, existentialism) does not have historical reality.
- (7) In order to find modern relevance for the content, one must reinterpret the plain sense into a form that pleases the interpreter's pre-understood

Or, “What the IMPACT on PULPIT AND⁹⁹
PEW does hermeneutics have?”



THE IMPACT OF
HISTORICAL CRITICISM
AMONG SOUTHERN
BAPTISTS

EXAMPLE

SBC sent some men to Europe for
Study

For example,
Crawford Howell TOY (1836-1919)
(University of Berlin, Germany)
to study OT HC

DO NOT “**TOY**” WITH SCRIPTURE

“THE WEIGHT OF ANY
THEOLOGIANS’ UNDERLYING
HERMENEUTICAL
PRESUPPOSITIONS IS
MONUMENTAL”

“CROWFORD HOWELL TOY AND THE WEIGHT OF HERMENEUTICS” -Paul
R. House, *Southern Baptist Journal of Theology* 3/1 (Spring 1999): 28-39.



“TOY DID NOT REALIZE THE
SIGNIFICANCE OF HIS OWN
HERMENEUTICAL SYSTEM.”

(“Toy and Weight of Hermeneutics,” p.29)

C.H. TOY

- ❖ He divided spiritual truth from historical matters— Faith vs. Fact dichotomy. (House, p.30)
- ❖ “The gems of truth are indeed divine, but the casket in which they are given us is of human workmanship.” (Toy, “Claims of Biblical Interpretation,” p.42)
- ❖ He argued that the spiritual truths of Scripture are not eliminated by scientific discovery. (House, p.32)

C.H. TOY

- ❖ He made the plain sense of Scripture secondary to the historical principle of science. (House, p.33)
- ❖ He said that the Bible's "real assertions" did not extend to the description of events, either mundane or miraculous.
- ❖ He argued that historical "inaccuracies" must not cause readers to miss a book's theological importance. (House, p.33)

NOTE: One cannot separate the historical from the spiritual truths of Scripture— If the historical is not true, neither is the spiritual.

C.H. TOY

THE IMPACT OF TOY'S VIEWS (House, pp.35)

- 1) “He held strongly to a presupposed division between historical and theological reality.” (p.35)
- 2) “He was as dependent on 19th century scientific methodology as on the era’s historical [critical] methodology.” (p.35)
- 3) “He thought Darwinian theories of human origins to be factual, so he disagreed with what he considered to be Genesis’ claims for a six-day creation.” (p.35)

C.H. TOY

THOSE WHO DO NOT REMEMBER THE LESSONS OF
HISTORY WILL REPEAT THE ERRORS OF THE PAST.

LESSON:

“We must all recognize the weight of our
own hermeneutics,” (House, 37).

IF A SEMINARY OR BIBLE SCHOOL WANTS TO
FAITHFULLY HONOR ITS HERITAGE, IT NEEDS TO
EXAMINE HIS/HER SYSTEM OF INTERPRETATION
THAT ITS FACULTY ESPOUSES!

EXAMPLE TWO

of Impact on Mainline USA denominations at turn
of 20th Century

PLEASE READ, “Dyson Hague, “The History of Higher Criticism,” in *The Fundamentals* (1917 [1972 reprint], 9-42.

F. David Farnell, “Early Twentieth Century Challenges to Inerrancy, 145-161, in *Vital Issues in the Inerrancy Debate* (2017).

Hague reveals fall of mainline denominations that adopted HC

Early Twentieth Century

Loss of doctrine infallibility among mainline denominations (i.e., errancy championed)

Higher Criticism devastates schools and churches; OT & NT assaulted as to its plain, normal, grammatico-historical sense

Teachers sent to American Ivy-League, European Continental, German, and British schools to gain broader influence for institutions

Failure traced to uncritical acceptance of philosophy that originated from Spinoza, the father of modern biblical criticism

The witness of Genesis 1-11 and the Gospels discredited historically

Rejection of Prophetic Books as non-supernatural, false writings updated by multiple sources and unknown editors

German- & British-trained evangelicals, and those influenced by them, in America redefine the doctrines of inspiration and inerrancy (William Sanday cited as example)

A call of alarm by the faithful to reject this direction & defend the faith
Inerrancy conferences & meetings formed during this time

World Conference On Christian Fundamentals (1919):

"The future will look back to the World Conference on Christian Fundamentals . . . as an event of more historical moment than the nailing up, at Wittenberg, of Martin Luther's ninety-five theses. The hour has struck for the rise of a new Protestantism But now the very denominations, blessed by the Reformation, are rapidly coming under the leadership of a new infidelity, known as 'Modernism,' the whole attitude of which is inimical both to the church and the Christ of God." (Riley, *The Great Divide*, in *World Conference*, p. 27)

Postscript: they eventually failed to hold the line.

BIBLE IS POETIC FICTION—BASIS OF HISTORICAL CRITICISM developed in 19th Century

- Based in Rationalist View. HUMAN REASON MUST REIGN OVER REVELATION. Anything “unreasonable” to human reason must be rejected.
- Secular philosophical basis from Spinoza. Scripture is mere book. Any historical truth must be examined by asking questions behind text of sources.
- Radical skepticism is *a-priori* over revelation. Scripture must prove itself to have any historical element. In practice, skepticism is paramount in the system. Any historical element is very remote and isolated in the writings.
- Example: English Deists, German Rationalists (to name only a few)
- Bible is not “supernatural” or “miraculous” but product of faulty human reason
- LIBERAL CRITICAL SCHOLAR POSITION

Historical Criticism Defined/Described

So historical criticism is neither “historical” or “critical”

HC does not care about historiography—it negates the history of the Bible before it is even examined; today “post-modernism” reigns in historical criticism as it has been modified to make history at best “probability/possibility”

KEY ISSUE IS HISTORICITY

Important Key to hermeneutics is an underlying **philosophy of history**, i.e. is the Scripture giving literal, historical information regarding the past that it covers?

KEY IS PHILOSOPHY OF HISTORY

Is the Scripture giving the reader “What actually happened and why?”

REMEMBER—NEVER FORGET!!!

PLEASE FOREVER REMEMBER

FORMULA:

- GRAMMATICO HISTORICAL
 - \neq (does not equal)
- HISTORICAL CRITICISM

KEY THOUGHTS:

The essence of your answers are generated from both your concept of hermeneutics and your underlying view of the inspiration and inerrancy of Scripture!

**ONE CANNOT SEPARATE
HERMENEUTICAL APPROACHES
FROM INERRANCY!**

SELF-DEFEATING—PRESUPPOSITIONLESS EXEGESIS NOT POSSIBLE?

IF HERMENEUTICAL UNDERSTANDING AND INTERPRETATION IS PRE-CONDITIONED BY SUBJECTIVE EXPERIENCE, THEN ONE CAN HAVE NO CERTAINTY THAT HIS OWN INTERPRETATION INCLUDING PRE-UNDERSTANDING HAS ANY VALIDITY OR TRUTH, SINCE THESE TOO ARE PRECONDITIONED BY THE INTERPRETER'S PRESENT EXPERIENCE.

One would need to be omniscient to say something could not be possible.

KEY HERMENEUTIC OF POETIC FICTION

Literal understanding non-existent if it contains any substance objectionable to the pre-conditioned ideas of the interpreter's present circumstances.

Whatever doesn't make subjective sense to the interpreter (rationalism, existentialism) does not have historical reality.

In order to find modern relevance for the content, one must reinterpret the plain sense into a form that pleases the interpreter's pre-understood

POETIC FICTION . . .

Resulted in “Searching for the Historical Jesus”--
philosophical term philosophically driven

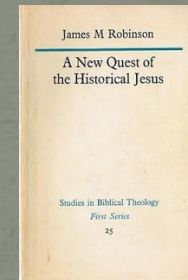
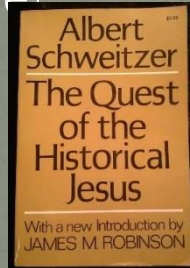
300-400 Historical Jesus’s found; called a “scholarly Joke”

“Historical Jesus” can never be equated with “Bible-
Jesus”

Began because of DISTRUST IN NT narratives
Two Searches Failed

Poetic Fiction

- (1) First Search from Reimarus to Wrede (1778-1906) was a Failure!



- (1) “New Quest”--Käsemann 1953-1988—Failed to find

Driven by German liberal critical scholars

See F. David Farnell, “Searching for the Historical Jesus,” *The Jesus Quest*, chapters 9-10

“What the IMPACT on PULPIT AND PEW?”

121



NEXT POSITION

POETIC HISTORY

IS NOW MIDDLE POSITION
BETWEEN HC AND GH

VERY POPULAR AMONG
EVANGELICALS

PH view has growing identification term

“EVANGELICAL CRITICAL
SCHOLARS”

as opposed to “LIBERAL CRITICAL
SCHOLARS” [who are too critical] or
even as opposed to traditional Bible
scholars [who are allegedly not critical
enough]

Another thought . . .

According to Bob Wilkin, “From my discussions with Bock, this also appears to be the majority position at Dallas Seminary and within the Evangelical Theological Society.”

Wilkin, “The Range of Inerrancy” as well as “Can We Still Trust NT Professors,” in *Vital Issues in Inerrancy*, 494-500.

MAJORITY EVANGELICAL POSITION?

According to Bob Wilkin, in his article, “The Range of Inerrancy” (November 1, 2015, *Grace in Focus*) . . .

In personal conversation with Wilkin, Wilkin reported that Bock and many other critical evangelical scholars advocates that in inerrancy, one should be mindful of an excluded middle in inerrancy:

POETIC HISTORY. Genesis 1-3 would not be all history or all poetic fiction, i.e.,

- a. Literal history—what is written is what happened in precisely the wording given
- b. *Poetic history—Adam and Eve historical but the story of creation and fall is told using figurative//poetic language. How much is figurative or symbolic can be debated. This is “discussible” in inerrancy.
- c. Poetic fiction—nothing historical; all non-historical.

Many Evangelicals' New Position of PH

Old and New Testament is often “POETIC-HISTORY.”



They believe that Genesis and many other parts of Scripture are neither literal history in the plain, normal sense or poetic fiction.

Somewhere in the middle is the truth, e.g. Gen. 1-3 cannot be taken in the plain, normal sense of its words but indicates that something happened in history but not literally as it says.

Neo - Evangelicals' Position

POETIC HISTORY is another way of saying “allegorical interpretation.” Not all allegory, but not all historical—YOU DECIDE WHAT IT IS!

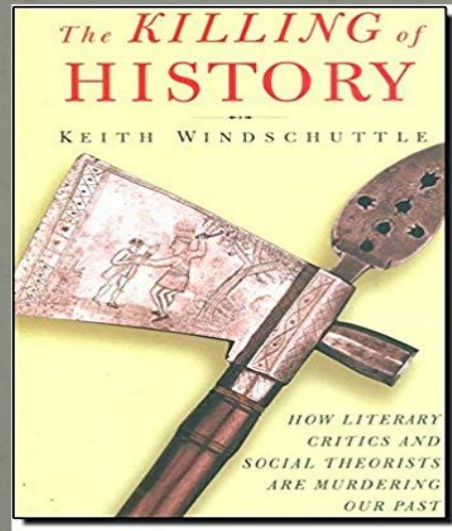
The historical is merely a vehicle for a truth that is behind the outward kernel of “history.”

One cannot take it as “historical” in the normal sense nor “fictional” but the excluded middle of telling something that happened but not in a literal sense.

Strong Post-Modernism historiography
influence among PH advocates . . .

CERTAINTY IS ARROGANCE

PROBABILITY IS KEY



The POETIC HISTORY VIEW

- Mixture of allegorical/non-literal and literal history.
- Gospels compared to Greco-Roman biography as standard for historiography
- Human element of Scripture given greater emphasis than Divine element many times
- Alexandrian school of Origen reflected many times.
- Often an a priori genre is imposed upon Scripture before any exegesis begins.
- FALLEN REASON AND REVELATION given equal balance in interpretation
- Bible often reflects allegory or non-literal truth.

General Characteristics continued . . .

Inerrancy downplayed or even at times rejected as something that should even enter into a critical discussion of biblical issues

Traditional views of harmonization down-played or at times rejected

Open to HC methods of (1) source criticism; (2) form/tradition criticism; (3) redaction criticism; Jewish Midrash, speech-act theory, etc. etc. etc. BUT “modified” from PF liberal scholars traditional use/practice

POETIC HISTORY!

- Advocates say they believe in inerrancy but their version appears more as “limited inerrancy”
- Speech-Act Theory, the words are inspired but only the purpose is inerrant.
- Degrees of historicity vs. non-historicity. Non-historicity reinterpreted as “poetic” or vehicle for spiritual truth rather than historical truth.
- Jonah not true but a spiritual parable; Genesis 1-3 poetic history or figurative of spiritual truth.
- Allegorical Basis to much of Bible history. Stories convey not literal history but truth that God did something, i.e., creation, fall, flood, etc.
- Up to exegete to decide what is historical vs. what is allegorical or poetic.
- Often driven by current prevailing cultural “norms” or current ideas (i.e. evolution; post-modernism)
- Many evangelicals hold this view today.

Genre or Literature Style Position Used To Define Inerrancy

Use of allegory at times (non-literal, non-historical interpretation), in some form or another, to deny the plain, normal sense of Scripture.

Denial of historical sense of passage.

Proponents say it is a matter of style of literature, not inerrancy.

Often Jewish hermeneutics that were non-literal (Second Temple Judaism) is accepted, i.e. midrash, apocalyptic style, etc.

VERY ancient tactic used by aberrant groups in church history.

KEY ISSUE IS HISTORICITY

Key to hermeneutics is an underlying **philosophy of history**, i.e. is the Scripture giving literal, historical information regarding the past that it covers?

KEY IS PHILOSOPHY OF HISTORY

Is the Scripture giving the reader “What actually happened and why?”

REMEMBER—NEVER FORGET!!!

PLEASE FOREVER REMEMBER

FORMULA:

- GRAMMATICO HISTORICAL
 - \neq (does not equal)
- HISTORICAL CRITICISM

KEY THOUGHTS:

The essence of your answers to biblical issues and problems are generated from both your concept of hermeneutics and your underlying view of the inspiration and inerrancy of Scripture anchored into **PHILOSOPHICAL UNDERPINNINGS** THAT DRIVE THESE ISSUES!

ONE CANNOT SEPARATE HERMENEUTICAL APPROACHES FROM INERRANCY!

Paul's Warning

Should we find this strange? . . .

- (1) Acts 17:21—Paul on Areopagus Hill, "All the Athenians and the foreigners ["Epicurean and Stoic philosophers began to debate with him"] who lived there spent their time doing nothing but talking about and listening to the latest ideas"

Note: This explains why evangelical seminaries frequently produce "heresy"—promotion of novelty rather than faithful adherence to traditions handed from Apostles

IS THERE AN EXCLUDED MIDDLE IN
HERMENEUTICS?

CAN ONE UNITE HISTORICAL
CRITICISM WITH GRAMMATICO-
HISTORICAL TO PRODUCE A
HYBRID FORM?

Can one take elements from each
and unite into a “third form”?

The Big Picture:

- a) Most of these following evangelical critical scholars profess some form of “inerrancy.” (GREAT!)
- b) Most of these following evangelical critical scholars associate themselves in some way with views that were NEVER a part of orthodox inerrancy in the history of the church. (BAD!)
- c) Thus, the orthodox view of inerrancy is now being changed. A perverted definition is now being promoted/substituted. (EGREGIOUS!)

Paul's Warning: 2 Timothy 4:2-4

² “Preach the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction.

³ For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires,

⁴ and will turn away their ears from the truth and will turn aside to *myths*.”

FATAL DIFFICULTY– VERY SERIOUS!

*****PROVIDE **NO** CONVINCING/CONSISTENT
HERMENEUTICAL PRINCIPLES OR MEANS TO
DETERMINE DIFFERENCES BETWEEN LITERAL AND
NON-LITERAL

Almost supplies a “Bultmannian” view of “well this sure
doesn’t make sense to me a “modern” 21 st Century
Evangelical Scholar

“What the IMPACT on PULPIT AND PEW?”

142



Neo - Evangelicals' Position

POETIC HISTORY is another way of saying “allegorical interpretation.” Not all allegory, but not all historical—YOU DECIDE WHAT IT IS!

The historical is merely a vehicle for a truth that is behind the outward kernel of “history.”

One cannot take it as “historical” in the normal sense nor “fictional” but the excluded middle of telling something that happened but not in a literal sense.

Genre or Literary Style

Often used to undermine meaning when literal words unacceptable for some reason of the interpreter.

REPLY—CONTEXT SOLEY DETERMINES GENRE: The text must be read and understood before its genre or style can be determined. Understanding a text comes before its identification as to style.

Normal meaning of language must be used prior to understanding style of literature or genre.

A *PRIORI* Style or genre conclusion does not determine the basic meaning of the text.

Some Evangelical PH
Scholars by way of example
only

MICHAEL LICONA,
Associate Professor Theology, Houston Baptist College;
PhD, New Testament Studies, University of Pretoria
MA, Religious Studies, Liberty University



Licona . . .

LICONA REJECTS ICBI Viewpoint on Inerrancy and Hermeneutics”

“Chicago’s Muddy Waters”

“Chicago’s Muddy Waters”

Licona has likened the ICBI Statements on Inerrancy and Hermeneutics as “Chicago’s Muddy Waters.”

“The truth of Christianity is grounded in the historicity of Jesus’ resurrection rather than the inerrancy of the Bible. If Jesus rose from the dead, Christianity would still be true even if it were the case that some things in the Bible are not. In fact, because Jesus rose, Christianity was true in the period before any of the New Testament literature was written. So, how could an error in the Gospels nullify the truth of Christianity? This is not to say the Bible contains errors. It is to say that, since the truth of the Christian gospel does not hang on every word in the Bible being correct, the doctrine of biblical inerrancy is, at the very most, a secondary doctrine.” [underlining added]

Michael Licona

Michael Licona deprecates ICBI: “*CSBI and the doctrine of biblical inerrancy are not the same. CSBI is neither Scripture nor is it the product of a Church council. It is not authoritative.*”

<http://www.risenjesus.com/chicagos-muddy-waters>

REPLY: One cannot be so dismissive of ICBI 1978 and 1982 that was issued by hundreds of evangelical scholars representing dozens of evangelical schools who came together to state the **ORTHODOX POSITION ON INERRANCY HELD BY THE CHURCH SINCE ANCIENT TIMES.**

Matthew 27:45-56

Resurrection of the Saints at
Jesus' Death

A TEST CASE

Questions for Michael Licona:

If the inerrancy of the Word of God cannot be trusted, and is “at most” a secondary doctrine, then HOW CAN YOU TRUST THE ASSERTIONS REGARDING JESUS’ RESURRECTION?

If errors exist in the Bible, then COULD THERE NOT BE ERRORS IN ITS TESTIMONY OF THE RESURRECTION?

Michael Licona

Michael Licona, in his book *The Resurrection of Jesus. A New Historiographical Approach*, used bios as a means of de-historicizing parts of the Gospel (i.e., Matthew 27:51-53 with the resurrection of the saints after Jesus' crucifixion is non-literal genre or apocalyptic rather than an actual historical event).

Michael Licona

“It is only a few who, in practice, regard CSBI as the only proper definition of biblical inerrancy and have appointed themselves to police the evangelical community for transgressors of CSBI.”

REPLY: Those who are holding to ICBI REMEMBER THE DANGER HISTORICALLY OF HOW EVANGELICALS WERE ABANDONING INERRANCY IN THE 1950s through 1970s!

Michael Licona's Syllogism

Greco-Roman bioi have a mixture of history and legend/myth.

The Gospels are Greco-Roman bioi.

Therefore, the Gospels have a mixture of history and legend/myth.

Michael Licona

Michael R. Licona, *The Resurrection of Jesus, A New Historiographical Approach*. (Downers Grove: InterVarsity, 2010).

Licona labels it a “strange little text” (*Resurrection*, 548) and terms it “special effects” that have no historical basis (*Resurrection*, 552).

His apparent concern also rests with only Matthew as mentioning the event. He concludes that “Jewish eschatological texts and thought in mind” as “most plausible” in explaining it (*Resurrection*, 552).

[underlining added]

Michael Licona

He concludes that “*It seems best to regard this difficult text in Matthew a poetic device added to communicate that the Son of God had died and that impending judgment awaited Israel*” (p. 553).

Licona argued “*Bioi offered the ancient biographer great flexibility for rearranging material and inventing speeches... and they often included legend.*”

Because *bios* was a flexible genre, it is often difficult to determine where history ends and legend begins.”

[underlining added]

Michael Licona contends:

Licona suggested that the appearance of angels at Jesus' tomb after the resurrection is also legendary.

He wrote: "It can forthrightly be admitted that the data surrounding what happened to Jesus is fragmentary and could possibly be mixed with legend, as Wedderburn notes.

We may also be reading poetic language or legend at certain points, such as Matthew's report of the raising of some dead saints at Jesus death (Mt 27:51-54) and the angel(s) at the tomb (Mk 15:5-7; Mt 28:2-7; Lk 24:4-7; Jn 20:11-13)."

(Ibid., 185-186, [underlining added] from *The Resurrection of Jesus*).

Michael Licona contends:

Licona claims to believe in the general reliability of the Gospel records, “even if some embellishments are present.”

He adds, “A possible candidate for embellishment is John 18:4-6” (306, emphasis added) where, when Jesus claimed “I am he” (cf. John 8:58), His pursuers “drew back and fell on the ground.”

Again, there is no indication in this or other New Testament texts that this account is not historical. It is but another example of Licona’s unbiblical “dehistoricizing” of the New Testament which ICBI explicitly condemned by name.

Robert Gundry vs. Licona on Matthew ¹⁵⁹

27:51-54

Gundry takes this section as an actual, historical event “Matthew probably means that the saints stayed in their tombs for several days [v. 53] even though their bodies had been raised to life. Then they came out and ‘entered into the holy city and appeared to many.’” (Gundry, *Matthew*, p. 576 [1994]).

Gundry concludes, “the resurrection and testimony of the saints provides miraculous demonstration of the divine sonship” (Gundry, p. 577).

THIS IS A CLUE: what drives Licona’s assumption is his *a priori* arbitrary, assumption of Greco-Roman *bioi* myth/history concept. BIOI did it, GOSPELS do it.

Saints resurrection PROVES Jesus resurrection!!!!
Licona defeats his own support for Jesus’s resurrection!

Michael Licona:

What is more, Licona offers no clear hermeneutical way to determine from the text of Scripture what is legend and what is not. Calling a short unembellished Gospel account with witnesses “weird,” as Licona does (527), is certainly not a very clear test, especially when the passage is directly associated with the resurrection of Christ (as Matthew 27 is).

Many New Testament scholars think the bodily resurrection of Christ is weird too. Rudolf Bultmann, the Dean of NT scholars, called it “incredible,” “senseless,” and even “impossible” to the modern mind (*Kerygma and Myth*, 2-4).

Michael Licona contends:

“Biblical inerrancy is not an essential doctrine for the Christian faith.”

“Biblical inerrancy is not a fundamental doctrine.”

Michael Licona



<http://www.thebestschools.org/special/ehrman-licona-dialogue-reliability-new-testament/michael-licona-interview/>

Or, “What the IMPACT on PULPIT AND¹⁶² PEW?”



Michael Licona contends:

“We must think of historical reliability in light of the literary conventions belonging to the historical genre of the era in which it was written. Accordingly, ancient historical literature should not be judged by modern conventions that demand an almost forensic accuracy, since the conventions adopted by the former did not require it. This does not mean the author could not have included a small number of legendary stories.”



<http://www.thebestschools.org/special/ehrman-licona-dialogue-reliability-new-testament/michael-licona-interview/>

Michael Licona contends on the Gospels:

“We can verify numerous elements reported by an ancient author to be true in their essence though not necessarily in every detail.”

*“We have reason to believe the author intended to write an accurate account of what occurred notwithstanding his use of **compositional devices** appropriate for the historical/biographical genre and the occasional appearance of errors and legend.”*

<http://www.thebestschools.org/special/ehrman-licona-dialogue-reliability-new-testament/michael-licona-interview/> [yellow highlighting added]

Michael Licona contends on the Gospels:

*“The majority of New Testament scholars now hold that the Gospels belong to the genre of **Greco-Roman biography**. They are not ancient novels. Biography was meant to provide us with a historical portrait of the main character. **This observation is limited in its value, since biographers varied in their commitment to reporting accurately and some tended to paint literary portraits that were more positive of their main character than the person actually was in life — sometimes far more positive — and they sometimes included fiction.** Notwithstanding, biography was a historical genre that was both respected and abused by various authors.”*

<http://www.thebestschools.org/special/ehrman-licona-dialogue-reliability-new-testament/michael-licona-interview/> [yellow highlighting added]

Michael Licona contends on the Gospels:

“We have no good reasons to believe more than a very small percentage of stories reported by an ancient author are false.

When approaching the Gospels purely as historians and not making any theological assumptions, we cannot rule out that some of the stories in the Gospels contain legend or embellishments. But if we also bracket theological and philosophical assumptions that rule out miracles a priori, there are no reasons to think that some of the stories in the Gospels never occurred.”

<http://www.thebestschools.org/special/ehrman-licona-dialogue-reliability-new-testament/michael-licona-interview/> [yellow highlighting added]

Michael Licona contends on the Gospels:

*“The gospels paint literary portraits of Jesus that are ‘**true enough.**’”*

Michael Licona

<http://www.thebestschools.org/special/ehrman-licona-dialogue-reliability-new-testament/michael-licona-interview/> [yellow highlighting added]

Michael Licona contends on the Gospels:

“Are the Gospels historically reliable accounts of Jesus? Yes.”

“Does being historically reliable require that everything reported by the Gospel authors occurred precisely as described? No.”

“Does it mean the authors could not have included a small number of legendary stories, embellishments, or errors? No.”

*“It means that a large majority of what is being reported is true to the extent that readers get an accurate **gist** of what occurred. The Gospels paint literary portraits of Jesus that are ‘true enough.’”*

<http://www.thebestschools.org/special/ehrman-licona-dialogue-reliability-new-testament/michael-licona-interview/> [yellow highlighting added]

Michael Licona contends on the Gospels:

“When it comes to the spiritual truths in the New Testament, these cannot be confirmed using the tools available to historians, any more than those same tools can confirm the existence of black holes. Thus, we cannot say those items are historically reliable or historically unreliable. Nevertheless, that does not prohibit historians from deciding on the historical elements in a narrative. For example, although historians are incapable of confirming that Jesus’s death atones for sin, they are able to confirm that Jesus died by crucifixion.”

<http://www.thebestschools.org/special/ehrman-licona-dialogue-reliability-new-testament/michael-licona-interview/> [yellow highlighting or underlining added]

Michael Licona contends on the Gospels:

*“The empty tomb narratives fulfill the criterion on embarrassment and appear to be **generally reliable**.”*

<http://www.thebestschools.org/special/ehrman-licona-dialogue-reliability-new-testament/michael-licona-interview/> [yellow highlighting added]

Bart Ehrman states...

*“I would like to point out an interesting phenomenon, which I think is probably an empirical fact, that the **only** people who think the Gospels are absolutely accurate in every detail are Christian fundamentalists who are committed for theological reasons to thinking that the Bible cannot have any mistakes of any kind whatsoever because the authors were inspired to write exactly what happened in every detail. Mike is clearly not in that fundamentalist camp.”*

Note: I AGREE WITH BART EHRMAN'S EVALUATION OF LICONA!!!!!!

<http://www.thebestschools.org/special/ehrman-licona-dialogue-reliability-new-testament/ehrman-detailed-response/> [highlighting added]

Bart Ehrman continues...

“As Mike has laid out his view, it has become clear that he thinks the Gospels are basically reliable in the main things they say, but that they are not reliable in their details. The authors of the Gospels, as Mike has repeatedly stated, felt completely free to use literary license in order to change the details of their accounts for artistic reasons. And so they often would modify a story so that it was no longer expressing what really happened, in order to make it a better story (he uses the example of the healing of Jairus’ daughter as an example); or they would tell a story as if it happened, but not really mean that it happened — that is, some of their accounts are actually not historical records of what took place (he gives as an example one of the key events that allegedly occurred at Jesus’ death).”

<http://www.thebestschools.org/special/ehrman-licona-dialogue-reliability-new-testament/ehrman-detailed-response/> [highlighting added]

Editor’s Note: I AGREE WITH BART EHRMAN’S EVALUATION OF LICONA!!!!!!

Bart Ehrman continues...

“The only people who think the Gospels are absolutely accurate in every detail are Christian fundamentalists.”

Editor's Note:

AGREE WITH BART EHRMAN'S EVALUATION OF
LICONA!!!!!!

I

Editor's Note: Ehrman points out the deviation of Licona from orthodoxy!!!!

<http://www.thebestschools.org/special/ehrman-licona-dialogue-reliability-new-testament/ehrman-detailed-response/>

Bart Ehrman continues...

“I take heart in Mike’s statements that the authors of the Gospels often used literary devices in the molding of their stories, and that in doing so they were simply doing what other authors of the period did, authors such as Plutarch or Suetonius.”

“I completely agree that when we are looking at ancient sources such as the Gospels, we need to situate them in their own historical context and see how authors of their own day presented their accounts. Ancient writers simply didn’t have the tools of research that are available to us today. Matthew, Mark, Luke, and John — whatever their real names, and whoever they actually were — did not have data retrieval systems or databases. They didn’t even have libraries. Or, many written sources to go on. They can’t be expected to have produced historical accounts the way modern biographers and historians produce historical accounts.”

<http://www.thebestschools.org/special/ehrman-licona-dialogue-reliability-new-testament/ehrman-detailed-response/> highlighting added.

Bart Ehrman continues...

“But does that mean that we can then conclude that these books are accurate? That seems to be Mike’s position — that if the Gospels are as accurate as Plutarch or Suetonius, then they can be seen as accurate.”

I think a lot of readers will think that this is somewhat skirting the real issue and changing the terms of our debate. Most readers, when they want to know if the Gospel accounts “tell it like it was” — that is, that the Gospels narrate events that actually happened in the way that they are described — they are not asking whether the Gospels are “as good as” some other books. They simply want to know: Did this event happen? And did it happen in the way the Gospels say it did? They do not want to know if Matthew’s account of Jesus is about as good as Plutarch’s account of Romulus. Most people don’t know that Plutarch wrote a Life of Romulus. Why would they care if Matthew’s Gospel is as good as a book they’ve never heard of? They want to know whether Matthew’s account accurately describes what happened in Jesus’s life.”

Editor’s Note:

I AGREE WITH BART EHRMAN’S EVALUATION OF LICONA!!!!!!

<http://www.thebestschools.org/special/ehrman-licona-dialogue-reliability-new-testament/ehrman-detailed-response/> [highlighting added]

Bart Ehrman insightfully notes...

“Even if Matthew’s account of Jesus were as good as Plutarch’s of Romulus—that wouldn’t make it reliable.”

Bart Ehrman

Editor’s Note:

I AGREE WITH BART EHRMAN’S EVALUATION OF LICONA!!!!!!

Bart Ehrman notes...

“I should point out that even if Matthew’s account of Jesus were as good as Plutarch’s account of Romulus, that would definitely not make it very reliable! Many of Plutarch’s Lives are notoriously unreliable, historically. It’s kind of like saying that I must have been a good tennis player because I was at least as good as everyone else in my high school. But what if no one in my high school was any good in tennis? We can’t say that Matthew must be reliable because he is at least as good as skilled Plutarch — which by the way, he is not, as any classicist will tell you — unless we know how reliable Plutarch is.”

<http://www.thebestschools.org/special/ehrman-licona-dialogue-reliability-new-testament/ehrman-detailed-response/highlighting> added.

Bart Ehrman recognizes...

“So, does Matthew accurately describe what actually happened in Jesus’s life? Mike has already told us that he thinks in some cases the answer is no. Matthew has employed literary license in order to change details in his accounts so they didn’t happen as he described, and he tells some stories that are ‘non-historical’ — that is, they didn’t happen at all.

But Mike then wants to say that Matthew is, despite all that, historically reliable. I don’t think most people would think that this is what we today mean by “historically reliable.” And I think a lot of people — including many people reading this back and forth — would very much like to know how often Mike thinks this sort of thing happens in Matthew. Does Matthew frequently change his stories and make up other ones that he doesn’t think happened? How would we know? If an author is willing to change the details of one story, why not other stories? Why not lots of stories? Why not most of his stories? And how would we know? Moreover, if he is willing to make up a story and present it as something that happened when he knew full well that it didn’t happen (as Mike concedes Matthew did), then how often did he do that? A few other times? Lots of other times? If he did it lots, how is he accurate?”

<http://www.thebestschools.org/special/ehrman-licona-dialogue-reliability-new-testament/ehrman-detailed-response/> highlighting added

Praise God for Bart Ehrman's honesty!!!!

Tweet this:

If an author's willing to change the details of one story—why not other stories? @BartEhrman

“In short, to say that Matthew was doing that because everyone was doing it doesn't really help us out very much, if what we want to know is whether we can trust that what Matthew tells us happened actually happened, and happened in the way that he says it happened. Just because everyone else changed and made up stories, does that mean Matthew is accurate when he does so? That's kind of like saying that I haven't broken the law when I got a speeding ticket because everyone goes over the speed limit.”

<http://www.thebestschools.org/special/ehrman-licona-dialogue-reliability-new-testament/ehrman-detailed-response/>

Bart Ehrman, in sum...

Ehrman points out the ABSOLUTE INCONSISTENCY OF LICONA'S POSITION & ANY EVANGELICALS WHO AGREE WITH HIM.

****LICONA'S SOLUTION IS WORSE THAN THE PROBLEM!!!!

****LICONA'S SOLUTION IS SELF-DEFEATING!

But Ehrman has left the faith . . . That historical-criticism wrought

181



The following evangelicals have publicly supported Licona asserting his view is in line with biblical inerrancy . . .

“We the undersigned are aware of the above stated position by Dr. Michael Licona, including his present position pertaining to the report of the raised saints in Matthew 27: He proposes that the report may refer to a literal/historical event, a real event partially described in apocalyptic terms, or an apocalyptic symbol. Though most of us do not hold Licona’s proposal, we are in firm agreement that it is compatible with biblical inerrancy, despite objections to the contrary. We are encouraged to see the confluence of biblical scholars, historians, and philosophers in this question. [highlighting added]

W. David Beck, Ph.D.

Craig Blomberg, Ph.D.

James Chancellor, Ph.D.

William Lane Craig, D.Theol., Ph.D.

Jeremy A. Evans, Ph.D.

Gary R. Habermas, Ph.D.

Craig S. Keener, Ph.D.

Douglas J. Moo, Ph.D.

J. P. Moreland, Ph.D.

Heath A. Thomas, Ph.D.

Daniel B. Wallace, Ph.D.

William Warren, Ph.D.

Edwin M. Yamauchi, Ph.D.

“In line with biblical inerrancy”

WHAT DO THESE EVANGELICAL CRITICAL
SCHOLARS MEAN BY “INERRANCY”?

ARE DIFFERENT VIEWS OF INERRANCY BEING
PROPOUNDED?

DOES THE TERM NOW HAVE ANY REAL
SIGNIFICANCE AS “WITHOUT ERROR” AS IT
RELATES HISTORY?

In a more recent YouTube presentation, LICONA SAYS “probably Mark is confused” concerning the location of the Feeding of the 5000.”



One Final Thought...

IF THE GOSPELS ARE JUST LIKE GRECO-ROMAN BIOI . . .

- THEY ARE JUST DOCUMENTS OF FAULTY MEN.
- THEY ARE NOT INSPIRED AT ALL.
- THEY ARE ASSUREDLY FILLED WITH ERROR.
- NOT ONLY MARK IS CONFUSED BUT MATT, LUKE,
JOHN!

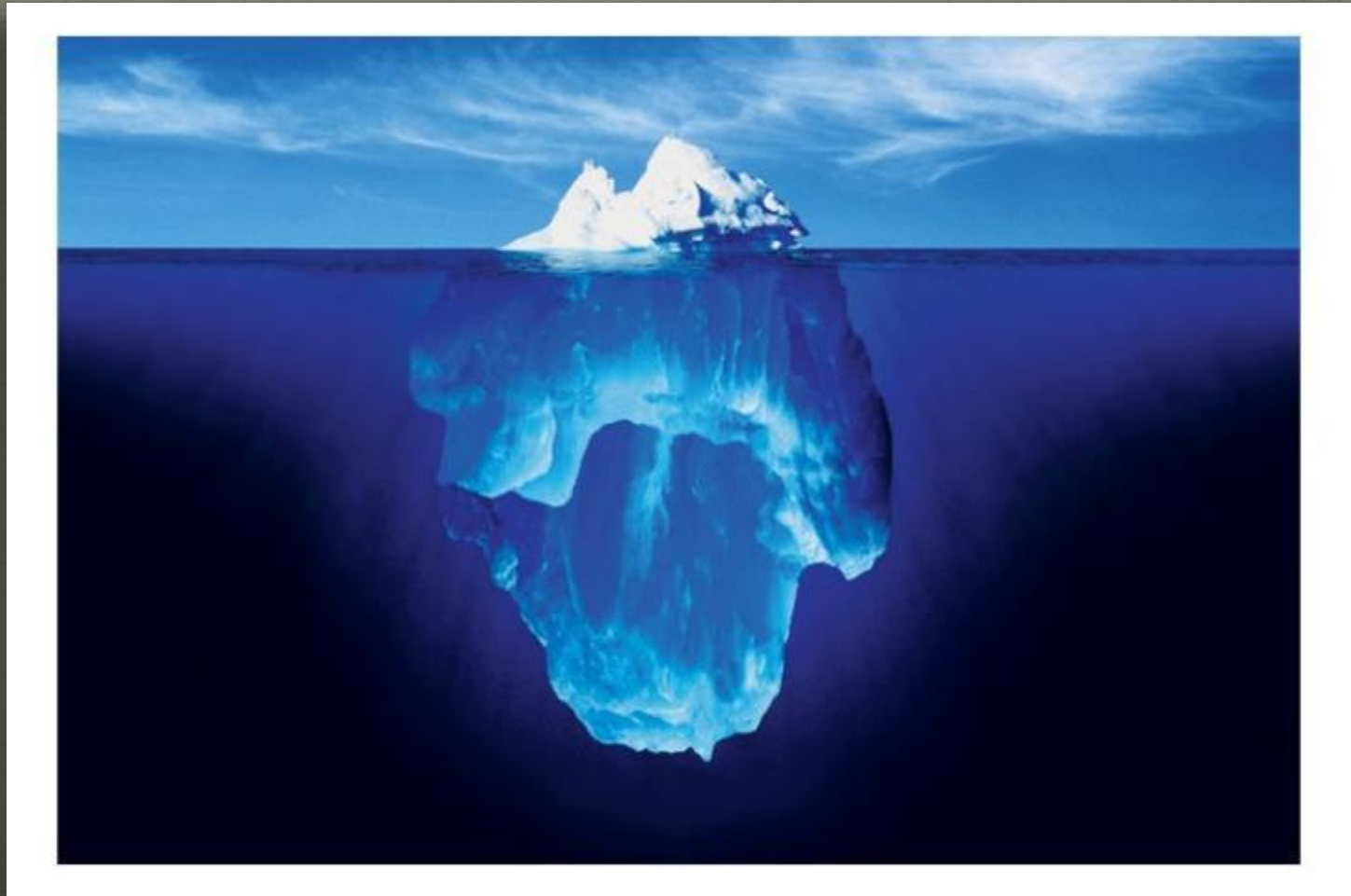
THE MODEL OF THE GOSPELS IS THE
 OLD TESTAMENT NOT GRECO-ROMAN BIOI!
 PROMISE (OT) FULFILMENT (NT GOSPELS)

MAJOR ELEMENTS COMMON TO OT/NT WRITING PATTERN CORRESPONDENCE	OLD TESTAMENT PATTERN FROM HISTORY, PROPHECY, and TYPOLOGY	NEW TESTAMENT PATTERN OF FULFILLMENT FROM OT HISTORY, PROPHECY, AND TYPOLOGY
Recording of Deeds and Words of God— Pattern of Jewish Memorization	Deuteronomy 6:4-6--SHEMA "These words, which I am commanding you today, shall be on your heart. Great Discourses of Moses (Pentateuch, e.g. Exo 33:12-23; 35:1-20)	Luke 1:1-4-careful reporting of Jesus's Deeds and Words as the Son of God; Mark 1:1—"beginning of the gospel of Jesus Christ, the son of God" Matthew/Luke centers on Great Discourses of Jesus (e.g. 5-7 Sermon on the Mount) John centers on Great teachings of Jesus (e.g. John 17—Jesus High Priestly Prayer)
Emphasis on Eyewitness Testimony to confirm matters	Deuteronomy 17:6-7; 19:15-20	Prologue of John 1:1-18; 1 John 1:1-3; Luke 1:1-4—"many who were eyewitnesses and servants of Word"; Acts 1:3—"many infallible proofs" John 12:41 cf. Isa 6—Isaiah saw His Glory

**THE MODEL OF THE GOSPELS IS THE OLD
TESTAMENT NOT GRECO-ROMAN BIO!
PROMISE (OT) FULFILMENT (NT GOSPELS)!**

Emphasis on Great Men of Faith KEY PEOPLE IN SALVATION HISTORY	Abraham in Gen. 12-50 (and his family) progeny); Exodus-Moses; Ruth; Esther; 1-2 Samuel, 1-2 Kings, 1-2 Chronicles, Ezra, Nehemiah, Esther	Jesus as Son of God—John 1:1-3 Jesus as Davidic King and Messiah (Luke 1:32; 18:38) who fulfills OT promise of a Davidic Heir (Acts 2:29-36)
Emphasis on Predictive Prophecy	Multitude of Predictions of Future King of Israel and His Kingdom; Deut. 19; Isaiah 53	Jesus seen as Fulfillment of OT prophecies; Matthew—"In other that the words of Lord through the prophet might be fulfilled" Acts 6:
Emphasis on Words of Old Testament Saints formed pattern for Words of Jesus in New Testament	Abraham, Moses Samuel, David, Solomon, Ezra, Nehemiah, Major and Minor Prophets	Teaching and Preaching of Jesus (Sermon on Mount, Sending out of the Twelve and 70;
Covenants of Old and New Testament	Mosaic Covenant as Precatory for New (Jer. 31:31-33; Ezek. 36:25-27)	Fulfillment of New Covenant Predictions in Jesus (Luke 22:20);
Emphasis One and Importance of OT Genealogy	Old Testament Emphasis Genealogy from Adam (Gen. 11:27) through Abraham to David () and his scions (Ezra)	Emphasis on Jesus's Genealogy as Promised King of Israel (Matt. 1; Luke 3)

TIP OF THE ICEBERG AMONG EVANGELICALS

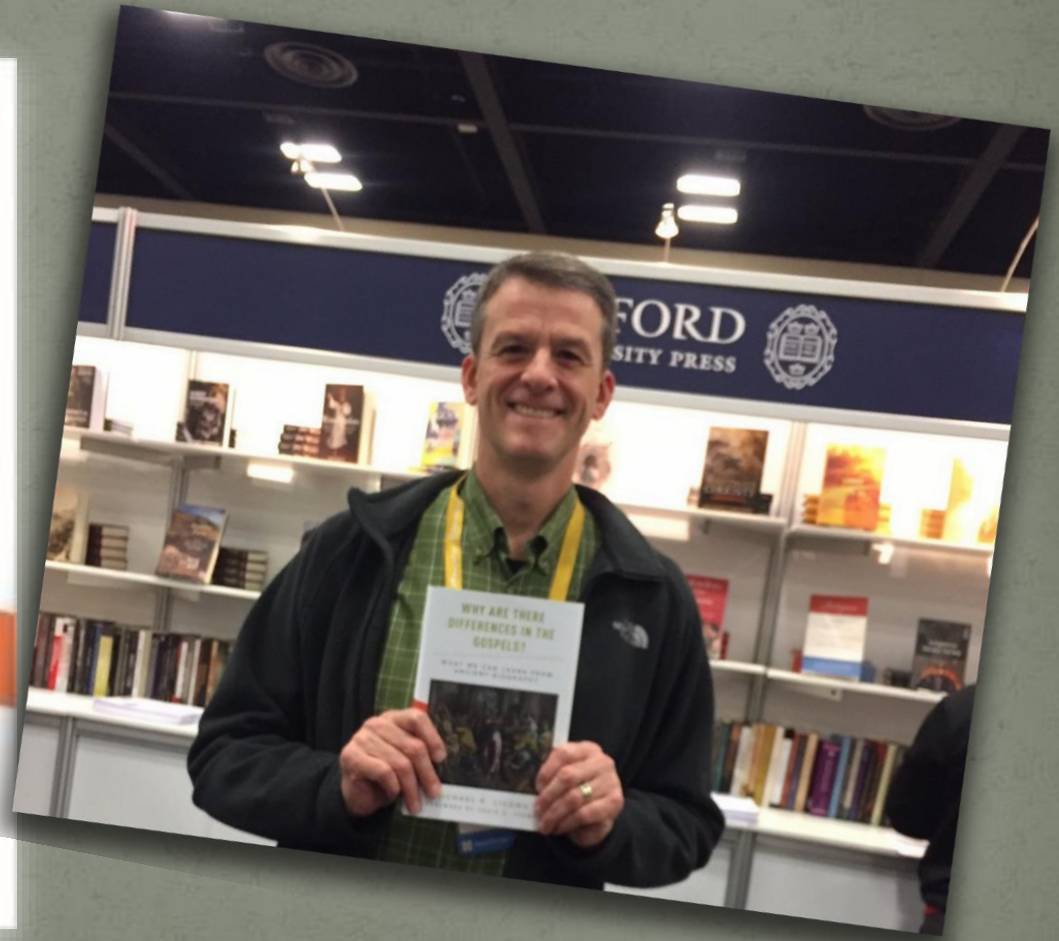
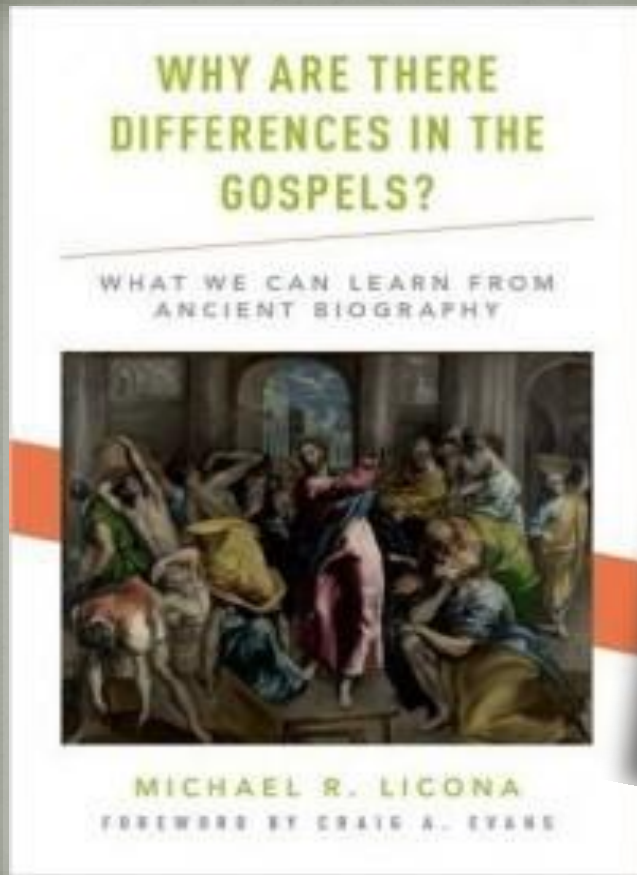


“What the IMPACT on PULPIT AND PEW?”

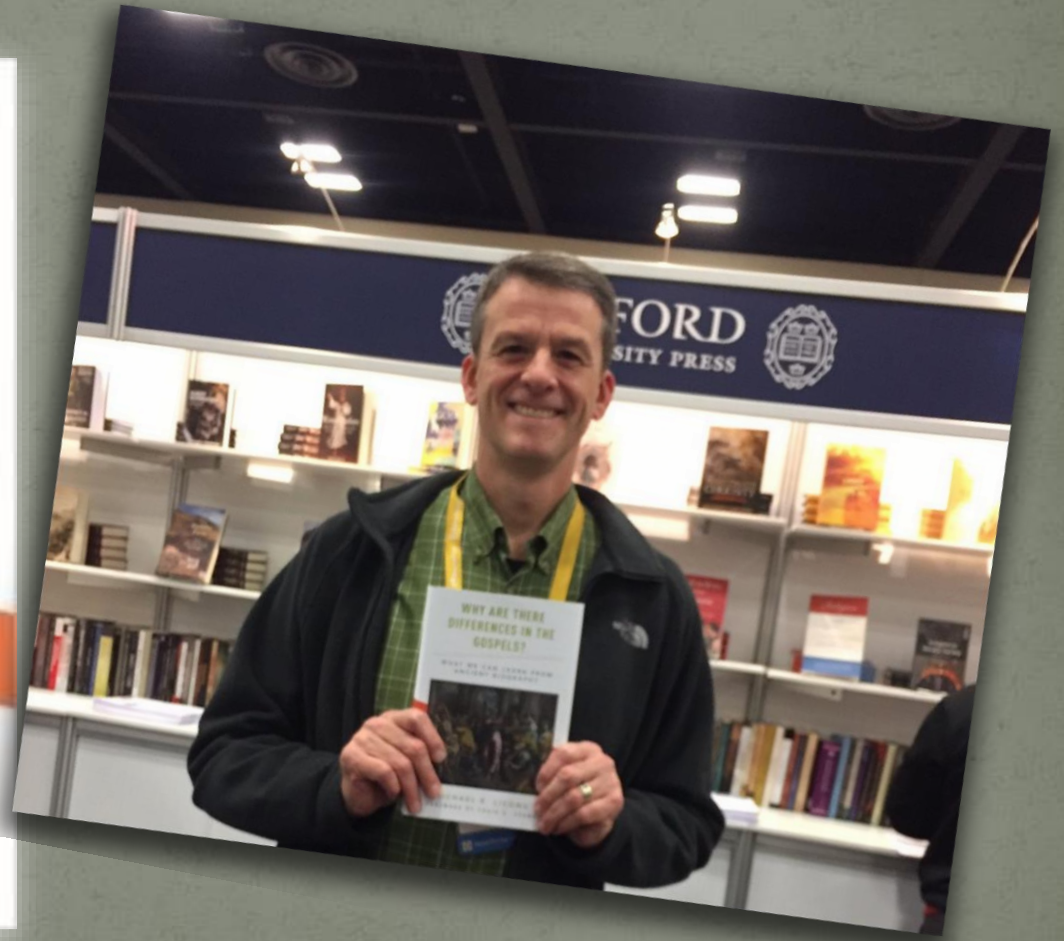
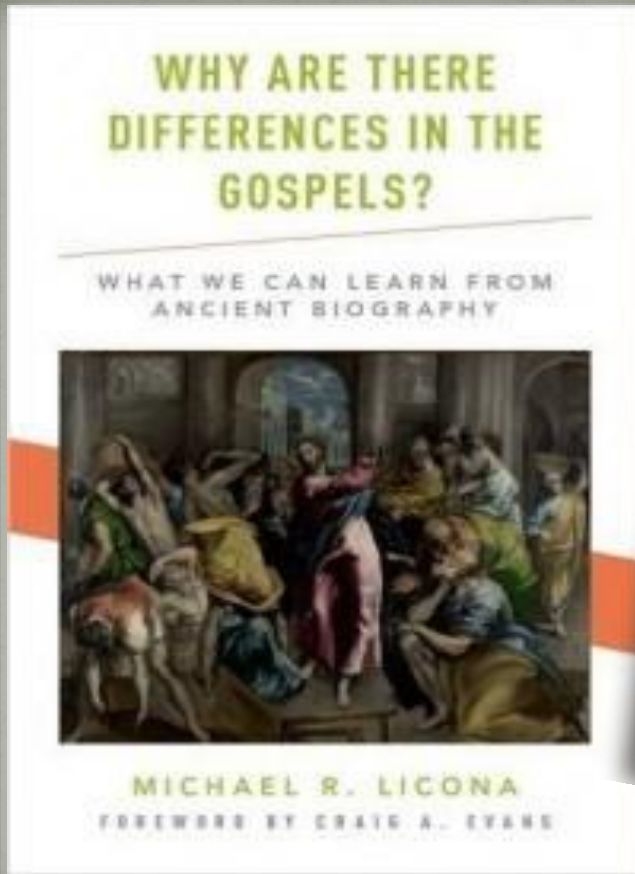
189



His new book . . . more is coming!



His new book . . . more is coming!



Craig Evans . . .



- Education
- DHabil, Károli Gáspár Református University
- PhD, Claremont Graduate University
- MA, Claremont Graduate University
- MDiv, Western Baptist Seminary
- BA, History, Claremont McKenna College
- Publications
- Dr. Evans has published more than 600 scholarly studies, including more than 70 books. He is a member of the Institute for Biblical Research, the Society of Biblical Literature, and the prestigious Society of New Testament Studies. He has served as the editor-in-chief of the *Bulletin for Biblical Research*, and has served on several editorial boards of journals and scholarly monograph series.
- Awards and Honors
- Dr. Evans has won awards for three of his books. In 2006 he received the Acadia University Alumni Award for Scholarly Excellence and in 2007 he was given the Leadership Award by Crandall University (Moncton, New Brunswick).

NAME-CALLING BEGINS QUICKLY . . .

Craig Evans

Distinguished Professor of Christian Origins
Dean of the School of Christian Thought,
Houston Baptist University,
who writes the “Foreword,” warns . . .



Licona’s work “cautions naïve conservatives who rely on simplistic harmonizations and pat answers that really do not do justice to the phenomena.”

Licona mentions “ultra conservatives” who object to his approach.

Craig Evans . . .



“Many Christian readers of Dr. Licona’s book will be surprised by his findings. Some will perhaps be troubled”—
Forward

QUESTION: DOES THE SPIRIT OF
TRUTH PRODUCE THE FOLLOWING?

WHAT SPIRITUAL
SOURCE ARE
THESE IDEAS
FROM?

Meet A Few Evangelical Critical Scholars

...



For further reading, see . . .

<http://defendinginerrancy.com/craig-evans-denies-the-i-am-statements-in-johns-gospel/>

CRAIG EVANS: “John is often compared to wisdom literature; it’s like wisdom is personified; *hoekema* lady wisdom or Greek Sophia. She wanders the street; she calls out to people. She does things. Well nobody would read that thing and think did you see wisdom going down the street the other day; nobody would think that as a literal person. What is mysterious to me about John is that once you say that; say ok perhaps we should interpret the I AM statements as ‘he is confessions’ ‘he is the light of the world;’ he is the way the truth and the life; he is bread of life; a confession of the Johannine community that likely generated that version of the Gospel. About the time that you think that John is a gigantic parable along comes a scholar that who says you know John is loaded with historical details also; so that’s what makes John so tricky.”

GOOD NEWS!!!

Craig contacted me and send an article that defends the stability of the Gospel

He said, " I have been told that you have keen interest in the reliability of Scripture and have written and edited a number of publications relating to this important subject. **I have myself argued for the reliability of the Gospels and the stability of the Greek text, despite the myriad of textual variants. Indeed, I have debated Bart Ehrman five times on the topic. My specialty concerns how long the autographs remained in circulation. I published an article on that question in the *Bulletin for Biblical Research* in 2015.** I was of course attacked by internet skeptics who think it is unlikely that the autographs, despite the evidence, remained in circulation for more than a few years. I have expanded my study, which will appear in a book on scribal practices, which I and Jeremiah Johnston have edited. It will appear in one of the Bloomsbury T&T Clark series. I attach my paper, which I think you will find interesting and, I hope, of use to you in your research and writing."

Please read his article . . .

“LONGEVITY OF LATE ANTIQUE
AUTOGRAPHS AND FIRST
COPIES: A POSTSCRIPTUM”

BAD NEWS!!!

Craig's Idea of a fluidity to the Christian tradition prior to the autographs mean that he essentially defeats his defense of the long-lasting nature of the autographs

That John's "community" produced the "I AM" statements recorded in John has the damage already done prior to the autographs!

The autographs may be stable but not accurate to what Jesus said and did!

IMPORTANT!

BEDROCK TRUTH OF
JOHN'S GOSPEL:

“WITNESS/TESTIFY”!

THE “I AM” STATEMENTS OF JESUS WITNESS!

24 TIMES JESUS USES “I AM” AS HIS OWN WITNESS
IN JOHN’S GREEK TEXT, some of these receive special
highlighting

- (1) I am the bread of Life (6:35, 48, 51)
- (2) I am the Light of the World (8:12; 9:5)
- (3) I am the Door of the Sheep (10:7, 9)
- (4) I am the Good Shepherd (10:11, 14)
- (5) I AM THE RESURRECTION AND THE LIFE (11:25)
- (6) I AM THE WAY, THE TRUTH, AND THE LIFE (14:6)
- (7) I AM THE TRUE VINE (15:1, 5)

WITNESS TO WHOM JESUS IS AND WHAT HE DID

ALL OF THE GOSPEL OF JOHN IS BASED IN
ESSENTIAL OT THEME OF WITNESS

THE LANGUAGE OF A JEWISH COURTROOM THAT
CALLS FOR A DECISION

JESUS TESTIFIES AT HIS OWN TRIAL

- **John 18:37** Pilate therefore said to Him, “So You are a king?” Jesus answered, “You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the **truth** hears My voice.” ³⁸ Pilate said to Him, “What is truth?”
- And when he had said this, he went out again to the Jews, and *said to them, “I find no guilt in Him.
- (Even Pilate testifies)

William Lane Craig--Talbot School of Theology and Houston Baptist University

When asked by NY Times reporter Nicholas Kristoff on Genesis and the NT Gospels . . .

REPORTER: You don't believe the Genesis account that the world was created in six days, or that Eve was made from Adam's rib, do you? If the Hebrew Bible's stories need not be taken literally, why not also accept that the New Testament writers took liberties?

CRAIG: "Because the Gospels are a different type of literature than the primeval history of Genesis 1-11. The eminent Assyriologist Thorkild Jacobsen described Genesis 1-11 as history clothed in the figurative language of mythology, a genre he dubbed "mytho-history." By contrast, the consensus among historians is that the Gospels belong to the genre of ancient biography, like the 'Lives of Greeks and Romans' written by Plutarch. As such, they aim to provide a historically reliable account."

<https://www.nytimes.com/2018/12/21/opinion/sunday/christmas-christian-craig.html>

2 Peter 1:16—“Gospels are eyewitness accounts”

- **2Pet. 1:16** For we did not follow cleverly devised [σεσοφισμένοι] tales [μύθοις] when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses [ἐπόπται—ἐπι and ὄψ—“look upon”] of His majesty. ¹⁷ For when He received honor and glory from God the Father, such an ^{1a}utterance as this was ²made to Him by the ^bMajestic Glory, “This is My beloved Son with whom I am well-pleased” — ¹⁸ and we ourselves heard this ¹utterance made from heaven when we were with Him on the ^aholy mountain.

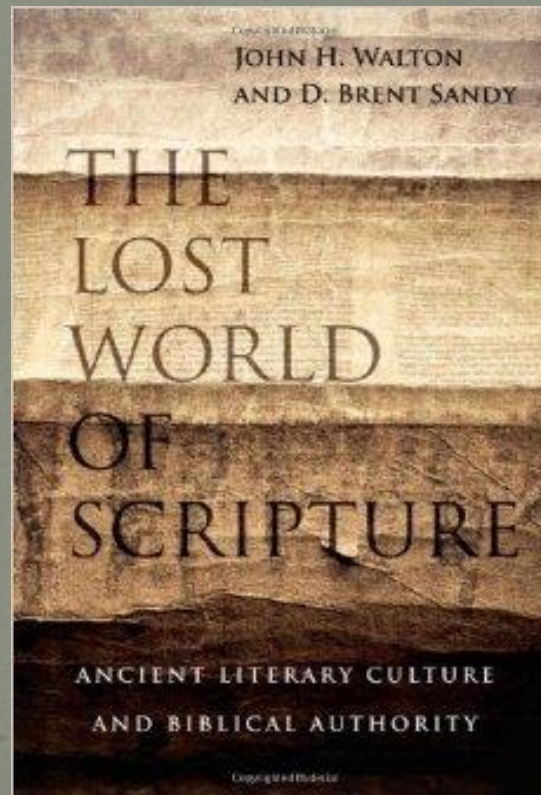
Luke 1:1-4—“EYEWITNESSES”

Luke 1:1-2

Inasmuch as many have undertaken to compile an account of the things accomplished among us, ² just as they were handed down to us by those who from the beginning were eyewitnesses [αὐτόπται--autopsy] and servants of the word,

SPEECH-ACT THEORY— AN AID TO PH

Genesis 1-3 A Test Case
“THE LOST WORLD OF SCRIPTURE”
John H. Walton and D. Brent Sandy



Meet John H. Walton . . .

- **Hebrew Union College-Jewish Institute of Religion**
Ph.D., Hebrew and Cognate Studies, 1981
- **Wheaton Graduate School**
M.A., Biblical Studies: Old Testament, 1975
- **Muhlenberg College**
A.B., Economics/Accounting, 1974



Meet D. Brent Sandy . . .

- John H. Walton (PhD, Hebrew Union College) is professor of Old Testament at Wheaton College and Graduate School. Previously he was professor of Old Testament at Moody Bible Institute in Chicago for twenty years.



Philosophical Position that is Popular among Some Evangelicals

Locution - what the text says (words); affirms; text of Scripture itself.

Illocution - why the author wrote text (purpose); what he meant; author's purpose in writing the text; what author intended to do with the text.

This position says that what the Bible says (words) can may be inspired, but only the purpose of the text is inerrant.

Thus, Genesis 1-3 says God created in six days (not accurate/correct/true) but what it's purpose is (God created the world; author's purpose is writing Gen. 1-3) is inerrant.

Popular Philosophical Position

Things affirmed in the text (locutions; words; the text of Scripture itself) that are not in accordance with the author's purpose (illocution) are not inspired or inerrant.

While WHAT is said is inspired (meaning)--just WHY it is said (purpose) is INERRANT.

Things affirmed in text are a vehicle for author's purpose and should not be considered inerrant in their meaning only purpose.

Reply to Popular Philosophy

Purpose does not determine meaning because what one says can be understood apart from why one says it (its purpose).

Example: “Here is a gift of ONE MILLION DOLLARS.”

One clearly understands the meaning even if the purpose (giving of the money by the giver) is not clear.

Even if later more information is given on the purpose, the meaning is still clear.

Genesis 1-3 A Test Case

Walton and Sandy use speech act theory in approaching Genesis 1-3.

“The Bible contains no new revelation about the material workings and understanding of the Material World” (Proposition 4, pp.49-59).

The Bible’s “explicit statements about the material world are part of the locution and would naturally accommodate the beliefs of the ancient world. As such they are not vested with authority. We cannot encumber with scriptural authority any scientific conclusions we might deduce from the biblical text about the material world, its history or its regular processes. This means that we cannot draw any scientific conclusions about such areas as physiology, meteorology, astronomy, cosmic geography, genetics or geology from the Bible. For example, we should believe that God created the universe, but we should not expect to be able to derive from the biblical texts the methods that he used or the time that it took. We should believe that God created humans in his image and that through the choices they made sin and death came into the world. Scientific conclusions, however, relating to the material processes of human origins (whether from biology in general or genetics in particular) may be outside the purview of the Bible. We need to ask whether the Bible is making those sort of claims in its illocutions” (p. 55). [underlining added]

Genesis 1-3 A Test Case

Thus, Genesis 1 and 2 may well indicate God's creation but not the means of how he created, even when the locutions say "evening and morning"; "first day" etc. Much of what is in Genesis 1 reflects "Old World Science": "*one could easily infer from the statements in the biblical text that the sun and moon share space with the birds (Gen. 1). But this is simply a reflection of Old World Science, and we attach no authority to that conclusion. Rather we consider it a matter of deduction on the part of the ancients who made no reason to know better.*" (p. 57).

For them, "*[the] Bible's authority is bound into theological claims and entailments about the material world. For them, since the Bible is not a science textbook, its "authority is not found in the locution [words] but has to come through illocution [purpose]"* (p. 54).

Genesis 1-2, under their system, does not rule out evolution; nor does it signify creation literally in six "days." Such conclusions press the text far beyond its purpose to indicate God's creation of the world but not the how of the processes involved. W/S conclude, "*we have proposed that reticence to identify scientific claims or entailments is the logical conclusion from the first two points (not a science textbook; no new scientific revelation) and that a proper understanding of biblical authority is dependent on recognizing this to be true*" (p. 59).

They assert that "*it is safe to believe that Old World Science permeates the Old Testament*" and "*Old World Science is simply part of the locution [words, etc.] and as such is not vested with authority*" (p. 300). [underlining added]

Genesis 1-3 A Test Case

Thus, for Walton and Sandy, the purpose of Genesis 1-3 is inerrant in that the purpose (illocution) is to state that God created the world, but the locution (words used, i.e. “evening, morning,” “first day, second day, etc.”) do not convey actual facts of creation. The words are inspired but inerrancy only extends to purpose.

Evolution and long periods, etc. may have well been the mechanism but God in Genesis accommodated himself man’s primitive understanding.

THE AUTHOR OF GENESIS’ ONLY PURPOSE/INTENT IS TO CONVEY THE FACT OF CREATION BUT NOT HOW GOD CREATED.

Reply to Popular Philosophy of SPEECH²¹⁸ ACT

Purpose does not determine meaning because what one says can be understood apart from why one says it (its purpose).

Example: “Here is a gift of ONE MILLION DOLLARS.”

One clearly understands the meaning even if the purpose (giving of the money by the giver) is not clear.

Even if later more information is given on the purpose, the meaning is still clear.

Genre or Literary Style

Often used to undermine literal meaning when unacceptable for some reason of the interpreter.

REPLY—CONTEXT DETERMINES GENRE: The text must be read and understood before its genre or style can be determined. Understanding a text comes before its identification as to style.

Normal meaning of language must be used prior to understanding style.

A PRIORI Style or genre conclusion does not determine the basic meaning of the text.

International Council on Biblical Inerrancy
CHICAGO STATEMENT 1978

Article XVIII:

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of literary forms and devices, and that Scripture is to interpret Scripture.

We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, dehistoricizing, or discounting its teachings or rejecting its claims to authorship.

International Council on Biblical Hermeneutics
CHICAGO STATEMENT ON HERMENEUTICS 1982

Article XIII:

We affirm that awareness of the literary categories, formal and stylistic, of the various parts of Scripture is essential for proper exegesis, and hence we value genre criticism as one of the many disciplines of the biblical text.

We deny that generic categories which negate historicity may rightly be imposed on the biblical narratives which present themselves as factual.

International Council on Biblical Hermeneutics
CHICAGO STATEMENT ON HERMENEUTICS 1982

Article VI:

We affirm that the Bible expresses God's truth in propositional statements, and we declare that biblical truth is both objective and absolute. We further affirm that a statement is true if it represents matters as they actually are, but is an error if it misrepresents the facts.

We deny that, while the Scripture is able to make us wise unto salvation, biblical truth should be defined in terms of this function. We further deny that error should be defined as that which willfully deceives.

International Council on Biblical Hermeneutics
CHICAGO STATEMENT ON HERMENEUTICS 1982

223

Article XIV:

We affirm that the biblical record of events, discourses and sayings, though presented in a variety of appropriate literary forms, corresponds to historical fact.

We deny that any event, discourse or saying in Scripture was invented by the biblical writers or by the traditions they incorporated.

The MAGIC OF HISTORICAL CRITICISM!

F. David Farnell, “The ‘Magic’ of Historical Criticism,”
Vital Issues in the Inerrancy Debate, pp. 279-320 (2017)

Something look strange to you? Creation, Fall, Flood,
Exodus, Jonah??

USE THE MAGIC!

Neo - Evangelicals' Position of PH

POETIC HISTORY is another way of saying
“allegorical interpretation.”

The historical is merely a vehicle for a truth that is
behind the outward kernel of “history.”

One cannot take it as “historical” in the normal sense
nor “fictional” but the excluded middle of telling
something that happened but not in a literal sense.

WILLIAM LANE CRAIG

D.Theol., Ludwig-Maximilliéns-Universität München, Germany

Ph.D., University of Birmingham England

M.A., Trinity Evangelical Divinity School

B.A., Wheaton College

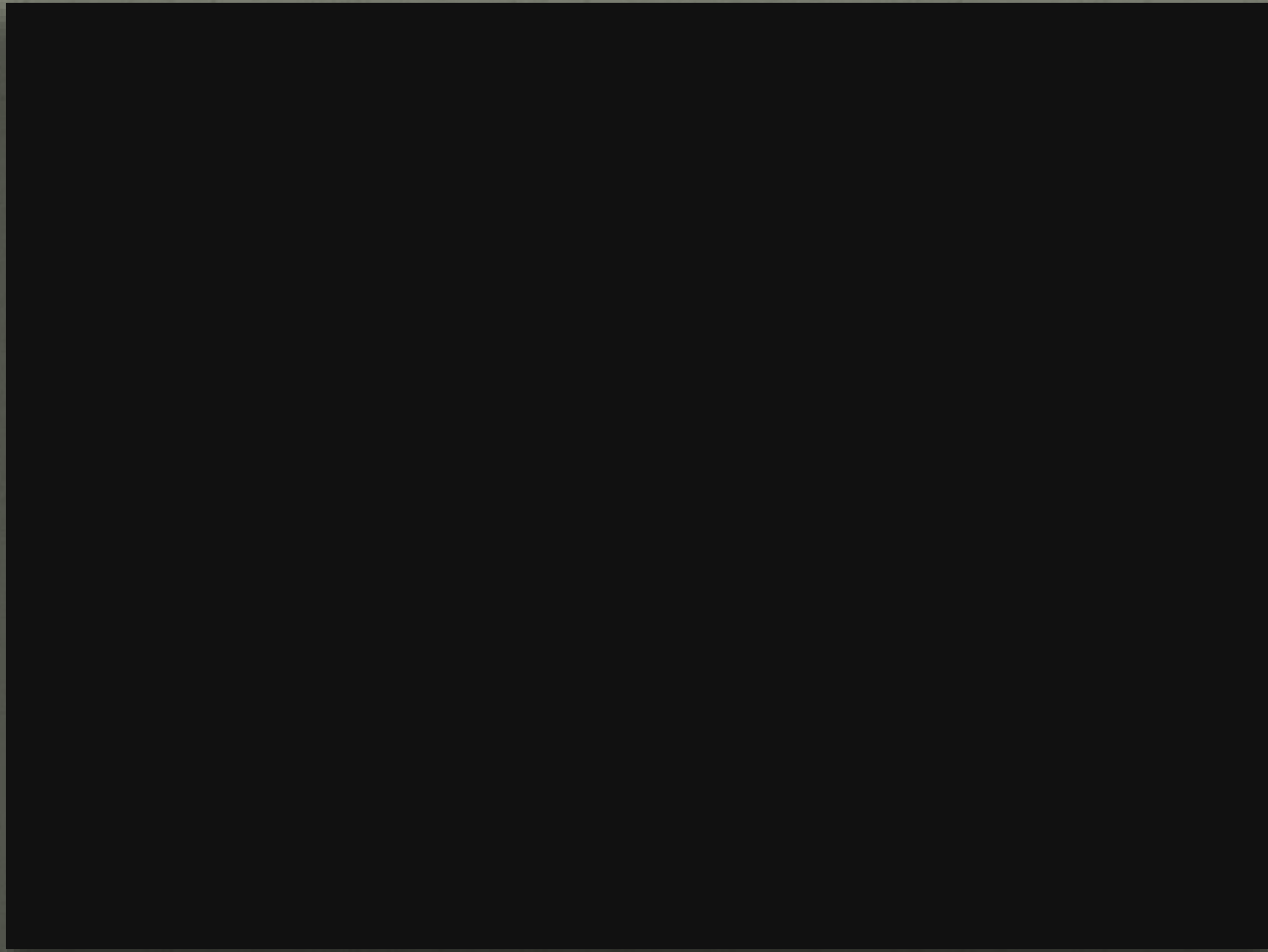


Research Professor of Philosophy
at Talbot School of Theology
in La Mirada, California

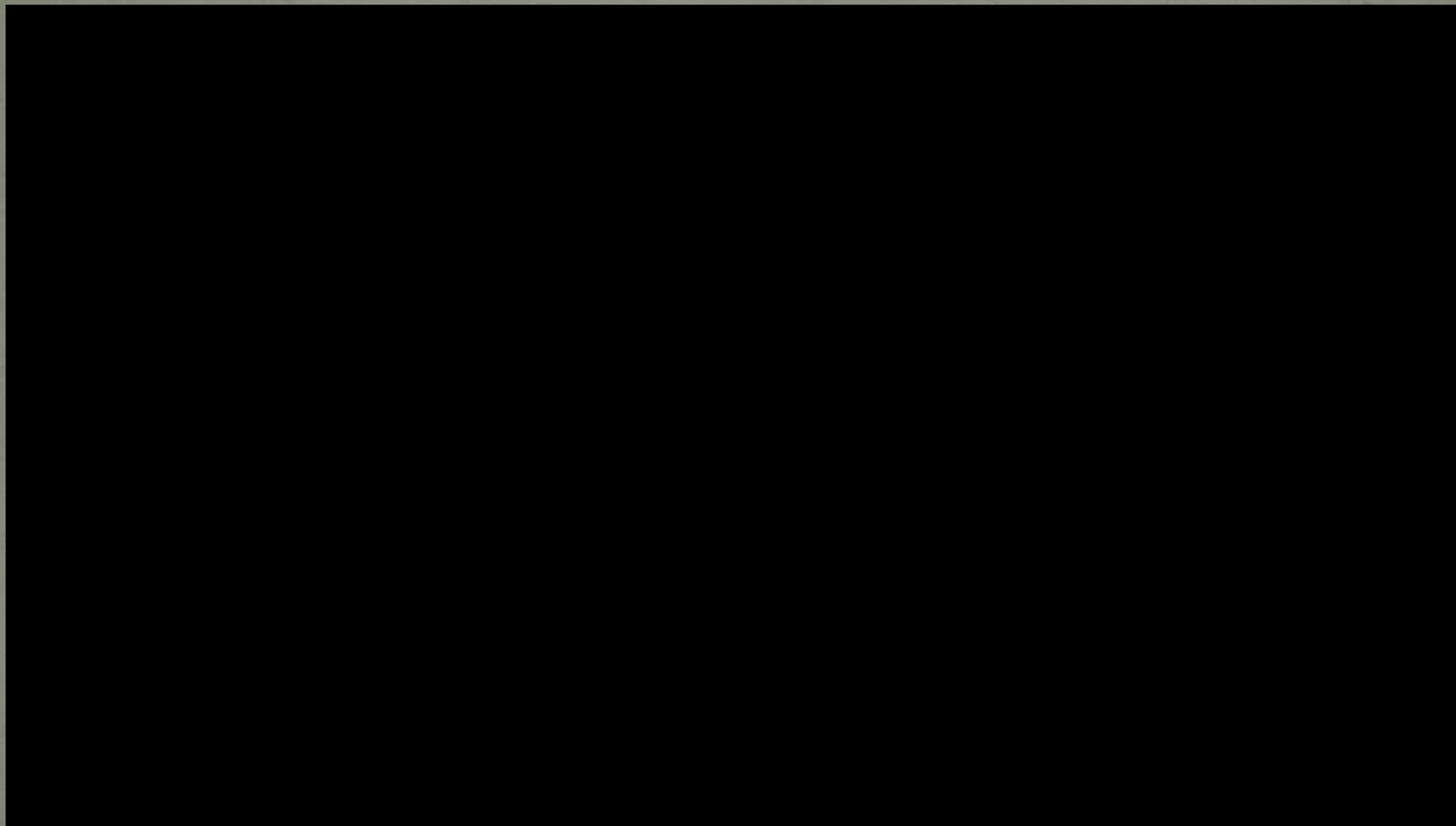
Named 11th of the The 50 Most Influential Living
Philosophers by . . .

<https://thebestschools.org/features/most-influential-living-philosophers/>

Islamic Apologetics???



Were there Guards at Tomb?



Craig holds to limited inerrancy

“The Evangelists had no intention that their stories should be taken like police reports, accurate in every detail.” - i.e. only intentions are inerrant, not details.

“What matters is that the central idea is conveyed, often in some key words and climaxing in some saying which is repeated verbatim; but the surrounding details are fluid and incidental to the story.”

He supports Licona's ancient Greco-Roman bioi hypothesis that views truth and legend were mixed.

<http://www.reasonablefaith.org/what-price-biblical-errancy#ixzz3TYTtBOCx>

William Lane Craig 2018

“I don’t insist on the inerrancy of Scripture. Rather, what I insist on is what C.S. Lewis called “mere Christianity,” that is to say, the core doctrines of Christianity. Harmonizing perceived contradictions in the Bible is a matter of in-house discussion amongst Christians. What really matters are questions like: Does God exist? Are there objective moral values? Was Jesus truly God and truly man? How did his death on a Roman cross serve to overcome our moral wrongdoing and estrangement from God? These are, as one philosopher puts it, the “questions that matter,” not how Judas died.”

<https://www.nytimes.com/2018/12/21/opinion/sunday/christmas-christian-craig.html>

William Lane Craig 2018

- *REPORTER: You don't believe the Genesis account that the world was created in six days, or that Eve was made from Adam's rib, do you? If the Hebrew Bible's stories need not be taken literally, why not also accept that the New Testament writers took liberties?*
- CRAIG: "Because the Gospels are a different type of literature than the primeval history of Genesis 1-11. The eminent Assyriologist Thorkild Jacobsen described Genesis 1-11 as history clothed in the figurative language of mythology, a genre he dubbed "mytho-history." By contrast, the consensus among historians is that the Gospels belong to the genre of ancient biography, like the 'Lives of Greeks and Romans' written by Plutarch. As such, they aim to provide a historically reliable account."
-
- <https://www.nytimes.com/2018/12/21/opinion/sunday/christmas-christian-craig.html>

“What the IMPACT on PULPIT AND PEW?”

232



Here are some quotes by
evangelical, critical scholars
on poetic history. . .

D. A. Carson, NT scholar . . .

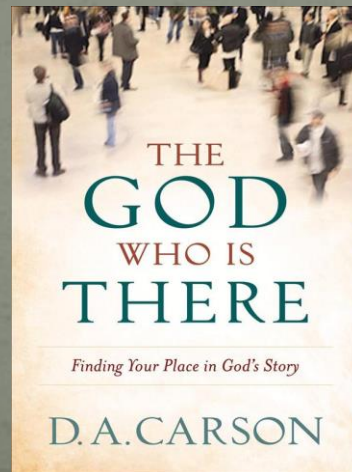
- TEDS Faculty Since 1978
- D.A. Carson, PhD
- *Emeritus Professor of New Testament*

- D.A. Carson, PhD
- *Emeritus Professor of New Testament*
- Education
- BSc, McGill University
- MDiv, Central Baptist Seminary, Toronto
- PhD, University of Cambridge



CARSON SAYS . . .

“There is more ambiguity in the interpretation of these chapters than some Christians recognize....I hold that the Genesis account is a mixed genre that feels like history and really does give us some historical particulars [emphasis added]. At the same time, it is full of demonstrable symbolism. Sorting out what is symbolic and what is not is very difficult.” (Carson, *The God Who is There*, 15).



Carson on “Redaction Criticism”

Carson criticized Robert Gundry's “commitment to his extreme form of redaction criticism,” but also sustains a modified form of redaction (Carson, “Gundry on Matthew, TJ, 1982, p. 85)

But also defends him, “To accuse him [Gundry] of denying the truthfulness of Scripture is to misunderstand him; and to consider redaction criticism an intrinsically unorthodox method ignores the fact that no other redaction critic, so far as I know has adopted Gundry’s basic interpretation of Matthew.” (Carson, “Redaction Criticism: The Nature of an Interpretive Tool,” 15

REPLY TO CARSON . . .

Briefly, while liberal evangelical redaction critics did not use “midrash” as a method to dehistoricize, they **NONTHELESS DEHISTORICIZED** the Gospels just as radically as Gundry if not more so.

Marxsen, Mark

Bornkamm, Matthew

Conzelmann, Luke

Carson’s point is tenuous.

REPLY TO CARSON . . .

Carson apparently prefers a modified form of redaction that isn't as radical as Gundry (see his "Redaction Criticism: The Nature of an Interpretive Tool" for his details)

ALL FORMS OF REDACTION CRITICISM lead to dehistoricization at some point;

ALL FORMS OF REDACTION CRITICISM are not the same as an analysis of the "editorial style" of the Gospel authors; orthodox have for 2 millennia talked about editorial styles of the authors long before RC was developed by German Liberals. RC ≠ editorial style

Another evangelical critical scholar



Craig S. Keener --. M. and Ada Thompson
Professor of Biblical Studies
Asbury Seminary

- B.A., Central Bible College (now part of Evangel University), 1982
- M.A., M.Div., Assemblies of God Theological Seminary (now of Evangel University), 1985, 1987
- Ph.D., Duke University, 1991

Craig Keener, NT scholar . . .

Craig Keener, NT scholar . . .

“Apart from some Israelite parables, nowhere else in the Bible do we read anything like this: a talking serpent convinces Man and Wife to pluck a fruit that is Knowledge. Not surprisingly, many biblical scholars, *including evangelical biblical scholars*, suspect some figurative language here [emphasis added]. Modern questions aside, is it possible that this way of reading the narrative is closer to how it was meant to be read?

(http://www.huffingtonpost.com/craig-s-keener/isyoungearth-creationismbiblical_b_1578004.html).

GENETICISTS KNOW EVOLUTION ISN'T VALID--PROBLEM OF TYING THEOLOGY TO FADS—DNA AGAINST IT

- Darwinian Evolution IMPOSSIBLE—PLANT GENETICIST—John Dr Sanford has written a **book: *Genetic Entropy and the Mystery of the Genome*** “*Selection slows mutational degeneration, but does not even begin to actually stop it. So even with intense selection, evolution is going the wrong way—toward extinction!*”—Plant geneticist Dr John Sanford
EVOLUTION DIDN'T INDEED CAN'T HAPPEN! DNA TOO COMPLEX; ANY CHANGES RESULTS IN DOWNWARD TREND TOWARD EXTINCTION!

What is the New SHIFT?

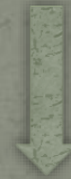
DNA experts increasingly seeing ALIENS as those who created us, 1973—article--"Directed Panspermia"—Francis Crick (of James Watson who discovered double helix of DNA) and chemist Leslie Orgel.

Crick—*Life Itself*-- In 1981 Crick published a book-length essay entitled *Life Itself: Its Origins and Nature*, in which he presented a theory about the origin of terrestrial life. His main idea was what he called "directed panspermia," namely, the possibility that terrestrial life might not have originated on Earth at all.

Instead, extraterrestrial intelligences, or ETIs, living on a planet outside of our solar system about four billion years ago, might have known of our (as yet lifeless) planet Earth, with its mild climate, salubrious atmosphere, and oceans of nutritious primeval soup. So, they sent a rocket Earthward, loaded with living ET microbes. On impact with planet Earth, the rocket discharged its microbial cargo into our as yet sterile terrestrial oceans, and the rest is Darwinian history.

Alien message encoded in our DNA

- <http://www.seeker.com/is-an-alien-message-embedded-in-our-genetic-code-1767370398.html>
- <https://arxiv.org/ftp/arxiv/papers/1303/1303.6739.pdf>



The “Wow! signal” of the terrestrial genetic code
Vladimir I. shCherbaka and Maxim A. Makukovb*

LET'S KEEP UP WITH THE SHIFTING CUTTING-
EDGE OF SCHOLARSHIP HERE!

Michael Bird, Evangelical Critical Scholar



PhD—University of Queensland

Academic Dean and Lecturer in
Theology Ridley College

Wikipedia . . .

[https://en.wikipedia.org/wiki/Michael_Bird_\(theologian\)](https://en.wikipedia.org/wiki/Michael_Bird_(theologian))

- **Michael F. Bird** (born 1974) is an Australian theologian and New Testament scholar.
- In his teenage years, Bird was an atheist who saw Christianity, "as a way of oppressing people, a purely human construct." After becoming a Christian, he has been a Baptist, Presbyterian, and (most recently) an Anglican.
- He has recently been called a "heavy hitter" in the world of New Testament scholarship and Jesus's divinity.
- He is a Distinguished Research Professor of Theology at [Houston Baptist University](#).

His blogspot . . .

<http://www.patheos.com/blogs/euangelion/2018/07/plenary-verbal-inspiration-and-its-problems/>

Bird comes out against plenary (full), verbal (word for word) inspiration .
..

“Against plenary verbal inspiration theory, common as it is evangelicalism, it does have a few shortfalls.”

Shortfalls

- (1) Not clear how this differs from dictation theory
- (2) 2 Peter 1:20-21 says God inspires persons not pages
- (3) If God inspires “all” words, then what about sources Like Assumption of Moses and 1 Enoch in Jude 9, 14-15
- (4) Very human parts of Scripture (e.g., Paul’s anacoluthon at 1 Cor. 15-16) where he exhibits “his forgetfulness and last moment remembrance of whom he actually baptized at Corinth”

Bird on shortfalls of plenary, verbal inspiration . . .

(5) OT citations were inexact or different from Hebrew, including at times “liberty to render the text more conducive to their interpretive and expository intentions”

(6) “If God inspired all the words of Scripture in their Greek case, order, and syntactical construction, then in the book of Revelation, God needs some remedial train in Greek Grammar. That is because the Greek of Revelation, highly Semitized and rough, is poor compared to the polished Greek of Luke and Hebrews.

Bird on shortfalls of plenary, verbal inspiration . . .

(7) “The verbal inspiration theory suffers from “an inadequate account of textual criticism and the composite composition of some biblical texts” (e.g., ending of Mark

(8) “Our Bible is not always the representation of a single autograph composed by a single author, but represents a living text” (e.g., Jeremiah)

(9) “I would aver that inspiration covers a wider suite of human processes that are guided by divine providence” (Here he assumes JEPD, 3 periods for Isaiah, Gospel of John having editors other than John).

Bird on shortfalls of plenary, verbal inspiration . . .

(10) “If inspiration applies to the original Hebrew, Aramaic, and Greek words in their autographs, then, in what sense are our subsequent translations . . . to be considered the inspired Word of God?”

He asserts that “the verbal theory of inspiration becomes analogous to Islam where the Qur’an in Arabic alone is Allah’s revelation through the angel Gabriel to the prophet Muhammed.”

Bird on shortfalls of plenary, verbal inspiration . . .

He asserts that “Inspiration must encompass more than original words in their autographs, or else, our English Bible is a mere approximation of God’s Words and not God’s Word per se.”

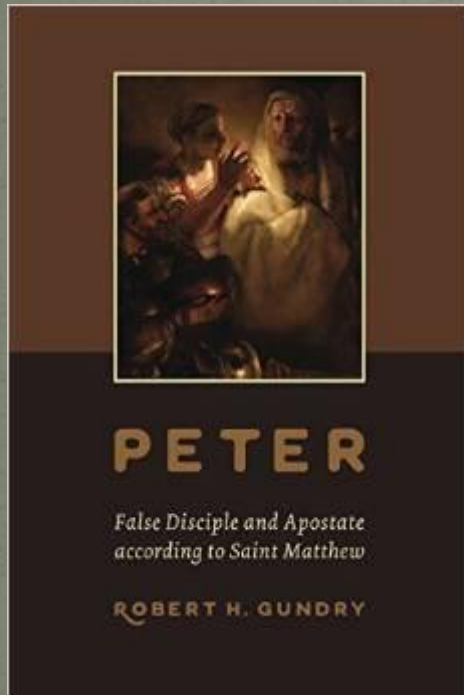
He argues for “THE DYNAMIC VIEW OF BIBLICAL INSPIRATION” arguing that “Inerrancy Is Not Necessary for Evangelicalism Outside the USA.” See Bird, Five Views on Biblical Inerrancy, pp. 145-173.

Bird on Genesis Creation

“Over at Reformation21 Rick Phillips has a provocative piece called [Theistic Evolution: A Hermeneutical Trojan Horse](#). Now I have friends who are special creationists, theistic evolutionists, and progressive creationists. We all get along just fine even though we disagree about how to read Genesis 1-3 and the validity of scientific models for understanding the formation of the universe and the beginning of life. When I was in seminary I read Derek Kidner's Genesis commentary in the TOTC series and I remember him saying that Genesis 1-3 contained a mixture of "history and parable" which seemed pretty good to me and still does. Some of the best Reformed Christians I know in Australia are Anglicans in Sydney who are mostly theistic evolutionists. **But I have to ask, why can't you American Presbyterians do the same and recognize that the literalness of Genesis 1-3 is a secondary matter to faith and order?** There is nothing wrong with having strong convictions on this area, trying to persuade others to your view, contending that one view has negative implications, having forthright and honest discussions in appropriate forums, but we don't lambast people over this stuff.”

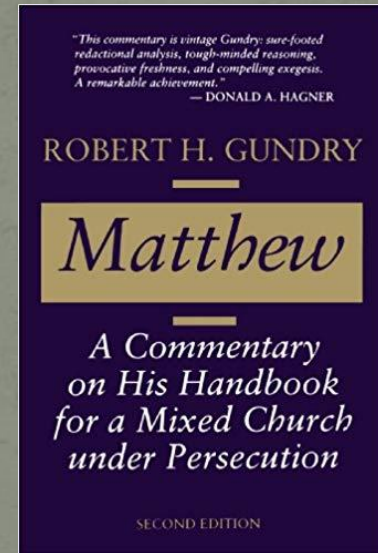
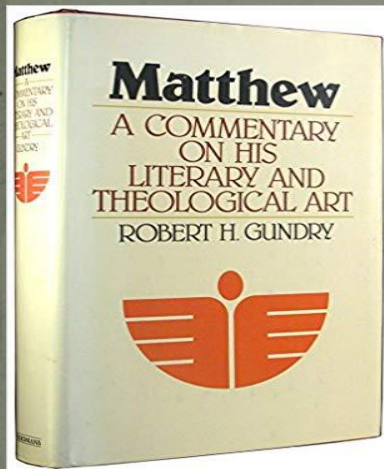
<http://euangelizomai.blogspot.com/2010/04/theistic-evolution-trojan-horse.html>

Robert H. Gundry
Professor of NT Westmont College (retired)
Taught since 1962



HE'S BACK!

Robert H. Gundry
Professor of NT Westmont College (retired)
Taught since 1962



**HE'S BEEN GONE BUT NOT
FORGOTTEN!**

October 6, 2014

Title of Gundry's Lecture:

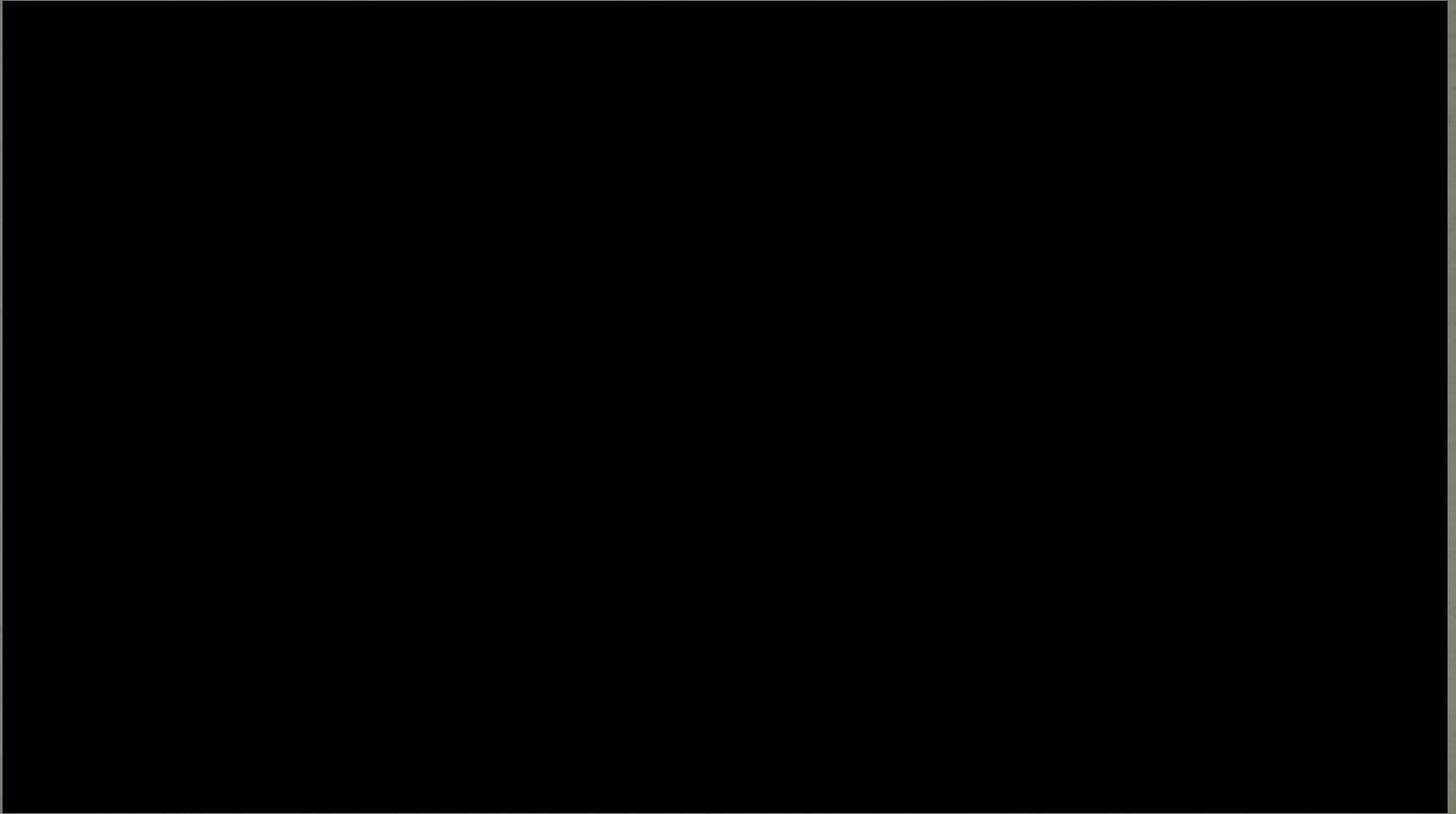
“Peter False Apostle &
Apostate According to Matthew”

<http://www.youtube.com/watch?v=QloNgEuOGXE&feature=youtu.be>

Response: <http://defendinginerrancy.com/robert-gundry-declares-peter-apostate/>



Robert Gundry: Peter is Apostate!



IMPORTANT POINT . . . Gundry believed Matthew used Mark as source & Mark had Peter behind it as source, Matthew, p. 614, 621.

- In Gundry's lecture, one final proverbial "elephant-in-the-room" that goes unmentioned in his hypothesis. In Gundry's commentary, he heavily relies upon the hypothesis of Markan priority, arguing, "the peculiarities of Matthew derive almost wholly from his own revisions of and additions to Mark and the materials shared only with Luke (i.e., the materials usually designated Q)." He further argues, "In examining the way Matthew uses Mark and the materials shared only with Luke, we discover the outstanding features of his style." And again Gundry notes, "But if Mark wrote first and Matthew and Luke used Mark and shared another tradition, such words signal Matthew's editorial work. As already implied, this commentary rests on the latter hypothesis [i.e., Two-/Four-Source hypothesis], mainly because it provides the framework for what seems to be the most cogent explanations of the similarities and differences of detail among the synoptics." (Farnell, VITAL ISSUES, Chapter 18)
- Gundry, *Matthew*, 2.
- Ibid.
- Ibid., 3.

NOT LIKELY

Gundry asserts in his Matthew commentary that Matthew used Mark [Peter behind it] as his source!

WOULD MATTHEW USE AN APOSTATE PETER'S WORK TO FORM HIS GOSPEL????

NOT LIKELY

GUNDRY USES SELECTIVE USE OF DATA, ignoring other data that would contradict his theory

1982 A.D.

ROBERT GUNDRY

*Matthew A Commentary
on his Literary and
Theological Art*

GUNDRY

USED AN INTERPRETIVE
APPROACH CALLED
“MIDRASH” ON
MATTHEW’S MATERIAL

GUNDRY

MIDRASH IS “TEXT WITH
COMMENTARY”

RABBINICAL APPROACH, i.e.

says commentary on text is
NOT necessarily historical or
factual in genre.

GUNDRY

- “Clearly, Matthew treats us to history mixed with elements that cannot be called historical in a modern sense. All history writing entails more or less editing of materials. But Matthew’s editing often goes beyond acceptable bounds Matthew’s subtractions, additions, and revisions of order and phraseology often show changes in substance; i.e., they represent developments of the dominical tradition that result in different meanings and departures from the actuality of events” (p. 623).

Robert Gundry, *Matthew A Commentary on His Literary and Theological Art* (Grand Rapids: Eerdmans, 1982) as well as *A Commentary on His Handbook for A Mixed Church under Persecution* (Grand Rapids: Eerdmans, 1994). The latter note: an updated version of the 1982 commentary.

GUNDRY

- “Comparison with the other gospels, especially with Mark and Luke, and examination of Matthew’s style and theology show that he materially altered and embellished historical traditions and that he did so deliberately and often” (p. 639).
- “We have also seen that at numerous points these features exhibit such a high degree of editorial liberty that the adjectives ‘midrashic’ and ‘haggadic’ become appropriate” (p. 628). Midrash means it did not happen in history as it was presented in the Gospels.

GUNDRY

- . “We are not dealing with a few scattered difficulties. We are dealing with a vast network of tendentious changes” (p. 625). This means it did not happen in history as it was presented in the Gospels.
- “Hence, ‘Jesus said’ or ‘Jesus did’ need not always mean that in history Jesus said or did what follows, but sometimes may mean that in the account at least partly constructed by Matthew himself Jesus said or did what follows” (p. 630). This means it did not happen in history as it was presented in the Gospels.

GUNDRY

- 14. “Semantics aside, it is enough to note that the liberty Matthew takes with his sources is often comparable with the liberty taken with the OT in Jubilees, the Genesis Apocryphon, the Targums, and the Midrashim and Haggadoth in rabbinic literature” (p. 628). This means it did not happen in history as it was presented in the Gospels.
- 15. “These patterns attain greatest visibility in, but are by no means limited to, a number of outright discrepancies with the other synoptics. At least they are discrepancies so long as we presume biblical writers were always intending

GUNDRY

- 16. “Matthew selects them [the Magi] as his substitute for the shepherds in order to lead up to the star, which replaces the angel and heavenly host in the tradition” (p. 27). The Magi, the star and the heavenly hosts did not happen as is presented in the Gospels.
- “That Herod’s statement consists almost entirely of Mattheanisms supports our understanding Matthew himself to be forming this episode out of the shepherd’s visit, with use of collateral materials. The description of the star derives from v. 2. The shepherds’ coming at night lies behind the starry journey of the magi” (p. 31).

GUNDRY

“He [Matthew] changes the sacrificial slaying of ‘a pair of turtledoves or two young pigeons,’ which took place at the presentation of the baby Jesus in the Temple (Luke 2:24; cf. Lev 12:6-8), into Herod’s slaughtering the babies in Bethlehem (cf. As. Mos. 6:2-6” (pp. 34, 35). This means these did not happen in history as it was presented in the Gospels.

Reply to Gundry . . .

Gundry offered NO PROOF that Matthew was midrashic.

(1) He ASSUMED it as the a priori position. He imposed a genre upon the text of Matthew rather than allowing the immediate context to decide.

(2) NO HINT IN IMMEDIATE CONTEXT MATTHEW 2 to the reader that the slaughtering of the babies in Bethlehem was not to be taken in its plain, normal sense. SO WHAT IF NOT MENTIONED IN HISTORY by secular sources!!!!

(3) Important grammatico-historical principle is that immediate context decides nature of genre NOT superimposition *a priori*.

Reply continued . . .

(4) To a priori impose a non-literal or allegorical genre upon the text without examination of the text itself DOES GREAT HARM.

HOW?

THE INTERPRETER, ONCE DENYING THE PLAIN, NORMAL SENSE, CAN MAKE THE SCRIPTURE SAY ANYTHING HE WANTS THROUGH THE VEHICLE OF ALLEGORY.

ALLEGORY OFFERS NO OBJECTIVE CONTROL—the interpreter is unfettered to find ANY MEANING HE/SHE WANTS

An syllogism is seen in such an
ASSUMPTION!

PREMISE ONE: The Jews of Matthew used midrash or non-literal genre in their writings

PREMISE TWO: Matthew, a Jew, lived during the time Jews employed midrash

CONCLUSION: Matthew used midrash

CRITIQUE—GUNDRY NEVER PROVED JUST ASSUMED HIS HYPOTHESIS

Gundry has gained recent support

FOR EXAMPLE . . .



Craig D. Allert—Trinity Western University. Professor of Religious Studies and History, supports Gundry and Midrash (against ICBI)

EDUCATION

- B.Sc. (Multnomah), M.T.S. (Trinity Western), Ph.D. (Nottingham).

Alert . . .

Not favorable to ICBI . . . Inerrancy “narrowly defined”

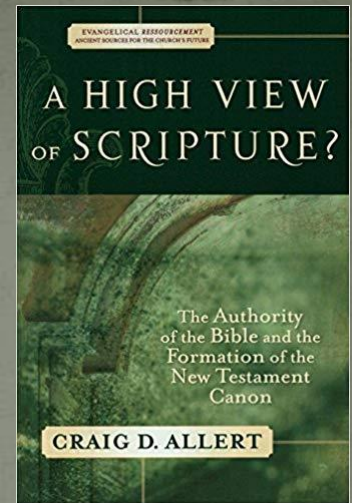
ICBI inerrancy “Summary Statements and Articles of Affirmation and Denial, one might conclude that inerrancy as applied to the Bible means that everything tht it states is unequivocally and literally true, without regard to whether it is a statement about religion, science, history, geography, and so on.” (A High View, p. 162)

Allert also signals out Harold Lindsell's Battle for the Bible (1976)

He argues that “Lindsell resorts to harmonization” [crowing of the rooster] But rather than demonstrate the accuracy and truthfulness of the Gospels, Lindsell has actually shown that none of the Gospels give us an accurate account of how many denials there were He seems to have demonstrated that none of the Gospels is inerrant since none records what actually happened.”

Lindsell's example demonstrates “evangelical” problem of a “faulty definition of truth and error in relation to truth and error” and “is not necessarily the norm.” (A High View of Scripture, 163-64).

- Allert says regarding Matthew and
- Gundry's midrashic approach . . .
- “The issue here is authorial intent, for Geisler can accuse Gundry of denying the occurrence of actual events in the Gospel only by skirting the question of whether Matthew really means to report actual occurrences.” (*A High View of Scripture*, 169)
- When Gundry's method and conclusions are measured against the Chicago Statement, it is clear that he has attempted to understand the differences between literary conventions in our time and in the Bible.” (*A High View of Scripture*, 169)



A Reply to Allert

REPLY: THIS ASSERTION IS NONSENSE.

- (1) Matthew gives NO indication Herod and Babies are not to be taken literally. At the very least, a very hasty generalization, i.e., so what if some Jews used midrash, this does not prove Matthew did.
- (2) The only way one knows the “authorial intent” is by what is written, especially if the writers are no longer living. Gundry is NOT a mind-reader for Matthew’s intent, neither is Allert.
- (3) Immediate content must judge genre!

Another anti-ICBI source

Ian Provan, Regent College, in Vancouver, British Columbia

- **Marshall Sheppard Professor of Biblical Studies**
- *MA (Glasgow), BA (London Bible College), PhD (Cambridge)*



Provan wrote *The Reformation and the Right Reading of Scripture* (2017) published on the 500th anniversary of the Reformation

Chicago Statements [ICBI and CSBH] stands in contradiction to Reformers understanding of Scripture. ICBI/CSBH is “misunderstanding of that position” (*Reformation and Right Reading of Scripture*, 426).

Reformation and Right Reading cont . . .

He asserts, “The Reformers then also believed that God graciously accommodated his revelation to the circumstances of time, place, human conditions, such that Scripture reflects previous (and present) limitations of human knowledge” (Reformation and Right Reading, 428)

“Scholars such as Calvin did not worry about these limitations, since they were convinced that even in their midst the truth that God wishes to communicate to us through his spirit is sufficiently clear.” (Reformation and Right Reading, 428)

Again

Provan, utilizing “speech acts” theory asserts that “given that it is manifestly untrue as a general proposition that ‘the Bible expresses God’s truth in positional statements,’ to read Scripture in a CSBH way is in a very real sense not to read it at all but to set off instead in a pursuit of the Bible that we might have *preferred* to possess.”

CSBH attitude with “modern science” is wrong. In Genesis 1-11, CSBH gives “no consideration to the question of how the “facts” in Genesis 1-11 are presented.

Reformation and Right Reading . . .

- Provan classifies this confusion into four contemporary "ways" of reading Scripture that he each finds somewhat deficient, and the book is his attempt to chart a fifth way forward. Provan's "ways" are as follows (pp. 13-21):
- **The First Way:** "Historical Criticism" (e.g., James Barr)
- **The Second Way:** "Postmodern Reading" (e.g., John Caputo, the emergent church) **The Third Way:** "The Chicago Constituency" (defined by adherence to *The Chicago Statement on Biblical Hermeneutics*)
- **The Fourth Way:** "Counter-Reformational Protestantism" (e.g., Hans Boersma)

Reformation and the Right Reading

Provan's own fifth way advocates for what he calls the "seriously literal interpretation" of Scripture (p. 20). This involves appreciating the principles of the Reformers' hermeneutics (primarily those of Luther and Calvin), above all in their commitment to the literal sense, though it does not thereby entail always following the Reformers in their precise conclusions. Moreover, Provan's fifth way also includes incorporating the best insights of modern biblical criticism while rejecting its excesses. This allows us both to stand in continuity with the church's history of interpretation, while also recognizing that contemporary interpreters "must inevitably add to the reading tradition that precedes them" (p. 24).

Reformation and the Right Reading

Provan wants this approach or 5th approach “to be appreciative of both modern and postmodern contributions to biblical hermeneutics An approach to biblical interpretation that does not merely replicate the Protestant hermeneutics of the sixteenth century.” (p. 20).

He advocates uniting a literal interpretation [my impression is that it can be correctly understood apparently only by Provan himself!] with a judicious use that incorporates the best insights of modern biblical criticism while rejecting its excesses.

Reformation and the Right Reading . . .

He advocates the use of source and form criticism (chapter 17), redaction and rhetorical criticism (chapter 18), structuralism and poststructuralism (Chapter 19), narrative criticism (chapter 20), and social scientific and feminine criticism (chapter 21), and canonical criticism (chapter 22) that that one can stand in continuity both with the Reformation principles and modern principles of interpretation.

REPLY: The use of Provan's allegedly judicious application of these methods allows foreign meanings into Scripture that are not part of the original, literal sense NO MATTER HOW JUDICIOUSLY MODIFIED.

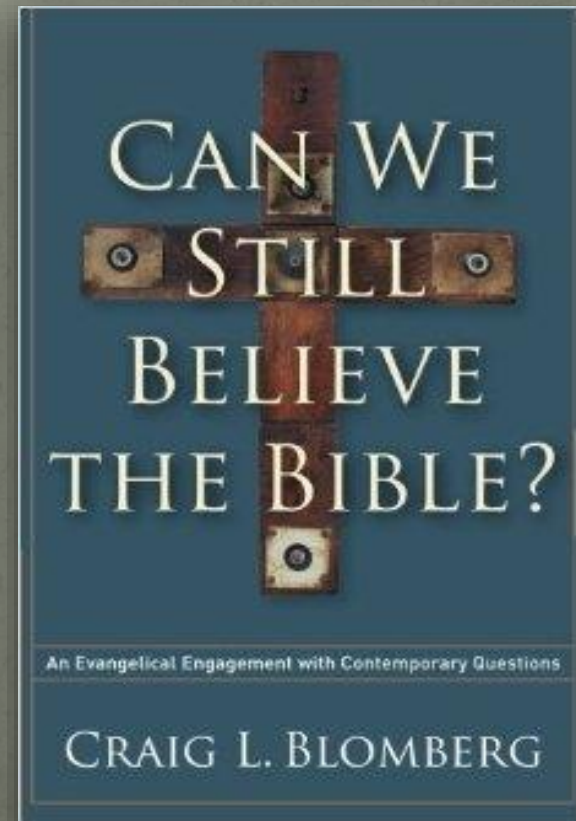
Craig Blomberg

Distinguished professor of New
Testament,
Denver Seminary

Ph.D. [University of Aberdeen](#), Scotland;
M.A. [Trinity Evangelical Divinity School](#),
Deerfield, IL; B.A. from [Augustana College](#),
Rock Island, IL.



Can We Still Believe the Bible?



BLOMBERG: blame inerrantists!

Are there certain mistaken hermeneutical presuppositions made by conservative evangelicals that play into the hands of liberal critics?

<http://theologica.blogspot.com/2008/03/interview-with-craig-blomberg.html>

*Absolutely. And one of them follows directly from the last part of my answer to your last question. The approach, famously supported back in 1976 by Harold Lindsell in his **Battle for the Bible** (Zondervan), **that it is an all-or-nothing approach to Scripture that we must hold, is both profoundly mistaken and deeply dangerous.** No historian worth his or her salt functions that way. I personally believe that if inerrancy means “without error according to what most people in a given culture would have called an error,” then the biblical books are inerrant in view of the standards of the cultures in which they were written. But, despite inerrancy being the touchstone of the largely American organization called the Evangelical Theological Society, there are countless evangelicals in the States, and especially in other parts of the world, who hold that the Scriptures are inspired and authoritative, even if not inerrant, and they are not sliding down any slippery slope of any kind. I can’t help but wonder if inerrantist evangelicals making inerrancy the watershed for so much has not, unintentionally, contributed to pilgrimages like Ehrman’s. Once someone finds one apparent mistake or contradiction that they cannot resolve, then they believe the Lindsells of the world and figure they have to chuck it all. What a tragedy!*

Blomberg negatively assesses *The Jesus Crisis* (1978)

In *Solid Ground* (eds., Trueman, Gray and Blomberg) in an article entitled “The past, present and future of American evangelical theological Scholarship, he laments that the Jesus Crisis has “a narrow, sectarian spirit” that “has not disappeared from the American scene.”

“I can scarcely imagine such a book ever being published by a major Christian press in the UK, much less its being publicly praised by *the president* [italics in original] of an evangelical academic society, as Norman Geisler did in last year’s presidential address to the ETS.”

He also laments other “self-appointed watchdogs” that criticized him when he co-authored a book with Brigham Young University New Testament Professor Stephen E. Robinson, entitled, *How Wide the Divide? A Mormon and an Evangelical in Conversation*, “in which we dared to list everything we agreed on as well as including long lists of disagreements. We also tried to model an uncharacteristically irenic spirit for Mormon-evangelical interchanges.” (*Solid Ground*, pp. 314-15).

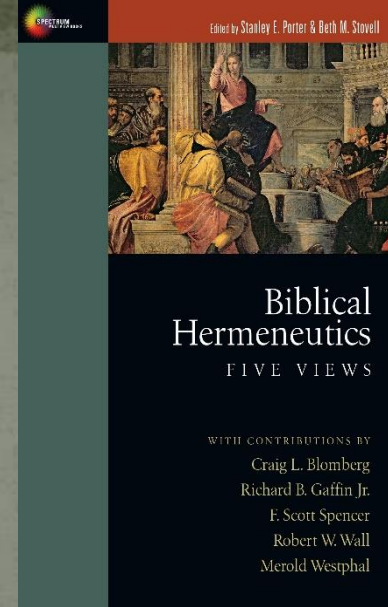
CRAIG BLOMBERG

Blomberg attempts to meld historical-critical and grammatico-historical hermeneutics into a Hybrid form

“The Historial-Critical/Grammatical View,” in *Biblical Hermeneutics Five Views* (Eds. Porter and Stovell), 27-47.

Blomberg says his readers “will discover instead is an appreciative ‘both-and-and-and’ position” (p. 28).

Blomberg selectively combines both approaches of GH and HC



Robert Yarborough, President, ETS in 2013 presidential address says of Blomberg's book

“Excellent recent books demonstrate the cogency and vitality of a reverent and indeed an inerrantist stance. Two such books were made available to me in pre-publication form for this address.

The first is by Craig Blomberg, Can We Still Believe the Bible? An Evangelical Engagement with Contemporary Questions. Blomberg takes up six issues that he finds foundational to an affirmation of the Bible's comprehensive credibility like that affirmed by this society. In each of these categories, Blomberg cites the literature of those who reject a high view of the Bible's veracity or authenticity. As he points out, those critical of the Bible's truth often do not return the favor, stonewalling evangelical arguments and publications as if that class of scholarship did not even exist. Blomberg calls attention to the best studies he can find that reject his viewpoint. He then argues for the position from his inerrantist standpoint. He notes, “Not a single supposed contradiction” in Scripture “has gone without someone proposing a reasonably plausible resolution.” He also notes the irony that some are abandoning inerrancy today when “inerrantists have the ability to define and nuance their understanding of the doctrine better than ever before.” [underlining added]

Yarborough continues...

“This book is refreshing and important not only because of its breadth of coverage of issues, viewpoints, and literature. It is evenhanded in that both enemies of inerrancy and wrong-headed friends are called on the carpet. Blomberg revisits incidents like Robert Gundry’s dismissal from this society and the kerfuffle over a decade ago surrounding the TNIV and inclusive language. He does not mince words in criticizing those he sees as overzealous for the inerrancy cause. Nor is he bashful in calling out former inerrantists who, Blomberg finds, often make their polemical arguments against what they used to believe with less than compelling warrant. I predict that everyone who reads the book will disagree strongly with the author about something. At the same time, the positive arguments for inerrancy are even more substantial. It is clear that Blomberg is not content with poking holes in non-inerrantist arguments. He writes, “I do not think one has to settle for anything short of full- fledged inerrantist Christianity so long as we ensure that we employ all parts of a detailed exposition of inerrancy, such as that found in the Chicago Statement.” Or again: “These Scriptures are trustworthy. We can still believe the Bible. We should still believe the Bible and act accordingly, by following Jesus in disciple- ship.” I am skimming some of his concluding statements, but the real meat of the book is inductive demonstration of inerrancy’s plausibility based on primary evidence and scholarship surrounding that evidence. If only a book of this substance had been available when I was a college or grad school student!” [underlining added]

Can We Still Believe the Bible?

Although he states he does not hold to some of these personally, Blomberg asserts, for example, the following theological positions can be compatible with the doctrine of inerrancy (this is a mere sampling):

- 1) Genesis 1-3 as non-literal
- 2) Adam and Eve as symbols for every man and woman (p. 152)
- 3) Evolutionary and progressive creation (pp. 151-153)
- 4) A non-historical Jonah (p. 160)
- 5) The possibility of three Isaiahs (p. 162)
- 6) Daniel as Apocalyptic genre rather than prophetic (p. 163-164)

Can We Still Believe the Bible?

(7) allowance of possibility of midrash interpretation of the Gospels as advocated by Robert Gundry as not impacting inerrancy (pp. 165-168)—
”To this day, thirty years later, not a single critic of Gundry who believed his view was inherently contradictory has offered what Carson defines above as ‘intelligent response’” (p. 167)

(8) Pseudepigraphy as fully in line with inerrancy in NT epistles under the guide of a “literary device” or “acceptable form of pseudonymity (168-72). He argues that we don’t know the opinions of the first century church well-enough on pseudepigraphy to rule it out: “[B]arring some future discovery related to first-century opinions, we cannot pontificate on what kinds of claims for authorship would or would not have been considered acceptable in Christian communities, and especially in Jewish-Christian circles when the New Testament Epistles were written” (p. 172)

Blomberg on Licona

In 2012 Blomberg came out in defense of Licona:

“I don’t find the latter option at all implausible. That’s not to say that I’m confident it’s the correct one, just that no one should excoriate a scholar who suggests it. Authorial intent is tied closely to literary form.”

Roundtable Discussion, 2012, *Southeastern Theological Review* 3/1 (Summer 2012) 71–98 (p. 76-77)

Blomberg on Licona

In **2012**, Blomberg called upon Mohler and Geisler to apologize for their disagreement with Licona:


“Drs. Geisler and Mohler need to apologize in the same public forums in which they censured Dr. Licona, for having been inappropriately harsh and unnecessarily simplistic in their analyses. Second, all the Christian leaders who worked behind the scenes to get Dr. Licona removed from various positions, including already extended speaking invitations, likewise need to publicly seek Dr. Licona’s forgiveness. Then, if he wishes to remain within the SBC, a courageous SBC institution of at least comparable prestige to those that let him go needs to hire him.”

(“Roundtable,” p. 81)

In 2014, Blomberg says he disagrees with Licona's position

"I have yet to be persuaded by Licona's initial views of Matthew 27:51-53, but would love to see additional comparative research undertaken" (Can We Still Believe the Bible, p. 177).

**Blomberg says he supports ICBI,
and that Licona's position does not violate ICBI.**



"It [Licona's position] most certainly does not violate the doctrine of inerrancy, at least not as conceived by the widely used Chicago Statement on Biblical Inerrancy. Article XIII of that document explicitly declares, "We deny that it is proper to evaluate Scripture according to standards of truth and error that are alien to its usage or purpose." ("Roundtable Discussion" [Summer 2012, p. 81])

However, ICBI goes on to clarify
in Article XVIII:

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture.

We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims to authorship.

1984 Robert Gundry

Blomberg came out in defense of Robert Gundry implying that Gundry was dealt with *ad hominem* during the ETS debate on Gundry's position:

“One author [Gundry] is dealt with ad hominem” (JETS 27/4 (December 1984), “Slippery Slope,” 1984).

Blomberg writes in 2014

“To this day, thirty years later, not a single critic of Gundry who believed his view was inherently contradicting inerrancy has offered what Carson defines . . . as ‘intelligence response’ – wrestling in detail with the exegetical and historical methods and their applications that Gundry utilized.”
(*Can We Still Believe the Bible*, p. 167).

Blomberg in 2014 disagrees with Gundry’s position

“I reject Gundry’s approach to Matthew as highly unlikely.”
(*Can We Still Believe the Bible*, p. 177).

Can We Still Believe the Bible?

According to Blomberg, one can hold any of the following views without denying the inerrancy of Holy Scripture:

Coin in fish's mouth-“Yet even the most superficial application of form criticism reveals that this is not a miracle story, because it is not even a story.” (“NT Miracles and Higher Criticism” in JETS 27/4 [December 1984] 433)

“Further problems increase the likelihood of Jesus’ command being metaphorical.”
(Ibid., 433)

Craig Blomberg

Craig Blomberg asserts in reference to the story of the coin in the fish's mouth in Matthew 17:24-27, *"It is often not noticed that the so-called miracle of the fish with the coin in its mouth (Matt 17:27) is not even a narrative; it is merely a command from Jesus to go to the lake and catch such a fish. We don't even know if Peter obeyed the command. Here is a good reminder to pay careful attention to the literary form."*



Craig Blomberg, "A Constructive Traditional Response to New Testament Criticism," *Do Historical Matters Matter?*, 354 fn. 32

Blomberg: “It’s the GENRE!”

“Belief in inerrancy, at least as defined by the Chicago Statement, does not preclude any interpretive options presented here [about Genesis 1 and Creation]. What is inconsistent with scriptural inerrancy is the claim that there is no God behind creation at all.” (CWSB, 151)

On this page, Blomberg mentions “day-age theory,” “progressive creation,” “billions of years,” “gap theory” [Gen. 1:1-2]; Genesis 1 as a “literary framework, given the **poetic form** that dominates the Hebrew,” “John Walton... shifting the focus from original creation altogether.”

Craig Blomberg

“I believe in an old earth and theistic evolution.”

From Guest Post Written by Dr. Craig Blomberg on
"Why I Am Still a Christian." By John W. Loftus at
12/15/2008 in:

<http://debunkingchristianity.blogspot.com/2008/12/guest-post-written-by-dr-craig-blomberg.html>

Craig Blomberg— “at the moment”

“I... Opt for a combination of progressive creation and a literary-framework approach to Genesis one . . . I lean in the direction of Kidner’s approach to Genesis 2-3, but am open to other proposals.” (CWSBB, 177)

He reveals that “I will happily disclose where I come down at the moment” in discussing these issues in Chapter 5.
(CWSBB, 177)

*“Nothing in principle should prevent the person who upholds inerrancy from adopting a view that sees Adam (“man” or Adam) and hawwa (“life” or Eve) as symbols for every man and woman, created in the image of God, but sinful by virtue of their own rebellious choices in succumbing to Satan’s lures.”
(CWSBB, 152) [underlining added]*

Craig Blomberg

“None of this theology [about Job’s view on suffering] requires Job to have ever existed any more than the teaching of the parable of the Good Samaritan requires the Samaritan to have been a real person.” (CWSBB, 156)

He added, *“Almost nothing is at stake if Job never existed, whereas everything is at stake if Jesus never lived.”*

(CWSBB, 223)—REPLY—MAYBE GENRE ABOUT JESUS IN GOSPELS IS NON-LITERAL OR FIGURATIVE—AFTER ALL, GENRE IS KEY QUESTION—“FAIRYTALE” THAT CONVEYS SPIRITUAL TRUTH LIKE GENESIS 1-3?



“Surely, however, someone might argue, Jonah must be completely historical, because Jesus himself likens his death and resurrection to Jonah’s experience with the great fish (Matt. 12:40; Luke 11:30). Actually, this does not follow at all.” (CWSBB, 157)

Craig Blomberg

On Isaiah's unity...

“Ultimately, what one decides about its [the Book of Isaiah’s] composition or formation need not have anything to do with biblical inerrancy at all” (CWSBB, 162-3).

However, Blomberg does say “I still find the arguments for the unity of Isaiah under a single primary author, even if lightly redacted later, more persuasive (or at least less problematic) than most do” (CWSBB, 177).

Craig Blomberg

On the book of Daniel:

“Perhaps two works [chs. 1-6 and chs. 7-12] associated with the prophet Daniel and his successor, written at two different times, were combined.”

(CWSBB, 164)

But Blomberg says, “My inherent conservatism inclines me in the direction of taking it as a genuine predictive prophecy, but I listen respectfully to those who argue for other interpretations and continue to mull them over.”

(CWSBB, 177)

KEY in this for Blomberg is GENRE, not historicity!

“My conclusions on each topic are not the point of this chapter” [i.e. Chapter 5-CWSBB].

“The point is that all of these examples raise the issue of genre of a certain book, section, or passage of Scripture. The truth claims of the Bible, appropriately cherished by inerrantists, can never be determined apart from our best assessment of the literary forms and genres involved.” (CWSBB, 177). [underlining added]



Craig Blomberg

“The Chicago Statement could have stressed this more, but is reasonably highlighted.” [CWSBB, 178]

“Institutions or organizations that claim to abide by it must allow their inerrantist scholars the freedom to explore the various literary options without fear of reprisal.” (CWSBB, 178)

My response . . .

Please note: Article XVIII of ICBI—“we deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativising, dehistoricizing, or discounting its teachings, or rejecting its claims to authorship.”

A Question of Literary Genre

On the one hand, Blomberg says:

- *“I will be happy to disclose where I come down at the moment.”*

So when CWSBB was written **in 2014**...

He believes “progressive creationism” and “a literary framework to Genesis” (i.e. not six literal days).

- *“I lean in the direction of Derek Kidner’s approach to Genesis but open to other.”*
- *“I suspect that biblical scholars who, like me, have found their faith fortified by the evidence the longer they have studied it may have an increasing obligation in our pluralistic world to give an account of the hope that is in them.” (CWSBB, 12)*
- *“Ironically, when individuals draw the boundaries of inerrancy more narrowly than this, it is they who have unwittingly denied inerrancy, at least as defined by the Chicago Statement!” (CWSBB, 178).*

I'm confused!



“What the IMPACT on PULPIT AND PEW?”

310



WHAT IF THE BIBLE IS MOSTLY OR ALL NON-LITERAL GENRE? ³¹¹

- (1) THE INTERPRETER CAN MAKE THE BIBLE SAY WHATEVER HE/SHE WANTS IT TO SAY OR MEAN
- (2) THEN THE BIBLE HAS NO REAL MEANING
- (3) NO OBJECTIVE CONTROL OVER MEANING

My response . . . TO THIS GENRE OVERRIDE

312

Please note: Article XVIII of ICBI—”we deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativising, dehistoricizing, or discounting its teachings, or rejecting its claims to authorship.”

Questions:

- If the issue is not inerrancy but genre or style, can a non-literal genre or style be imposed on a passage at any time, i.e. a priori?
- GRAMMATICO HISTORICAL APPROACH: CONTEXT DETERMINES GENRE—NOT A *PRIORI* REASONING!
- If the plain sense is removed, can there be any control on the passage's meaning?
- If the sense is non-literal, then can any meaning now be imposed on the biblical text?

Questions:

- If any non-literal understanding can be imposed, can the Bible now mean whatever the interpreter wants it to mean, rather than what it does mean?
- If it means almost anything through imposing a non-literal genre/style, then can the Bible really mean anything?
- Is almost any non-literal sense now inerrant?

What Is Happening?

- Imposition of an ARBITRARY genre - literary style on the text prior to exegesis.
- Imposition of Greco-Roman Bioi – **Licona**.
- Imposition of Midrash – **Gundry**.
- Imposition of speech-act theory - **Walton & Sandy**.
- Imposition of scientific pre-conclusions (evolution) on the text of Scripture-**Blomberg**.

I'm still confused!



“What the IMPACT on PULPIT AND PEW?”

317



BLOMBERG: blame inerrantists!

Are there certain mistaken hermeneutical presuppositions made by conservative evangelicals that play into the hands of liberal critics?

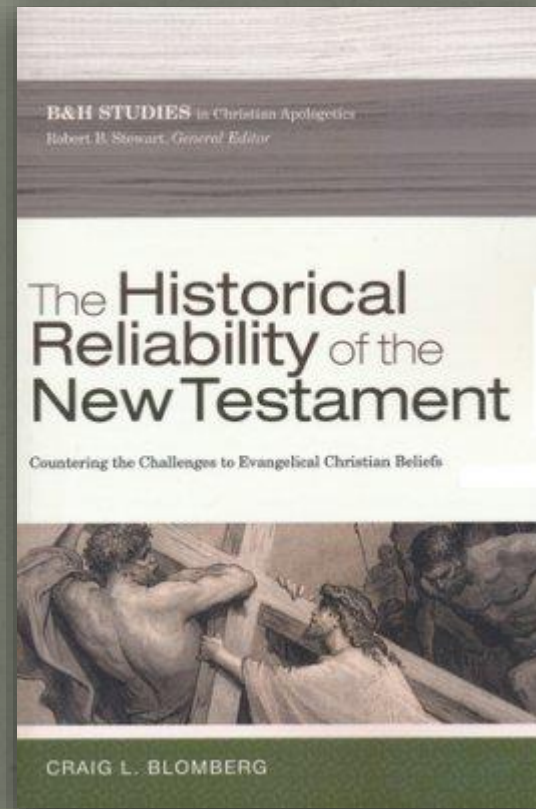
<http://theologica.blogspot.com/2008/03/interview-with-craig-blomberg.html>

*Absolutely. And one of them follows directly from the last part of my answer to your last question. The approach, famously supported back in 1976 by Harold Lindsell in his **Battle for the Bible** (Zondervan), **that it is an all-or-nothing approach to Scripture that we must hold, is both profoundly mistaken and deeply dangerous.** No historian worth his or her salt functions that way. I personally believe that if inerrancy means “without error according to what most people in a given culture would have called an error,” then the biblical books are inerrant in view of the standards of the cultures in which they were written. But, despite inerrancy being the touchstone of the largely American organization called the Evangelical Theological Society, there are countless evangelicals in the States, and especially in other parts of the world, who hold that the Scriptures are inspired and authoritative, even if not inerrant, and they are not sliding down any slippery slope of any kind. I can’t help but wonder if inerrantist evangelicals making inerrancy the watershed for so much has not, unintentionally, contributed to pilgrimages like Ehrman’s. Once someone finds one apparent mistake or contradiction that they cannot resolve, then they believe the Lindsells of the world and figure they have to chuck it all. What a tragedy!*

April 2, 2015—Gary Gilley Review of *CWSBB*

- “Inerrancy is the subject of the next two chapters. He opens with an attack on those he deems on the far right of the evangelical community, such as Norman Geisler, Robert Thomas and David Farnell (p. 120, cf. 142-143, 166-168). These men are concerned about the drift they see today in the area of inerrancy as defined by the Chicago Statement on Inerrancy (p. 123), a drift that Blomberg denies. Good material is found in these pages but Blomberg works hard to convince the reader that believing in inerrancy does not mean accepting a literal Adam and Eve, a young earth (pp. 150-155), Job or Jonah as historical characters (pp. 155-163), the single authorship of Isaiah (pp. 160-164), nor the traditional view of the authorship of the New Testament books (pp. 169-171). He personally accepts some of these things, such as theistic evolution, and rejects others (p. 177), but sees none of these issues as germane to inerrancy (p. 164).
- Blomberg turns to miracles in the last chapter as a support for the trustworthiness of Scripture. He defends modern reports of the miraculous including trips to heaven and resurrections (pp. 180-186), believes that Joel 2:28-32 was fulfilled at Pentecost (p. 203), is enthusiastic concerning Pentecostalism and the charismatic movement (p. 209), and delivers a scathing attack on cessationism (pp. 210-211). In addition he seems to believe that there are 2 billion true Christians on the planet and 200 million of them have participated in some way with a miracle (p. 218). And he affirms that some Mormons are saved (p. 272). This is all very disturbing.
- Returning to inerrancy in the conclusion, Blomberg believes only a tiny minority of Christians have ever accepted it (p. 221-222) and it is thus not particularly important in the big picture of the Christian faith. As a matter of fact the one affirmation in the Chicago Statement that he rejects is a warning concerning the grave consequences of rejecting inerrancy (p. 273). Clearly Blomberg sees inerrancy as a good but dispensable doctrine, which is truly unfortunate in a book defending the trustworthiness of Scripture.”

New book—just out . . .



UPDATE: “Most Agregious of all” “errors and misrepresentations” of his published works by Geisler, Farnell, Roach, and company, p. XXVII.

- New book, Blomberg, *The Historical Reliability of the New Testament* (BH, 2016)

Update on the Gospels . . .

Blomberg says, “A large volume of evidence corroborates the narrative backdrops in the Synoptic Gospels and supports the probability of the teachings and actions of Christ within that context. The criteria of dissimilarity and embarrassment enable us to envision a substantial portion of Jesus’s words and deeds being authentic.” [underline added] (Blomberg, *HRNT*, p13)

MY RESPONSE:

Are there any that are not authentic? Does probability imply also a possibility of inauthenticity?

Update on the coin in the fish’s mouth . . .

Blomberg says regarding “the so-called miracle of the coin in the fish’s mouth. When one examines the literary form, one discovers this is not a narrative with declarations about what ‘happened,’ but merely a series of commands to the apostle Peter. Did he obey Jesus and go to the Sea of Galilee? Matthew never tells us I never said I don’t believe Peter could have gone to the lake and caught such a fish, and . . . There is no ‘story’ to deny. The verse is not narrative in form—i.e., a series of past-tense, indicative mood statements declaring certain things to have happened. It is a series of commands. We simply do not know whether Peter obeyed them.” (Blomberg, *HRNT*, p. 694 fn. 81). Underlining added.

Historical Reliability of NT (2016)

On the Synoptics

One can “have confidence that they preserved the true gist of what Jesus said and did” (Blomberg, *HRNT*, p. 719).

My RESPONSE: Do we have the words Jesus spoke (“heaven and earth will pass away but ~~my words~~ MY GIST will not” -) the gist?

On John, the Gospel is “most probably historically accurate by a variety of standard criteria of authenticity.” (Blomberg, *HRNT*, 720). Underlining added

My RESPONSE: Does “most probably historically accurate” imply also a possibility of inauthenticity? Criteria of authenticity can be used also by the other side to show that it is NOT accurate.

Historical Reliability of NT (2016)

On Pseudepigraphy:

- Certain conservative scholars [are] closing the door on pseudonymity *a priori*. Because they personally cannot envision a scenario in which the practice could be morally acceptable, they do not even investigate the data. They simply announce that the theory is unacceptable, and they build into their doctrinal statements affirmations (or interpretations of affirmations) that anyone believing or teaching that Paul did not write all thirteen books attributed to him in the New Testament cannot be a part of their institution or organization. Yet they seem oblivious to the fact that it is such *a priori* dismissal that often pushes people into positions like Ehrman's! If there is no middle ground for acceptable pseudonymity and certain people are not convinced by arguments for traditional claims of authorship, they are left with nowhere to turn except to charge the New Testament writers with duplicity." (Blomberg, *HRNT*, p. 138) [underlining added]
- **My Response:** Please note: Article XVIII of ICBI—"we deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativising, dehistoricizing, or discounting its teachings, or rejecting its claims to authorship." I guess the whole ICBI committee is guilty here from Blomberg's position!
- Blomberg questions, "But does the appearance of an individual's name in the opening verse of a letter automatically make a 'claim to authorship' and if so, what kind of authorship?" (Blomberg, *HRNT*, 351).

Historical Reliability of NT (2016)

“Missing in most of these conversations are a number of crucial topics. We do not have evidence that early Christianity accepted pseudonymity as a legitimate device in the testimony that exists. Unfortunately, we have no evidence at all for Christian perspectives on the topic earlier than the late second century.”

(Blomberg, *HRNT*, p. 351)

“The question that unfortunately cannot be answered unless new evidence is discovered is how first-century Christians would have envisioned these practices [i.e. pseudonymity]. Did many of them, given their Jewish roots, see it as at least sometimes acceptable and involving no intention to deceive, only to have their Gentile counterparts 150 years later proffer a different opinion? Or was the reason later Christians unanimously rejected the practice because of some development at the outset of the Christian movement that led believers to differentiate themselves from previous Jewish convictions on the topic? Both hypotheses are realistic enough, but neither can be demonstrated given the current limitations in what we know about the ancient Mediterranean world.”

(Blomberg, *HRNT*, 357). [underlining added]

Historical Reliability of NT (2016)

“It is tragic, therefore, when pseudepigraphy becomes a ‘hill,’ on which some scholars have ‘to die.’ It is heartbreaking when an excellent professor is fired from an institution or a good pastor ousted from a church merely for defending pseudonymity somewhere in the canon. It is appalling that some in the church or academy feel they have to draw their confessional lines so tightly that such a practice is categorically excluded. Whether a certain New Testament book was written by the person whose name appears in what we now consider to be the first verse of its first chapter is a matter ultimately for students of historical and literary criticism to determine.” (Blomberg, *HRNT*, p. 357). [underlining added]

He concludes for Paul’s epistles, “Gentile Christian attitudes to pseudepigraphy by the mid- to late second century increasingly crystallized around the end of the spectrum of opinion that treated them as deceptive. Pre-Christian Judaism apparently accepted a broad cross-section of pseudepigraphical genres as a legitimate literary device, although we do not know if they believed any of the Hebrew canon of Scripture was pseudepigraphical. When did these attitudes change? What were Jewish and Gentile Christian reactions to pseudonymity in the mid-first century? The only honest answer is that we simply don’t know.” (Blomberg, *HRNT*, p. 408) [underlining added]

Historical Reliability of NT (2016)

- “Are their ways, therefore, to envisage pseudonymity as an acceptable practice for the early Christian community? [I. H] Marshall has surely demonstrated that the answer to that question is yes, even if one chooses to use a different term for the practice. Is this then the best way to account for any or all of the disputed Pauline letters? Not necessarily.” (Blomberg, *HRNT*, 408).

P.N. Harrison (1921)

P. N. Harrison, *The Problem of the Pastoral Epistles* (Oxford: Oxford University, 1921), 12

Harrison [prior to Marshall] contended similarly that the pseudepigraphical writer . . .

"was not conscious of misrepresenting the Apostles in any way; he was not consciously deceiving anybody. It seems far more probable that those to whom, in the first instance, he showed the result of his efforts, must have been perfectly well aware of what he had done. It is not to be supposed that he made any attempt to impose upon his friends, by inscribing his epistles on old and worn papyri or in old-fashioned writing! They went out for what they really were, and the warm appreciation with which the best minds in the Church received them, would not be tinged with any misunderstanding as to the way in which they had been written." (p. 12)

Historical Reliability of NT (2016)

Good news! It is my understanding of his discussion in *HRNT* that he believes all 13 of Paul's epistles and the non-Pauline that bear his name were written by the authors whose names were associated with it.



On Pauline letters and pseudonymity, “On the one hand, there is enough varied evidence from ancient Jewish and Christian circles, and enough unknowns about first-century attitudes, that we cannot dismiss all forms of pseudonymity as necessarily deceptive. Some may well have been an accepted literary device, even among first-century Christians, but it is hard to tell.” (Blomberg, *HRNT*, 721) [underlining added]

However, he does assert that “Some posthumous composition was most likely needed to put 2 Peter into the form in which we now have it, but it still can be viewed as Petrine in origin.” (Blomberg, 508-09, *HRNT*, 509).

Finally, in Blomberg's *Historical Reliability of the Gospels* (2007)

“[T]he Gospels may be accepted as trustworthy accounts of what Jesus said and did. One cannot hope to prove the accuracy of every detail on purely historical grounds alone; there is simply not enough data available for that. But we may certainly speak of ‘general reliability.’ Moreover, as one's investigation proceeds, the evidence becomes sufficient to declare that what can be checked is accurate, so that it is entirely proper to believe that which cannot be checked is probably accurate as well. Other conclusions, widespread though they are, seem not to stem from even-handed historical analysis but from religious or philosophical prejudice.” (note: underlining added)

Craig Blomberg, *The Historical Reliability of the Gospels*. Second Edition (Downers Grove, IL: Inter Varsity, 2007) 320.

Finally, in Blomberg's *Historical Reliability of the Gospels* (2007)

“[T]he Gospels may be accepted as trustworthy accounts of what Jesus said and did. One cannot hope to prove the accuracy of every detail on purely historical grounds alone; there is simply not enough data available for that. But we may certainly speak of ‘general reliability.’ Moreover, as one's investigation proceeds, the evidence becomes sufficient to declare that what can be checked is accurate, so that it is entirely proper to believe that which cannot be checked is probably accurate as well. Other conclusions, widespread though they are, seem not to stem from even-handed historical analysis but from religious or philosophical prejudice.” (note: underlining added)

Craig Blomberg, *The Historical Reliability of the Gospels*. Second Edition (Downers Grove, IL: Inter Varsity, 2007) 320.

“What the IMPACT on PULPIT AND PEW?”

331



Battle for the Bible—"Strange Case of Fuller Seminary"—pp. 106-121

Fuller, founded in 1947, went from orthodox in inerrancy to denial of inerrancy in 15 years (1947-1963):

Causes:

- (1) Sending fuller graduates to wrong schools (e.g., Daniel Fuller—Basel) “to receive excellent theological education” (p. 106)
- (2) Hiring from the wrong schools (Princeton, Basel, Europe; pp. 106-07)
- (3) Rapid hiring the wrong people (Bela Vesady; James Daane; George Ladd; pp. 106-08)
- (4) Wrong wealthy board members (C. Davis Weyerhaeuser; p. 108)
- (5) Nepotism; placing people in charge (Daniel Fuller)
- (6) Cronyism (e.g., Calvin Schoonhoven, hiring close friend of Daniel Fuller at Basel)
- (7) Rapid changes in personnel and degrees (Psychology and Missions)

Daniel Fuller, Fuller Seminary

- In analyzing the position of Daniel Fuller, we must make several observations. He said that the phenomena of Scripture show it to have errors. Therefore, whatever the Bible teaches about its own reliability, that teaching must conform to the data of Scripture itself. Thus, because he feels there are errors in the Bible, the Bible itself cannot teach a doctrine of inerrancy in all of its parts. But in all matters having to do with making a person "wise unto salvation" one can trust the Scripture fully, and for those parts it is proper to use
- the term inerrant. A second point we derive from Daniel Fuller's corrective to
- 114 THE BATTLE FOR THE BIBLE
- Warfield has to do with the question concerning what parts of Scripture are revelational and what parts are nonrevelational. And
- who decides which is which? It is conceivable that someone could come to the Bible and declare the virgin birth of Christ to be untrue. This could be argued on the basis of its being a biological problem, buttressed with the claim that it has nothing to do with knowledge that makes us wise unto salvation. Anyone could argue in favor of a dual authorship of Isaiah on the same basis. Agairi, on the same basis, one could argue that Daniel was written around 168 B.C., rather than the sixth century B.C. as it claims to be. One could argue that Adam and Eve were not historical persons, and affirm this by saying that to believe they were is not necessary to salvation. Anyone can prove anything he wants to when the door has been opened to the distinction the Bible itself does not make; that there are revelational and nonrevelational parts to Scripture. Maybe Daniel Fuller can tell the reader which parts of the Bible to believe and which parts to disbelieve, but then the reader trusts Fuller over the authors of Scripture. And nowhere does Scripture draw the distinction between revelational and nonrevelational parts to the Bible.

George Ladd, *NT and Criticism*

In his scholarly and able book. *The New Testament and Criticism*, he has this to say:

“If the Bible is the sure Word of God, does it **not** follow that we must have a trustworthy word from God, not only about matters of faith and practice, but in all historical and factual questions? "Thus saith the Lord" means that God has spoken His sure, infallible Word. A corollary of this in the minds of many Christians is that we must have absolute, infallible answers to every question raised in the historical study of the Bible. From this perspective, the "critic" is the one who has surrendered the Word of God for the words of men, authority for speculation, certainty for uncertainty.

This conclusion, as logical and persuasive as it may seem, does not square with the facts of God's Word; and it is the author's hope that the reader may be helped to understand that the authority of the Word of God is not dependent upon infallible certainty in all matters of history and criticism."^{*}

Daniel Fuller, ETS (1967)

Title “Benjamin B. Warfield’s View of Faith and History”
JETS, 2:2 (Spring 1968).

(1) Argued against Warfield’s view of infallibility and inerrancy—said Bible not free from error.

(2) states that two kinds of Revelation in Scripture: (1) Revelational (can be trusted) and (2) Non-revelational (cannot be trusted) (pp. 80-82)

(3) Did not give any guide on how to distinguish “revelational” from “non-revelational”

THINK—Greco-Roman biography; Speech-Act theory!!!!

THINK—none give any guide either

Fuller Seminary rejected/changed meaning of “inerrancy”

President of Fuller, Hubbard wrote regarding word inerrancy, [it] is too precise, too mathematical a term to describe appropriately the way in which God’s infallible revelation has come to us in a book.” [David Hubbard, Fuller Theological Seminary Bulletin 18:1 (March 1968)]

Quoted in Battle for the Bible, 115 based in Alumni Letter to Fuller grads by President David Hubbard.

Dan Wallace

- Senior Research Professor of New Testament Studies
- BA, Biola University, 1975; ThM, Dallas Theological Seminary, 1979; PhD, 1995.
- Dr. Wallace is a member of the Society of New Testament Studies, the Institute for Biblical Research, the Society of Biblical Literature, the American Society of Papyrologists, and the Evangelical Theological Society (of which he was president in 2016).



MANY OF TODAY'S HISTORICAL-CRITICAL EVANGELICALS

- Dan Wallace, DTS (21st Century):
- “This emphasis on knowledge over relationship can produce in us bibliolatry. For me, as a New Testament professor, **the text is my task--but I made it my God. The text became my idol.** Let me state this bluntly: **The Bible is not a member of the Trinity.** One lady in my church facetiously told me, "I believe in the Trinity: the Father, Son and Holy Bible." Sadly, too many cessationists operate as though that were so.
- One of the **great legacies Karl Barth left behind was his strong Christocentric focus.** It is a shame that too many of us have reacted so strongly to Barth, for in our zeal to show his deficiencies in his doctrine of the Bible, we have become bibliolaters in the process. Barth and Calvin share a warmth, a piety, a devotion, an awe in the presence of God that is lacking in too many theological tomes generated from our circles.”
- **RESPONSE: IF THE BIBLE IS NOT INSPIRED & INERRANT, THEN HOW CAN REALLY HAVE ANY REALISTIC HOPE IN ANY TRUSTWORTHY OR RELIABLE CHRISTOLOGICAL FOCUS?**

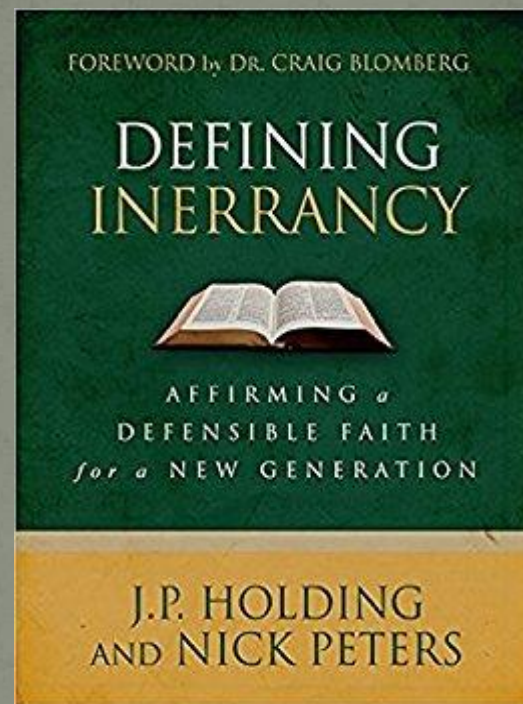
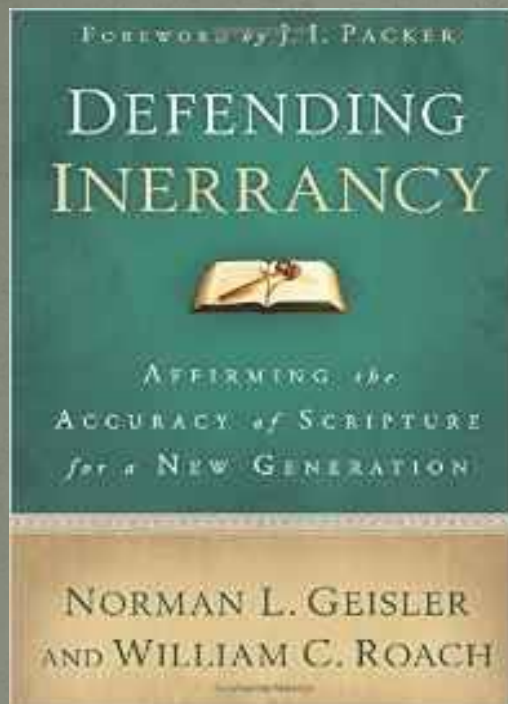
From Dan Wallace, “Who’s Afraid of the Holy Spirit? The Uneasy Conscience of a Non-Charismatic Evangelical,” *Who’s Afraid of the Holy Spirit* (p. 8).

Today's Historical-Critical Evangelicals

- As I researched for *The Jesus Quest: The Danger from Within . . .*
- Something I noticed that shows the state of inerrancy among evangelicals who follow Historical Critical Method.
- ***Spinoza asserts Bibliolatry; Wallace asserts Bibliolatry.***
- See what you think about how close these statements are.
- **Baruch Spinoza (17th Century):**
- “Still, it will be said, though the law of God is written in the heart, The Bible is none the less the Word of God, and it is no more lawful to say of Scripture than of God’s word that it is mutilated and corrupted. I fear that such objectors are too anxious to be pious, and that they are in danger of turning religion in to superstition, and worshipping paper and ink in place of God’s Word.”

Spinoza, A Theological-Political Treatise, Chapter XII (Elwes Translation, p. 166)

Wallace endorsed ebook *challenging* ICBI inerrancy standards



Please note: Book's cover is Nick Peter's is Licon's Son that is a direct imitation of Geisler's Book, *Defending Inerrancy* (2012). Please also note "Foreword by Dr. Craig Blomberg"

★ “*Defining Inerrancy*, however, is a gloves-off defense and affirmation of a version of inerrancy that many are not acquainted with. That is, many except those who are Old and New Testament scholars”—underlining added


Wallace notes, “In sum, *Defining Inerrancy* is a book far more important than its size would indicate. It defines not only inerrancy but a yawning divide within evangelicalism. My hope is that traditionalists will not dismiss it out of hand (as they have so many treatments coming from contextualizing inerrantists), but will indeed wrestle seriously with its contents. Sadly, I’m not holding my breath.”

<https://danielbwallace.com/2014/06/01/review-of-defining-inerrancy/> June 1, 2014



Wallace adds . . . “brittle fundamentalism”

“This view—making inerrancy as important as the resurrection of Christ—is part of a mindset that does not differentiate among doctrines. I call it the *domino view of doctrine*. When one falls down, they all fall down. I have taught for years that it is one of the main reasons why some conservatives become “liberal.” I put “liberal” in quotes because often such people are not really liberal; they are still fundamentalists, just on the left side of the theological aisle. They still see things in black and white, but now are skeptical about the supernatural and anything that smacks of biblical authority. Darrell Bock speaks of such a mentality as “brittle fundamentalism.” And he sees it as shattering when it comes in contact with the sophisticated polemics of the left” — <https://danielbwallace.com/2014/06/01/review-of-defining-inerrancy/> [underlining added]



Brief Response . . .

- (1) How do you know with any degree of confidence that the Resurrection even truly occurred if the documents are not the inerrant Word that have been God-breathed?

- (2) If the same documents that witness to Jesus Christ's resurrection have errors, inaccuracies in them, or invented stories that are not historically true, then grave doubt is cast on the validity of His resurrection, i.e., if the NT erred or invented other stories, why would the account of the Resurrection have any validity/certainty? OR,
CHRISTOLOGY?
SLIPPERY SLOPE

Please read—Dan Wallace “An Apologia for a Broad View of Ippisima Vox” -ETS-
ATLANTA 1999

“Our theology is too often rooted in Greek philosophy,
rationalism, the Enlightenment, and Scottish Common
Sense Realism”

SOUNDS VERY SIMILAR TO:

Rogers’s/McKim’s similar complaint regarding inerrancy in their *Authority and Interpretation of the Bible* (1979)

that decried “Princeton Seminary was founded in 1812 as the first American institution to train Presbyterian clergy. Systematic theology was taught according to the post-Reformation scholastic method of Francis Turretin. The theory of hermeneutics (biblical interpretation) was taken from the philosophy of Scottish realism. For over 100 years, the Princeton theologians uniformly predicate the authority of Scripture on its supposed form of inerrant words” (p. 309)

THE AUTHORITY
AND INTERPRETATION
OF THE BIBLE

An Historical Approach

With a new Epilogue



JACK B. ROGERS
DONALD K. McKim

Foreword by Fred Baethke

Please read, Wallace—"The Gospel According to Bart" <https://bible.org/article/gospel-according-bart>

- what I tell my students every year is that it is imperative that they pursue truth rather than protect their presuppositions. And they need to have a doctrinal taxonomy that distinguishes core beliefs from peripheral beliefs. When they place more peripheral doctrines such as inerrancy and verbal inspiration at the core, then when belief in these doctrines starts to erode, it creates a domino effect: One falls down, they all fall down. It strikes me that something like this may be what happened to Bart Ehrman. His testimony in *Misquoting Jesus* discussed inerrancy as the prime mover in his studies. But when a glib comment from one of his conservative professors at Princeton was scribbled on a term paper, to the effect that perhaps the Bible is not inerrant, Ehrman's faith began to crumble. One domino crashed into another until eventually he became 'a fairly happy agnostic.' I may be wrong about Ehrman's own spiritual journey, but I have known too many students who have gone in that direction. The irony is that those who frontload their critical investigation of the text of the Bible with bibliological presuppositions often speak of a 'slippery slope' on which all theological convictions are tied to inerrancy. Their view is that if inerrancy goes, everything else begins to erode. I would say rather that if inerrancy is elevated to the status of a prime doctrine, that's when one gets on a slippery slope. But if a student views doctrines as concentric circles, with the cardinal doctrines occupying the center, then if the more peripheral doctrines are challenged, this does not have a significant impact on the core. In other words, the evangelical community will continue to produce liberal scholars until we learn to nuance our faith commitments a bit more, until we learn to see Christ as the center of our lives and scripture as that which points to him. If our starting point is embracing propositional truths about the nature of scripture rather than personally embracing Jesus Christ as our Lord and King, we'll be on that slippery slope, and we'll take a lot of folks down with us."
- Underlining added

Belief systems among evangelicals now

#1-Historical Critical Evangelicals: “inerrancy on the outside” of the black circle. Christ in the middle yellow.

Inerrancy on outside



Christ
in
center

Belief systems among evangelicals now

#2-orthodoxy: “inerrancy in the center” of the black circle. Christ in the middle yellow. GOD’S UNFAILING WORD TESTIFIES TO REALITY OF CHRIST!

Inerrancy on inside—as testimony to certainty of testimony to Christ

IF DOCUMENTS CAN’T BE TRUSTED THAT TESTIFY TO HIM, THEN HOW CAN YOU KNOW CHRIST IS CENTER?

Faulty witness that makes things up or is inaccurate cannot with any certainty place Christ in center!



Christ immediately after in red

J. P. Moreland—

Biola

University/Talbot Seminary

- 2007 Moreland said, “I am more convinced of inerrancy than at any time in my Christian life, but the charge of bibliolatry, or at least a near, if not a kissing cousin, is one I fear is hard to rebut.”

American Evangelical “Over-commitment” to the Bible

He rejects idea “the Bible is the sole source of knowledge of God, morality, and a host of related important items.”

He sees need for integration of other ideas into Christian understanding than solely the Word of God.

Christians must not withdraw from the broader world of ideas.

He also sees “over-commitment” to the Bible as harming the church “in the rejection of guidance, revelation, and so forth from God through impressions, dreams, visions, prophetic words, words of knowledge and wisdom.”

Recently named, “The 50 Most Influential Living Philosophers” by the Best Schools Website

<http://www.thebestschools.org/features/most-influential-living-philosophers/>

J. P. Moreland, Biola University, Distinguished Professor of Philosophy, ranked #30

“The Best Schools” website run by
James Barham

(1) is the General Editor of TheBestSchools, lives in Chicago, Illinois. Originally from Dallas, Texas, he was educated at the University of Texas at Austin (B.A. in classics), at Harvard University (M.A. in history of science), and at the University of Notre Dame (Ph.D. in history and philosophy of science).

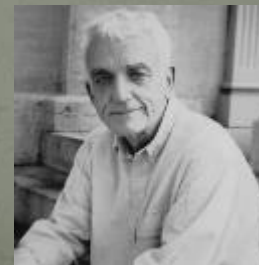
(2) He is an atheist--<http://www.thebestschools.org/about/>
<http://www.uncommondescent.com/education/james-barham-at-schools-fesses-up-hes-an-atheist-but-he-thinks-reality-is-real/>



The late Brennan Manning--
The Signature of Jesus (Multnomah Press)

“I am deeply distressed by what I can only call in our Christian culture the “idolatry of Scripture.” For many Christians, the Bible is not a pointer to God but God himself—bibliolatry. God cannot be confined within the covers a leather-bound book. I develop a nasty rash around people who speak as if mere scrutiny of its pages will reveal precisely how God thinks and what God wants.”-Brennan Manning, *Signature of Jesus*, pp. 174

- <http://brennanmanning.com/>



“What the IMPACT on PULPIT AND PEW?”

351



HYPERBOLIC
HERMENEUTIC???????

Or

Dehistoricizing allegory?

David Fouts, *Dallas Theological Seminary*,
hyberbolic use of numbers in Pentateuch (1992)

DTS OT department Numbers 1:45 vs. Numbers 26:51 not
literal; not 603K

. . . .He states,

- [T]he large numbers have often been a stumbling block for accepting the Biblical accounts as legitimate records of history. If the numbers are simply reflective of a rhetorical device common in ancient Near Eastern literature, however, one may no longer question the integrity of the record of use of this argument. The large numbers are often simply figures of speech employed to magnify King Yahweh, King David, or others in a theologically based historiographical narrative. (p. 387). Fouts, JETS 40 [Sept 1997] 377

Craig Olson, PHD, Dallas Theological Seminary (Bible Exposition) 2017

- The long lifespans in Genesis are only a problem for those who hold to inerrancy. If the patriarchal narratives are merely legends, then exaggerated lifespans fit right in. However, for those who believe Genesis records actual events about real people, the lifespans raise significant questions. Skeletal and tooth wear data from ancient times indicate an average lifespan of around forty years old, not over 900 years as in Genesis 5, or even the almost 200 years of the later patriarchs. But the problems are not limited to scientific data outside the Bible. A face-value reading of the patriarchal ages contradicts other Scriptures. Plus, a chronology based on these lifespans is biblically inconsistent and contradicts the archaeology of the Intermediate Bronze and Middle Bronze ages.

So lifespans are symbolic to honor ancients—not to be taken literally

- His proposed solution to the “problem” of long lifespan ages in the following terms,
- “If we abandon the face value interpretation of the patriarchal lifespans are we not simply appropriating the findings and assumptions of the critical scholars? The answer is no. A symbolic interpretation of the patriarchal lifespans from an evangelical point of view holds that these schematic numbers were part of the original composition of Genesis by Moses after the Exodus My contention is that these patriarchal lifespans were originally written as schematic numbers intended to memorialize and convey honor to the lives of real ancestors who played significant roles in the founding of the nation Israel. I believe that a better understanding of how ancient cultures recorded lifespans will not only lead to a more accurate biblical interpretation, but also align the patriarchal narrative with the chronology of the patriarchal age and known archaeology from the Middle Bronze Age. This interpretation can restore faith in the historicity of the patriarchal narratives by removing the conflict between the face value interpretation and the historical evidence.”

ETS Paper delivered Nov. 15, 2017 “How Old was Father Abraham? Why the Patriarchal Lifespans Cannot be Face Value Numbers”

For more information on this hyperbolic
issue . . .

<http://defendinginerrancy.com/evangelical-hyperbolic-hermeneutic/>

By F. David Farnell

FOR THOUGHT . . .

DOES THE SPIRIT OF
TRUTH LIE FOR THE
GLORY OF GOD?

“What the IMPACT on PULPIT AND PEW?”

358



RESPONSE TO EARLY CHURCH ACCEPTANCE OF ANY FORM OF PSEUDEPIGRAPHY

“The Patristic Church was unanimous in rejecting for their canonical Scriptures letters they believed to be falsely attributed to an apostle of Jesus Christ”—E. Earl Ellis, *The Making of the New Testament Documents*, p. 324.

Serapion (ca. 190) of Antioch:

“For we, brothers, receive both Peter and the other apostles as Christ. But pseudepigrapha in their name we reject, as men of experience, knowing that we did not receive such from the tradition”—“Gospel of Peter”
rejected by Serapion!

RESPONSE TO ACCEPTANCE OF ANY FORM OF PSEUDEPIGRAPHY

Ellis, “In the patristic church apostolic pseudepigrapha when discovered were excluded from the church’s canon. This applied whether or not the pseudepigrapha were orthodox or heretical” (p. 324)

Ellis, “The hypothesis of innocent apostolic pseudepigrapha Is a modern invention that has no evident basis in attitude or writings of the apostolic and patristic church” (p. 324)

***Benign Pseudepigraphy idea traced to F. C. Baur and his Fichte/Hegelian dating of NT Books!!!!

RESPONSE TO ACCEPTANCE OF ANY FORM OF PSEUDEPIGRAPHY

A few (among many) indications in the NT period that pseudepigraphy would be rejected:

- (1) Paul's regular opening of letters with "apostle of Jesus Christ"—indicating unique authority to write!
- (2) Paul's concern that his apostleship was on par with others (1 Cor. 9:1-3)
- (3) By branding those who questioned his apostleship as "false apostles" (2 Cor. 11:13)
- (4) Paul told church to reject any letters not from him—2 Thess. 2:2—"letter as if from us, to the effect that ^dthe day of the Lord ^ehas come. ³ ^aLet no one in any way deceive you"

RESPONSE TO ACCEPTANCE OF ANY FORM OF PSEUDEPIGRAPHY

David Laird Dungan, *Constantine's Bible, Chapter 5—"Eusebius's Defense of Catholic Scripture"* (pp. 54-93)

Eusebius' Ecclesiastical History 3:25-1-7 "is the most detailed list of approved and non-approved writings of the New Testament to appear in the church up to that time" (p. 69)

His discussion demonstrates an unbroken chain of acceptance and custody from the earliest bishops to his day of the NT Canonical books "with no single dissenting vote" "all the way back to the beginning" of "authentic" "apostolic" writings—"those closest to Jesus Christ" "directly from the hands of the apostles in the first place and had passed them down from bishop to bishop" "unanimously acknowledged by all orthodox bishops in apostolic succession throughout the empire, all the way back to the beginning-[whole of the church of God under heaven'-Ecclesiastical History 3.24.2)]

RESPONSE TO ACCEPTANCE OF ANY FORM OF PSEUDEPIGRAPHY

- “Claims to inspiration, no matter how extravagant, were of not avail unless what was inspired coincided with received orthodoxy”—i.e. unanimous testimony of all orthodoxy from beginning of church (p. 90).
- EUSEBIUS LIST is “one that is as hard as granite” (p. 92)
 - CONCLUSION:--Pseudepigraphy/”BENIGN”
pseudepigraphy idea is a MODERN INVENTION with
NO evidence in earliest church history

ICBI 1978 Inerrancy...

Article IX:

We affirm that inspiration, though not conferring omniscience, guaranteed true and trustworthy utterance on all matters of which the biblical authors were moved to speak and write. We **deny** that the finitude or falseness of these writers, by necessity or otherwise, introduced distortion or falsehood into God's Word.

ICBI 1978 Inerrancy...

Article XII: Inerrancy of the whole

We affirm that Scripture in its entirety is inerrant, being free from all falsehood, fraud or deceit.

We deny that biblical infallibility and inerrancy are limited to spiritual, religious or redemptive themes, exclusive of assertions in the fields of history and science.

We further deny that scientific hypotheses about earth history may properly be used to overturn the teaching of Scripture on creation and the flood.

ICBI 1978 Inerrancy...

Article XVIII:

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture. We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims to authorship.

ICBI 1982 Hermeneutics

Article XIII:

We affirm that awareness of the literary categories, formal and stylistic, of the various parts of Scripture is essential for proper exegesis, and hence we value genre criticism as one of the many disciplines of biblical study.

We deny that generic categories which negate historicity may rightly be imposed on biblical narratives which present themselves as factual.

IBCI 1982 Hermeneutics

Article XV:

We affirm the necessity of interpreting the Bible according to its literal, or normal, sense. The literal sense is the grammatical-historical sense, that is, the meaning which the writer expressed. Interpretation according to the literal sense will take account of all figures of speech and literary forms found in the text.

We deny the legitimacy of any approach to Scripture that attributes to it meaning which the literal sense does not support.

ICBI 1982 Hermeneutics

Article XXII:

We affirm that Genesis 1-11 is factual, as is the rest of the book.

We deny that the teachings of Genesis 1-11 are mythical and that scientific hypotheses about earth history or the origin of humanity may be invoked to overthrow what Scripture teaches about creation.

Note on J. I. Packer

In 1980, Packer said, "But Lindsell almost (not quite) implies that you don't believe in inerrancy unless you interpret all Scriptures as he does, and that seems to me an expository weakness."

"But now it really is important that we inerrantists move on to crystallize an a posteriori hermeneutic which does full justice to the character and content of the infallible written word *as communication*, life-embracing and divinely authoritative. Other we could win "the battle for the Bible" and still lose the greater battle for the knowledge of Christ and of God in our churches, and in men's hearts. "

Beyond Battle for the Bible (1980, p.)

PLEASE NOTE: Some evangelicals now use this as an excuse for interpreting the Bible as non-historical Genre in many places, e.g. Gen 1-11, especially 1-3 as "poetic history"

Note on J. I. Packer

- For instance, Justin Taylor, VP of Crossway, appears to imply that Packer allowed for an a priori imposing of non-historical genre categories on the text of Scripture (<https://blogs.thegospelcoalition.org/justintaylor/2014/08/07/j-i-packers-critique-of-harold-lindsell-on-inerrancy-and-interpretation/>)

However, this is a misunderstanding of Packer.

- (1) This comment of formulating a hermeneutic by Packer was stated in 1980.
- (2) Packer participated in and affirmed ICBI Hermeneutics of 1982 that denied the legitimacy of imposing a priori categories on the text that would negate something presented as historical

IBCI 1982 Hermeneutics

Article XV:

We affirm the necessity of interpreting the Bible according to its literal, or normal, sense. The literal sense is the grammatical-historical sense, that is, the meaning which the writer expressed. Interpretation according to the literal sense will take account of all figures of speech and literary forms found in the text.

We deny the legitimacy of any approach to Scripture that attributes to it meaning which the literal sense does not support.

Note on J. I. Packer

“Packer and other classic evangelicals rightly understand there is a separation (or the better term would be distinction) between inerrancy and hermeneutics, however, not a *total* separation (more on this below). In other words, as classic evangelical and signer of the CSBI statement, Henry Blocher said to Baptist Press November 9th, 2012, “It is thus possible to talk of Scripture’s supreme authority, perfect trustworthiness, infallibility and inerrancy and to empty such talk of the full and exact meaning it should retain by the way one handles the text.” (Roach and Geisler, “Misinterpreting J. I. Packer,” August 13, 2014, defendinginerrancy.com)

Note on J. I. Packer

Packer affirmed emphatically,
Article XIII:

“We deny that generic categories **which negate historicity** may rightly be imposed on biblical narratives which present themselves as factual”
(emphasis added).

In fact, Packer considered the Council on Biblical Hermeneutics (1982) an attempt to “crystallize an *a posteriori* hermeneutic”!

Note on J. I. Packer . . .

“By way of historical purview, I (Norman Geisler) being one of the ICBI framers with Packer, can testify to the fact that we consciously had Robert Gundry in mind when we penned these words [i.e., ICBI 1982 Hermeneutics]. For Gundry had just denied that sections of the Gospel of Matthew (like the story of the Wise Men—Mt. 2) were historical. Eventually, Gundry was asked to resign from the Evangelical Theological Society in 1983, by an overwhelming majority of the Society for these declarations. Note again, the Summit II Conference took place in 1982, predating Gundry’s actual resignation in 1983. The point being, the Summit II Conference was to prevent Gundry like approaches, not a reaction to the ETS decision on Gundry like approaches.” (Roach and Geisler, Misundertanding J. I. Packer, defendinginerrancy.com//August 13, 2015)

Note on J. I. Packer

- Packer has made it very clear, contrary to the claims of Neo-Evangelical theologians and their view of inerrancy, that he does not approve of any hermeneutic which denies the historicity of the biblical narrative (the gospels in particular). For example, when he was asked whether Mike Licona's hermeneutic, which denies the historicity of the resurrection of the saints in Matthew 27 by declaring them as legend and factually inaccurate, was in accordance with the classic doctrine of inerrancy, Packer wrote:
- “As a framer of the ICBI statement on biblical inerrancy who once studied Greco-Roman literature at advanced level, I judge Mike Licona's view that, because the Gospels are semi-biographical, details of their narratives may be regarded as legendary and factually erroneous, to be both academically and theologically unsound (Letter, May 8, 2014).”

Note on Packer . . . January 12, 2017

January 12, 2017— From Norman L. Geisler . . . (defendinginerrancy.com)

- **J.I. Packer Stands Firm on Inerrancy**
- January 12, 2017
- To Whom It May Concern:

“I called J. I. Packer at about 1:50 pm. EST today (Thursday, January 12, 2017). We had about a 15 minute talk on ICBI, inerrancy, and Mike Licona. I told him that rumors had come to me from Licona supporters that Packer may have changed or modified his view on inerrancy. He denied flatly that he had changed his view on the topic. As for my specific question as to whether or not he still supported the ICBI statement on inerrancy, he said that rumors to the contrary were “categorically and absolutely false.” He gave the same answer to my second question as to whether he had changed his view about Mike Licona’s view expressed in Packer’s letter (of 5/8/2014) which declared that Licona’s position was contrary to the ICBI statement on inerrancy. The statement reads:

Note on Packer . . . January 12, 2017

January 12, 2017 . . .

‘As a framer of the ICBI statement on biblical inerrancy and once studied Greco-Roman literature at advanced level, I judge Mike Licona’s view that, because the Gospels are semi-biographical, details of their narratives may be regarded as legendary and factually erroneous, to be both academically and theologically unsound.’

Packer insisted that he strongly stands by both his affirmation of the ICBI statements on inerrancy and that Licona’s views were categorically contrary to it. He described Mike’s view as “muddled” and illogical, but wished to keep the door open to discuss the issue with him.”

Sincerely serving,
Norman L. Geisler

<http://defendinginerrancy.com/j-i-packer-stands-firm-on-inerrancy/>

Note on J. I. Packer on February 22, 2017 ³⁷⁹ (one month later)

Unfortunately, Packer is inconsistent with his view on dehistoricizing the Gospels

...

From Licona's Facebook . . .

"I received a pleasant surprise in yesterday's mail: a personal letter from J I Packer with the following endorsement for my new book on Gospel differences:

'Professor Licona's new book is a monograph exploring some compositional techniques which the synoptic evangelists appear to have used. Clarificatory and thorough, it is an accomplished piece of work, which it is a pleasure to commend.'

Packer concluded his letter saying, 'Publication by OUP is something of a triumph; let me congratulate you on that too.'

This past June, Greg Monette, Dan Wallace, and I had the privilege of speaking at the same conference with Packer and spending time with him. In July, I returned to Vancouver to speak at a different conference with Paul Copan. Paul and I got to spend some personal time with Packer once again. He's 90 now, still has a sharp mind, and is refreshingly humble. What an honor it has been to meet this giant in the faith and get to know him."

https://www.facebook.com/michael.r.licona/?ref=page_internal

Note on John Sproul:

- R. C. Sproul declared consistently, however:
- “As the former and only President of ICBI during its tenure and as the original framer of the Affirmations and Denials of the Chicago Statement on Inerrancy, I can say categorically that Mr. Licona’s view are not even remotely compatible with the unified Statement of ICBI” (Letter, May 22, 2012).

QUESTION:

- Does the term “inerrancy” now have multiple meanings or definitions among ‘inerrantists’?
- Has it been redefined?
- YES!!!!

Bock on Blomberg (ch.4)

Dr. Darrell L. Bock (PhD, University of Aberdeen) wrote about chapter 4 of Blomberg's book:

“Craig Blomberg’s fourth chapter in Can We Still Believe the Bible, examines some objections to inerrancy from both the right and the left. Yes, there is a position to the right of holding to inerrancy. It is holding it in a way that is slow to recognize solutions that fit within the view by undervaluing the complexities of interpretation. People are far more familiar with those who challenge inspiration and doubt what Scripture declares on the left, but others attempt to build a fence around the Bible by being slow to see where legitimate discussion exists about how inerrancy is affirmed. To make the Bible do too much can be a problem, just as making it do too little.”

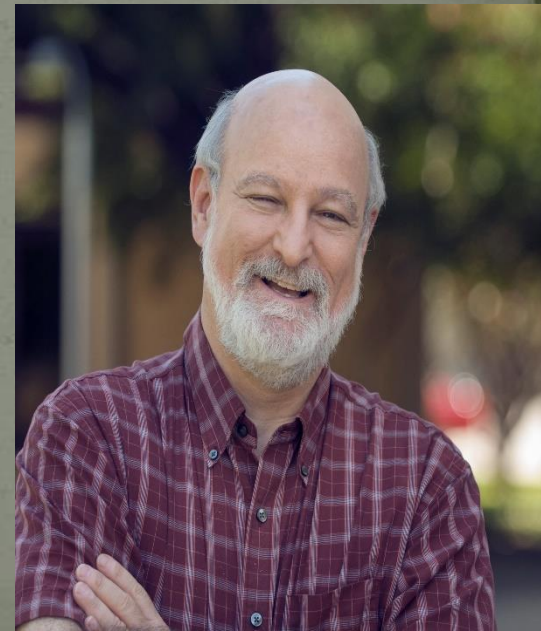
[underlining added]

https://blogs.bible.org/bock/darrell_1._bock/craig_blombergs_can_we_believe_the_bible-_chapter_4

Last but NOT least

Darrell L. Bock. Executive Director of Cultural Engagement and Senior Research Professor of New Testament Studies.

BA, University of Texas, 1975;
ThM, Dallas Theological Seminary, 1979;
PhD, University of Aberdeen, 1983;
postdoctoral study, Tübingen University.



Robert L. Webb, Fellow, Westar Institute



- **Academic Credentials**
- M.Div., Northwest Baptist Theological Seminary
- Th.M., Regent College
- Ph.D., University of Sheffield
- The Westar Institute, founded by Robert W. Funk in 1985, is a member-supported nonprofit educational institute with a twofold mission: To foster collaborative, cumulative research in religious studies

Remember The Jesus Seminar?

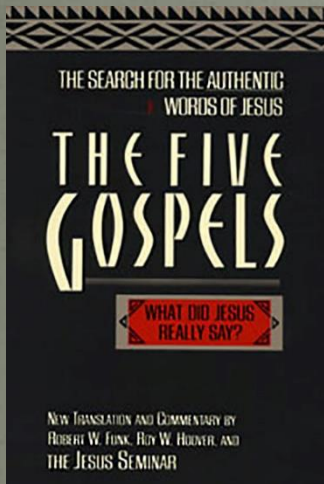
They developed a scale of colors for the various sayings of Jesus:

- **RED** - Jesus said it.
- **PINK** - Jesus probably said it.
- **GRAY** - Jesus did not say it, but might be close to his ideas.
- **BLACK** - Jesus did not say it.

RESULT: no more than 20% attributed to Jesus, or said by Him.

Westar did the “Search for the Historical Jesus” with Funk and Hoover . . .

The Five Gospels is the extraordinary report of the Jesus Seminar on the sayings attributed to Jesus. The scholars of the Seminar analyzed the likely authenticity of the more than 1,500 sayings attributed to Jesus in the gospels. The text of the sayings is color-coded red, pink, gray or black, according to the consensus of the scholars: red (Jesus undoubtedly said this or something like it), pink (Jesus probably said something like this), gray (Jesus did not say this, but the ideas are close to his own), black (Jesus did not say this; it represents the content of a later or different tradition).



NO MORE THAN 20% of sayings attributed to Jesus said actually by Jesus

Key Events

Darrell L. Bock and Robert L. Webb
editors

KEY EVENTS IN THE LIFE *of the* HISTORICAL JESUS



*A Collaborative Exploration
of Context and Coherence*

IBR STUDY GROUP, searching for the “historical Jesus” using historical-critical ideology



These searchers posit post-modern historiography 389

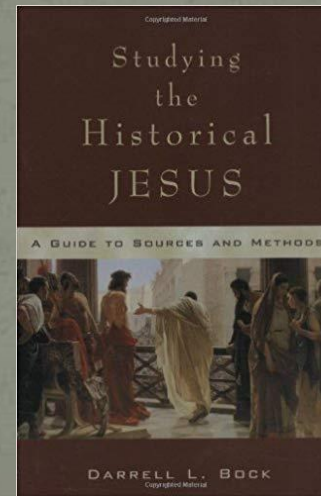
- In essence, post-modern historiography asserts that nothing can be known for certain.
- Certainty is not possible in history.
- History is always a matter of interpretation and the interpreter's bias.

Poetic History leads to THIRD QUEST for the “Historical Jesus”

Third Quest stimulated by N. T. Wright and British
critical scholarship

Evangelical Critical Scholars now join after failure of first
to Quests.

Evangelical now use aberrant term!



These searchers posit post-³⁹¹ modern historiography

- In essence, post-modern historiography asserts that nothing can be known for certain.
- Certainty is not possible in history.
- History is always a matter of interpretation and the interpreter's bias.

Robert Webb asserts:

“Given the nature of historiography [i.e. the adoption of a form of post-modernism by these evangelicals] discussed...and the manner in which the criteria of authenticity function, one must realize that judgments of authenticity or historicity are matters of greater or lesser probability, as are the explanations and hypotheses built upon them.

Certainty—as one assumes in mathematics or hopes for in the sciences—is not realistic or possible in the historical enterprise...Thus the judicious historian weighs the evidence and provides judgments along a scale of “highly probable” though “possible” to “unlikely.”

Occasionally a historian might even use terms like “virtually certain” or “most unlikely,” but such extreme judgments should probably be reserved for situations in which virtually all the evidence overwhelmingly points in one direction. Otherwise, readers and other historians may in turn judge the evidence as “going beyond the evidence.”

(Key Events in the Life of the Historical Jesus,73).

Bock and Webb assert

“Unlike the Jesus Seminar, the Jesus Group does not vote on the specific sayings or events from the life of Jesus. Rather, each event is assessed as a complete unit. It is examined to determine the evidence for the event in question, as well as the elements that make up this event.

Then, given these results, the examiner develops the event's significance for understanding Jesus' life and ministry. Sometimes ratings assessing the possibility or probability of an event or a detail within it are used as a way of expressing what can be demonstrated historically.

In other cases, alternative configurations of the sequencing of events are assessed. Judgments like these belong to the author of the article, not necessarily to the entire group, but they are made after interaction with the group.”

*Darrell L. Bock and Robert L. Webb, "Introduction of the IBR Jesus Group" *Bulletin for Biblical Research* 10.2 (2000), 259.*

Bock says...

Bock— "footprints" of Jesus are in the Gospels.

Bock, "Abandon Studying the Historical Jesus? No, We Need Context, A Response to 'The Jesus We'll Never Know,'" posted in *CT* on April 9, 2010.

www.Christianitytoday.com/ct/2010aprilweb-only/24-51.0.html (Accessed on 5/28/2013 – no longer available).

Question: How much does one know about someone if just the "footprints" survive?

Bock says...

He insists that historical Jesus studies push *"people to appreciate that if even the gist of the gospel story is right, then they must think through who Jesus is"* and the Gospels convey *"the footprints God leaves behind when we appreciate the context in which he acted."*

For evangelical Darrell Bock, Gospel study has, at best, "burden of proof," "probability," and "gist" in historical demonstration of the Gospels. Darrell Bock, "Abandon Studying the Historical Jesus? No, We Need Context, A Response to 'The Jesus We'll Never Know.'"

Posted in *Christianity Today* on April 9, 2010.

www.ChristianityToday.com/ct/2010aprilweb-only/24-51.0.html. (Accessed on 5/27/2013 – no longer available)

Webb insists...

All writing of history is interpretation.

History, like the Gospels, must be examined for the surviving traces of what actually happened in the Gospels.

Criteria of authenticity must be used to see if what the Gospels say actually happened.

Webb insists...

He continues:

“Surviving traces (i.e., ST) are the material used by the historian. Usually this material consists of written records of past events as reported and recorded by those closely (or not so closely) involved in the events. These written accounts may be based upon oral traditions that have been collected later or an account derived from eyewitnesses of the events. It may even be written by an eyewitness or, to the other extreme, it may be written by someone who has no real knowledge of the events but has an idea what could have, or should have, happened.

Whatever is the case, surviving traces involve the perspectives and interests of the eyewitnesses, the perspectives and traces of those who passed on the traditions, and the perspectives and interests of the person who wrote the account... Surviving traces are hardly "raw" or "objective" data. The nature of those surviving traces is such that they require the later historian to develop a historical method... to properly handle these surviving traces. So these surviving traces are not “history” either, for they are only the “stuff” that has survived from the past—fragmentary, incomplete, and quite possibly biased, and perhaps even contradictory and incorrect.”

Darrell L. Bock and Robert L. Webb, "Introduction of the IBR Jesus Group" *Bulletin for Biblical Research* 10.2 (2000), 14.

Webb insists...

For Webb, "*the term 'history' should be reserved for a later historian's narrative account (i.e. NA) of a past event (i.e. PE) that is his/her understanding of that event based upon the interpretation [italics added] of surviving traces (i.e. ST).*"

In other words, "history" is a narrative account that involves INTERPRETATION or, in other words, the potential biases of the historian, conscious or otherwise, that interplay with the surviving traces, thus history is mainly indirect knowledge rather than direct.

Webb directly applies these principles to the Gospels and historical Jesus studies with some observations: "[w]ith reference to Jesus, the surviving traces...consist of two basic types: the discrete narrative episodes in the Gospels (i.e. the individual pericopae) and other sources (e.g. Josephus), as well as the overall portraits created by these early authors...these earliest portraits are...the earliest surviving attempts" [to give] "a coherent picture" [about Jesus]. (This term "surviving traces" seems to correspond closely to Bock's "footprints" of Jesus in the Gospels.)

Ibid.,15,16 note 13.

Bock, "Abandon Studying the Historical Jesus? No, We Need Context, A Response to 'The Jesus We'll Never Know,'" posted in *CT* on April 9, 2010.

<http://www.christianitytoday.com/ct/2010aprilweb-only/24-51.o.html>.
5/28/2013 (no longer available).

Accessed on

Bock—“This book will likely not be understood by some”

I have been back from ETS, IBR and SBL in Atlanta last November, where we discussed a book I have edited with Robert Webb on the Historical Jesus entitled *Key Events in the Life of the Historical Jesus* (just out in paperback with Eerdmans). This book will likely not be understood by some. What we have done is to play by the rules of Historical Jesus study and made the case for 12 key events in Jesus' life in the process. There is a lot of discussion of historical background in the process. This book was a decade long collaborative project involving Jesus scholars in the IBR, eleven of us wrote essays on the twelve events plus an introduction and a conclusion with a chapter on method. James Charlesworth reviewed our book at IBR and gave it a solid thumbs up. In a realm where many people use historical argument to deconstruct Jesus, we have argued for the trustworthiness of these core events not by appealing to arguments of theology and inspiration but by making a case for them through the methods others often use to raise doubts about events tied to Jesus. Also taking place at SBL was a discussion on historical method in which Dr. Webb, myself and Craig Keener participated as evangelicals with responses from Amy-Jill Levine and Robert Price. That was a lively couple of hours, but a solid conversation. If you are interested in Historical Jesus discussion, this book is full of information and detail. It does weigh in at 800 pages plus.

http://blogs.bible.org/bock/darrell_l_bock/key_events_in_the_life_of_the_historical_jesus_recognition_and_other_thoughts [12/15/2010] [underlining added]



BILLY BOB TEETH

Billy-Bob Teeth are custom fitting and will give anyone who wears them an authentic hillbilly smile!

GO GET EM!

Bock supports Greco-Roman Biography

- Evangelical critical scholar Darrell Bock also insisted the following genre override, "[W]hen we think about the Gospels, there is sometimes a debate about the genre of this material. There was a time when this material was considered unique in its literary orientation. However, recently a consensus has emerged that the Gospels are a form of ancient bios The central figure in a bios is often inspiring. The presentation of Jesus in the Gospels fits this general goal This genre background is our starting point."
- Darrell L. Bock, "Precision and Accuracy: Making Distinctions in the Cultural Context," in *Do Historical Matters Matter to the Faith?* Eds. James K. Hoffmeier and Dennis R. Magary (Wheaton, IL: Crossway, 2012) 368.

Bock in *Jesus Under Fire*

Bock uses Thucydides [History of the Peloponnesian War 1.22.1] as the standard of the Gospel writers who imitated Greco-Roman biography

“This tradition became the standard for Greco-Roman Biography This procedure sounds much like that cited by Luke in Luke 1:1-4” (p. 79)

Bart Ehrman insightfully notes...

“Even if Matthew’s account of Jesus were as good as Plutarch’s of Romulus—that wouldn’t make it reliable.”

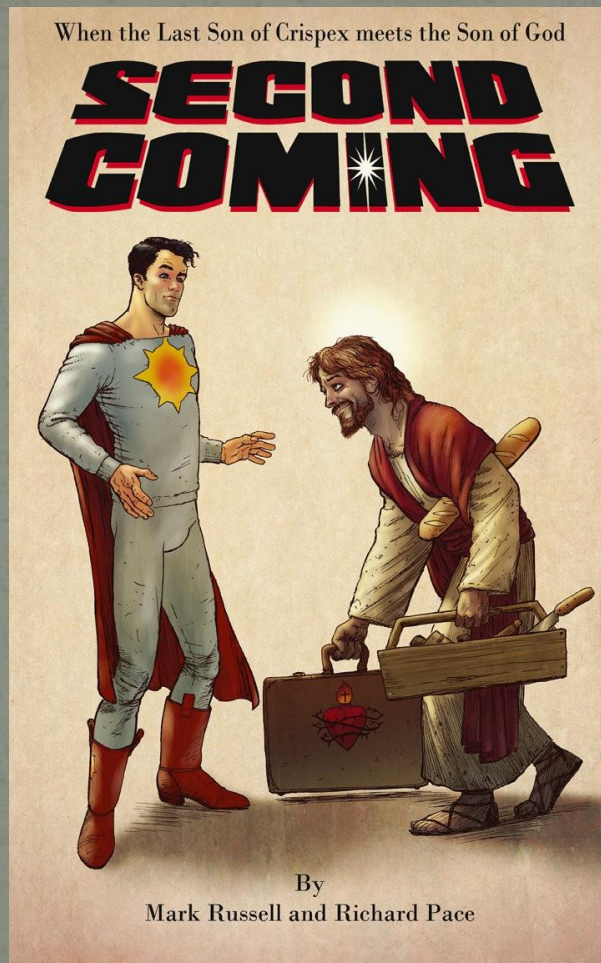
Bart Ehrman

Editor’s Note:

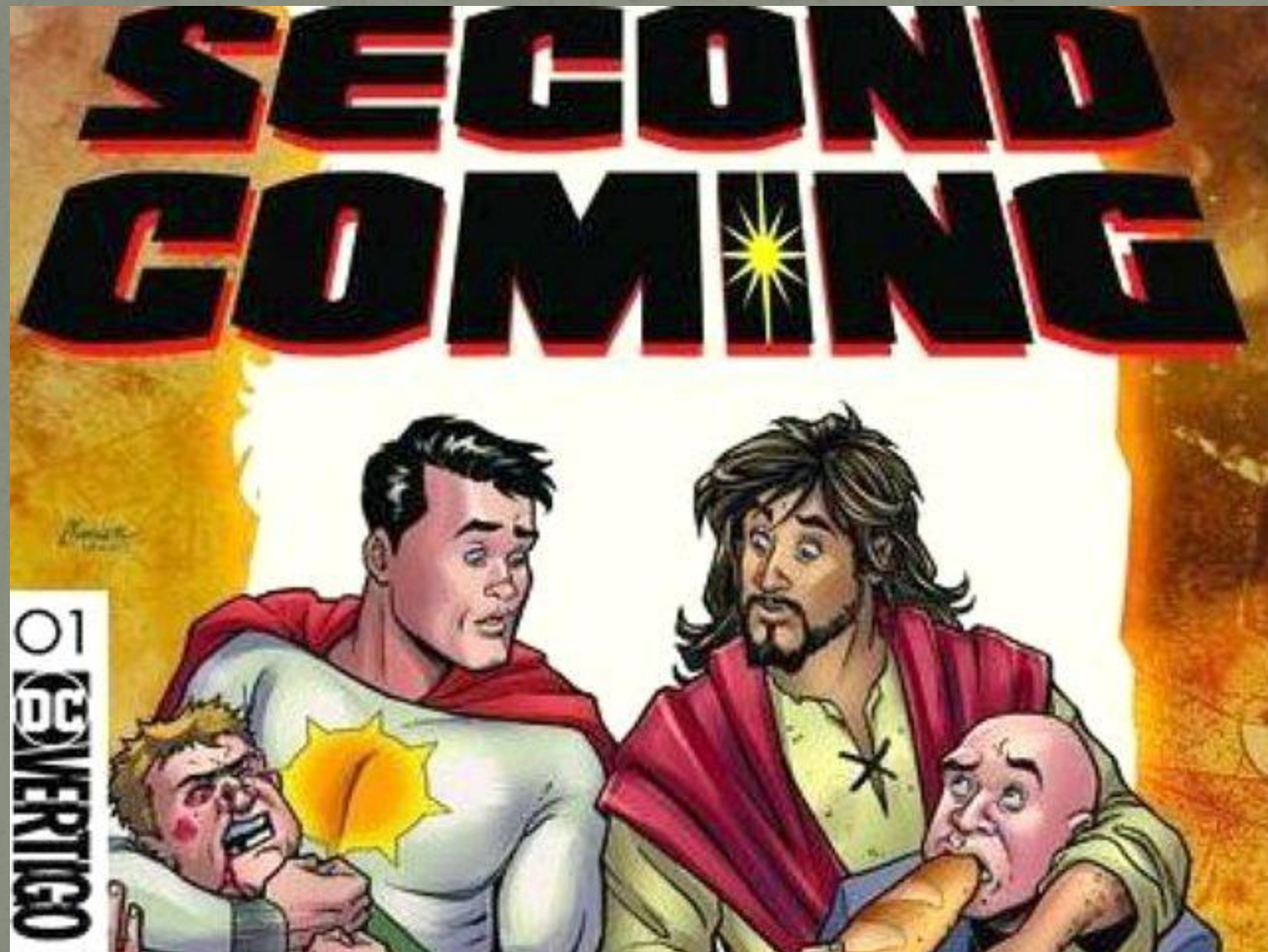
I AGREE WITH BART EHRMAN’S EVALUATION OF LICONA!!!!!!

THUCYDIDES AIN’T GOOD ENOUGH!!!!

Where does this ALL Lead?



July 2019



Synopsis—“Newsbusters.com”

<https://www.newsbusters.org/blogs/culture/matt-philbin/2019/01/09/splat-dc-debut-bumblng-jesus-superhero-comic>

*An all-powerful superhero, named Sun-Man, has to share a two bedroom apartment with Jesus Christ. The conceit is that God was so upset with Jesus’s performance the first time he came to Earth, since he was arrested so soon and crucified shortly after, that he has kept him locked-up since then.

Second Coming . . . DC COMICS

*God then sees this superhero on Earth a few thousand years later and says “that’s what I wanted for you!” He sends Jesus down to learn from this superhero and they end up learning from each other. They learn the limitations of each other’s approach to the world and its problems.

Witness the return of Jesus Christ, as He is sent on a most holy mission by God to learn what it takes to be the true messiah of mankind by becoming roommates with the world’s favorite savior: the all-powerful super hero Sun-Man, the Last Son of Krispex! But when Christ returns to Earth, he’s shocked to discover what has become of his gospel—and now, he aims to set the record straight.

D

<https://www.dccomics.com/comics/second-coming-2019/second-coming-1>

DC Cancels AHOY Comics Picks up Comic Book With Jesus as a Character Finds a New Publisher

<https://comicsahoy.com/news/second-coming-ahoy%20>

(March 12, 2019) SECOND COMING, the controversial, satirical comic book series in which Jesus Christ resumes His Holy Mission, will be published by AHOY Comics this summer

Second Coming “Comic” Book

“On July 10, 2019, AHOY Comics will publish the debut issue of the 6-part SECOND COMING comic book series, featuring covers by the award-winning artist Amanda Conner.”

The SECOND COMING series is Mark Russell’s first comic book series about God and religion. “Having grown up in church, the teachings of Christ seemed like a good jumping off point to imagine other ways of approaching the world, and how those teachings have been twisted to serve the very institutions they were supposed to undermine,” said Russell. “I wanted to make SECOND COMING to re-examine the embedded assumption in all our superhero comics, laws, and institutions of civilization that physical force is the only thing that changes the world. That maybe the good guys are not good simply because they’re better at violence than the bad guys, but maybe because they can imagine ways for people to get along other than bribery and revenge. I suppose SECOND COMING is, like all my comics, ultimately about how our institutions have failed us.”

“Jesus Freak” —from Image Comics

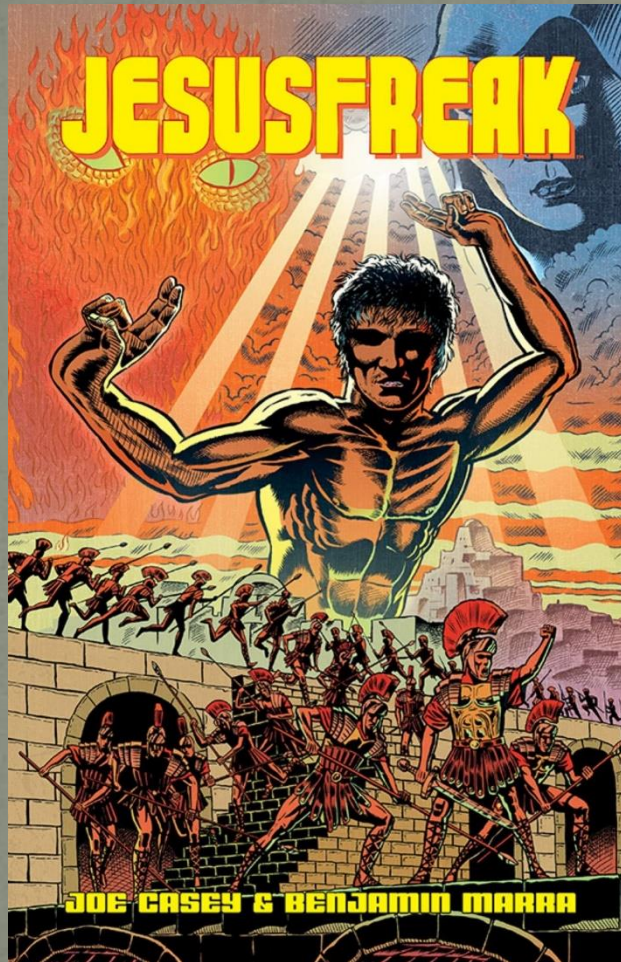


IMAGE
DIRECT



Searching for “Jesus” as Kung Fu Killer

- Another interpretation of Jesus can be found in a hardcover graphic novel to be released on March 20 by Image Comics. “Jesusfreak,” by Joe Casey and Benjamin Marra, is described on the publisher’s website as telling a violent [story of the Messiah](#) as “a kung fu demon slayer” who is “grappling with his station in life, the politics of the era, and divine martial art energies.”

JesusFreak—graphic novel

“In a visual medium like comic books, you want to convey conflict in as visceral a way as possible. The so-called ‘historical Jesus’ certainly would’ve lived a life of conflict, preaching certain beliefs at a time when doing so would’ve gotten you killed.”

<https://imagecomics.com/features/jesusfreaks-joe-casey-benjamin-marra-resurrect-the-messiah-as-a-kung-fu-demon-slayer>

Jesusfreak, the new hardcover graphic novel from Joe Casey and Benjamin Marra, offers a two-fisted pulp take on the founder of Christianity.

The author says . . .

“All Marra and I did was construct a character that contained, what we hoped, was some substantial measure of historical accuracy in order to provide a level of authenticity to the story we wanted to tell,” Casey says. “Our character is on a particularly existential journey. It’s a search for self. He doesn’t know what he is yet. But he’s learning. Over the course of the story, he has to come to terms with forces that are greater than he is, both from within and without.”

<https://imagecomics.com/features/jesusfreaks-joe-casey-benjamin-marra-resurrect-the-messiah-as-a-kung-fu-demon-slayer>

WHY NOT?

If the Gospels are only “generally reliable”?

“What the IMPACT on PULPIT AND PEW?”

414



<http://normangeisler.net/articles/Bible/Inspiration-Inerrancy/ETS/2003-WhyIResignedFromTheETS.htm>

Why I Resigned from The Evangelical Theological Society

Norman L. Geisler

November 20, 2003

Today, I tendered my resignation from ETS. It was a painful decision for many reasons. First, I have been attending the Society for forty-four years. In addition, I served as a past president, and I was founder and first president of a daughter organization, the Evangelical Philosophical Society (EPS). What is more, I love the organization and that for which it once firmly stood--the total factual inerrancy of the written Word of God.

Many things occasioned my decision to leave ETS, all of which came to a climax at the annual conference of ETS in Atlanta. Since many will wonder why I resigned, I would like to make it clear to all.

1. ETS Has Lost Its Doctrinal Integrity

First and foremost among my reasons for resigning is that ETS has lost its doctrinal integrity. For decades it has had a single "Doctrinal Basis": "The Bible alone, and the Bible in its entirety, is the Word of God written and is therefore inerrant in the autographs." With the official decision to retain in membership persons who clearly deny what the ETS framers meant by this statement, ETS has lost its doctrinal integrity. By a vote of 388 to 231 (nearly 63%) Clark Pinnock was retained in the Society. John Sanders was also retained but by a lesser vote. In view of Pinnock's blatant and unrecanted written views that contradict the meaning of the ETS framers, this is the straw that broke the camel's back.

2. ETS Has Adopted a Revisionist Interpretation of Its Own Doctrine.

Further, the society has knowingly adopted a revisionist hermeneutic that undermines all for which it stands. For the report of the Executive Committee, confirmed by the membership vote, knowingly allows in its membership persons who do not hold the same view on inerrancy as that of the framers of the doctrinal statement. This they have knowingly done since 1976 when the Executive Committee confessed that "Some of the members of the Society have expressed the feeling that a measure of intellectual dishonesty prevails among members who do not take the signing of the doctrinal statement seriously." Other "members of the Society have come to the realization that they are not in agreement with the creedal statement and have voluntarily withdrawn. That is, in good conscience they could not sign the statement" (1976 Minutes, emphasis added). By this criterion then we now have nearly 63 percent of the Society who approve of persons who are not signing the statement "in good conscience," since they voted to retain Clark Pinnock whose views are clearly not in accord with what the ETS framers meant by their Doctrinal Basis. For in November 2000, all the living Founding Fathers signed a statement that "The denial of God's

foreknowledge of the decisions of free agents is incompatible with the inerrancy of Scripture.”

Further, an ETS Ad Hoc Committee recognized this problem when it posed the proper question in 1983: **“Is it acceptable for a member of the society to hold a view of biblical author’s intent which disagrees with the Founding Fathers and even the majority of the society, and still remain a member in good standing?”** The Society never said No. And now in effect, the Society has given a resounding Yes in response with a 63% majority vote to retain Clark Pinnock in its membership.

3. ETS is Now Operating Contrary to Its Own Historic Precedent

The 1970 Minutes of ETS affirm that “Dr. R. H. Bube, who [*sic*] has for three years signed his membership form with a note on his own interpretation of infallibility. The secretary was instructed to point out that **it is impossible for the Society to allow each member an idiosyncratic interpretation of inerrancy, and hence Dr. Bube is to be requested to sign his form without any qualifications, his own integrity in the matter being entirely respected**” (emphasis added). This makes it clear that members cannot give their own meaning to the statement but are bound by what the framers meant by it. But Open Theists hold views contrary to what the Founders meant by the doctrinal basis of ETS, and they have just received strong approval of the Society.

4. ETS is Logically Inconsistent with Its Own Doctrinal Basis

The ETS statement affirms: “The Bible alone, and the Bible in its entirety, is the Word of God written and is **therefore** inerrant in the autographs” (emphasis added). The word “therefore” logically connects the word of “God” and “inerrant” to make it clear that neither God nor the Bible errs. This meaning of the word “therefore” is confirmed by the living framers of the statement. But Open Theists confessed both God and the Bible err in the sense understood by the framers of this doctrinal statement, namely, they believe that the Bible affirms some things that are not factually correct. John Sanders agrees that there are unconditional prophecies that go unfulfilled. And Pinnock confessed that Chronicles gives exaggerated numbers that do not correspond with the facts. But these count as errors according to the understanding of the ETS founding fathers. All the living founders expressed this in writing to ETS and those not living have expressed this same view in their writings.

5. ETS Acted Inconsistently with Its Long-Standing Journal Policy

In 1965 ETS Journal policy demanded a disclaimer and rebuttal of Dan Fuller’s article denying factual inerrancy published in the ETS **Bulletin**. They insisted that, “that an article by Dr. Kantzer be published simultaneously with the article by Dr. Fuller and that Dr. Schultz include in that issue of the **Bulletin** a brief explanation regarding the appearance of a **view point different from that of the Society**” (1965). But with the favorable vote on Pinnock’s and Sander’s membership, ETS has now officially approved views similar to and even more radical than Dan Fuller’s denial of factual inerrancy.

6. ETS Has Acted Contrary to Previously Approved Presidential Decisions

Speaking of some who held "Barthian" views of Scripture, the Minutes of the ETS Executive Committee read: "President Gordon Clark invited them to leave the society" (1983). But Clark Pinnock holds an unrecanted Barthian view of Scripture. He said flatly: "**Barth was right to speak about a distance between the Word of God and the text of the Bible**" (*The Scripture Principle*, 99, emphasis added). But if Barth was right, then the ETS statement is wrong since it claims the Bible is the written Word of God. Even the minority of the ETS Executive Committee who refused to vote to expel either Pinnock or Sanders from the Society admitted that a Barthian view of Scriptures would be grounds for dismissal (October 23 Report, p. 6). Yet Pinnock expressed this unrecanted written view, and they refused to expel him.

7. ETS Refused to Consider Pinnocks Major Work on the Topic

While many praised the Executive Committee for the fairness of their procedure, they turned a blind eye to the arbitrariness of it. The Committee knowingly refused to consider any quotations from a major work of Clark Pinnock on the topic, *The Scripture Principle*. In spite of the fact that a former president (me) provided them in advance with four pages of damning quotations from this book, any consideration of it was ruled out of order in considering Pinnock's innocence or guilt. Whatever the alleged technical merits of the decision, it was a practical disaster. Their decision to exclude citations from this work because they were not presented in the original complaint is akin to claiming that the testimony of a prime witness of a murder cannot be allowed to testify since they were not cited in the original brief to the court. This was a tragic and arbitrary decision that led to the Pinnock exoneration of the charges and made a sham out of the proceedings. How can a man be considered innocent of the charges when a prime work of his on the topic was knowingly and deliberately not considered? This is an especially grievous error since this work contains at least four pages of citations which show the incompatibility of his views with that of the framers of the ETS doctrinal statement.

Other reasons could be stated, but these suffice to provide the grounds for resigning from an organization that I have loved and served for forty-four years. It is for me a tearful and tragic day; I deeply regret the moral compulsion to resign, but it had to be done.

RESPONSE OF SBL to BOOK:

QUESTION: WHO AMONG NT SKEPTICS WOULD BE CONVINCED BY SUCH AN APPROACH?

The retort of Society of Biblical Literature's Robert Miller suffices to this evangelical, critical scholar endeavor to searching: "arguments about the historical Jesus can be productive only among those who already agree on a number of contested questions about historiographical method and the nature of the Gospels. Therefore, debates about the historical Jesus that occur between the "evangelical camp" (which sees the canonical Gospels as fully reliable historically) and the "traditional camp" (which sees the Gospel as blends of fact and fiction) are futile."

He further notes, "Scholarship from one camp is unavoidably unpersuasive to the other camp"

Robert J. Miller, "When It's Futile to Argue about the Historical Jesus: A Response to Bock, Keener, and Webb," *Journal for the Study of the Historical Jesus* 9 (2011), 85.

SO WHAT IS REALLY LOST IN THIS SCHOLARLY GAME OF SEARCHING?

BOTTOM LINE:

- (1) TRUST IN GOD'S WORD—"Probabilities" Game
- (2) GOSPELS LOSE BECAUSE THIS TACTIC MERELY ACCENTUATES DOUBT & UNCERTAINTY OF GOD'S WORD
- (3) An completely unnecessary evangelical surrender/capitulation to hostile negative presuppositions
- (4) Gospels defamed and undermined in this skeptical approach!—only difference is degree of skepticism—some vs. much

Criteria of Authenticity

- (1) C/A assume what they are trying to prove!
CIRCULAR
- (2) Believe or not believe something in gospels? Just *a priori* select criteria to prove already what you want to believe or disprove what you don't want to believe
- (3) Built upon acutely subjective, dubious foundation of doubt
 - (4) Same C/A can be used by both sides and come up with opposite conclusions—might have happened (critical evangelical scholars) vs. probably didn't happen (liberal critical scholars)

WHO LOSES: HOUSE [LEFT] ALWAYS WINS!

- (1) Play by the rules of the left, and the left always wins
- (2) Theological left can use the same arguments against Gospels as did these evangelical critical scholars!
- (3) NO ONE ON THEOLOGICAL LEFT IS CONVINCED.
- (4) NO ONE ON THEOLOGICAL RIGHT OF CRITICAL EVANGELICAL SCHOLARS IS CONVINCED OF THE APPROACH!
- (5) LOSER IS ALWAYS THE GOSPELS WHEN SUBJECTED TO IDEAS OF PROBABILITIES—IT “MIGHT” HAVE HAPPENED.



STATE OF EVANGELICALISM REGARDING SEARCHING FOR JESUS IN GOSPELS

- ❖ Resurrection “probability”—probably/might have happened but can’t prove it historically.
- ❖ Let’s apply “criteria of authenticity” to see if it might have happened.
- ❖ Heaven and earth will pass away but the GIST of my words will not.
- ❖ Gospels are the “footprints” of Jesus
- ❖ “Inerrancy” NOW: the Bible is inerrant so long as you realize that it is filled with errors and confusion

STATE OF EVANGELICALISM REGARDING SEARCHING FOR “HISTORICAL JESUS” IN GOSPELS

- ❖ developed among theological left as a deliberate psychological operation to raise doubt/uncertainty about the Gospel record of Jesus’s life
- ❖ Hostile philosophical presuppositions cannot be removed from the method as evidenced by even the “evangelical results”—this “beast” of searching cannot be tamed
- ❖ Lessing’s hypothesized “ugly ditch” of an alleged gap between Jesus of faith and the Jesus of history now has influence among evangelical critical scholars
- ❖ historical Jesus NEVER existed—it is the true “myth”—only Jesus of Gospels is actual Jesus—only actual Jesus of Gospels can save
- ❖ “historical Jesus” called “scholarly joke” because of 300-400 different Jesuses posited—only Jesus not accepted by liberals is real Jesus of Gospels
- ❖ Searching for “historical Jesus” wants to find “existential Jesus” or Jesus that has subjective meaning to searcher
- ❖ IMAGINE using this for alter call or affirming faith of a child!

A THOUGHT—DENIAL BY DOUBT

2 Peter 2:1—False teachers bring in destructive divisions (αἱρέσεις ἀπωλείας) that are characterized by “denying the Lord that purchased them”

ONLY THE BIBLICAL JESUS PRESENTED BY APOSTOLIC EYEWITNESSES SAVES (1 John 4:1-4)

Searching for the MYTHOLOGICAL “historical Jesus” is casting doubt upon the Jesus of the Bible by stating it “might //probably//should” be Him who redeemed. ONLY THE BIBLICAL JESUS SAVES (1 John 4:1-4)

Genesis 3:1—Satanic doubt—”has God said” i.e., it casts doubt on the Jesus of the Gospels Who is the ONLY ONE WHO CAN SAVE

Searching is FALSE TEACHING at its most cunning—
DENIAL BY DOUBT

“What the IMPACT on PULPIT AND PEW?”

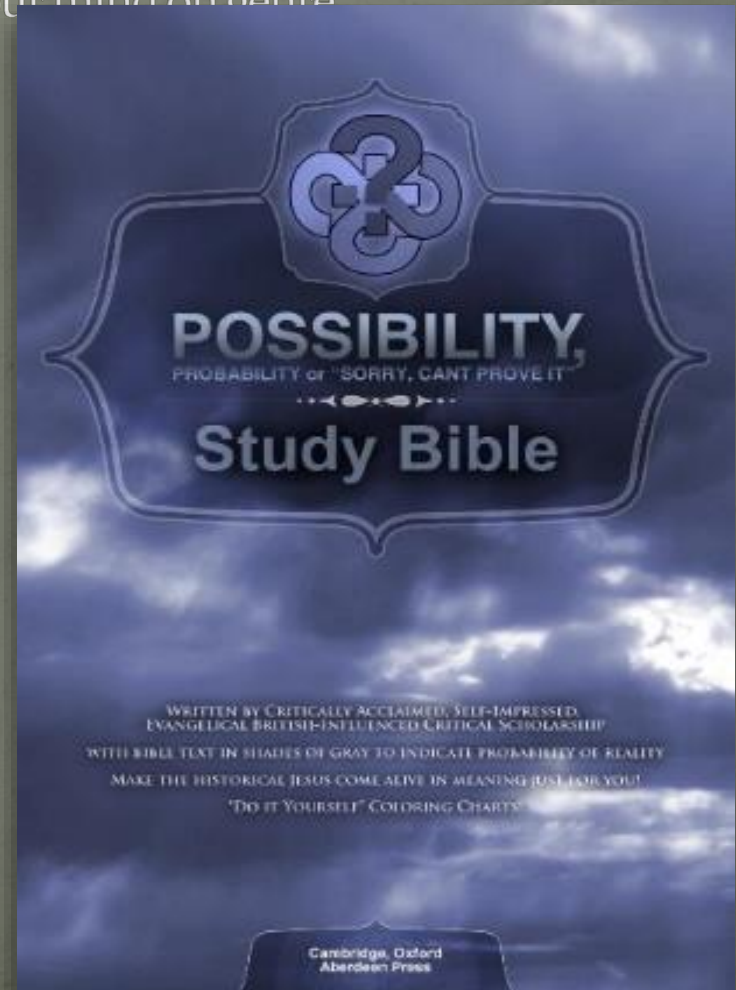
425



CONCLUSION ON SEARCHING

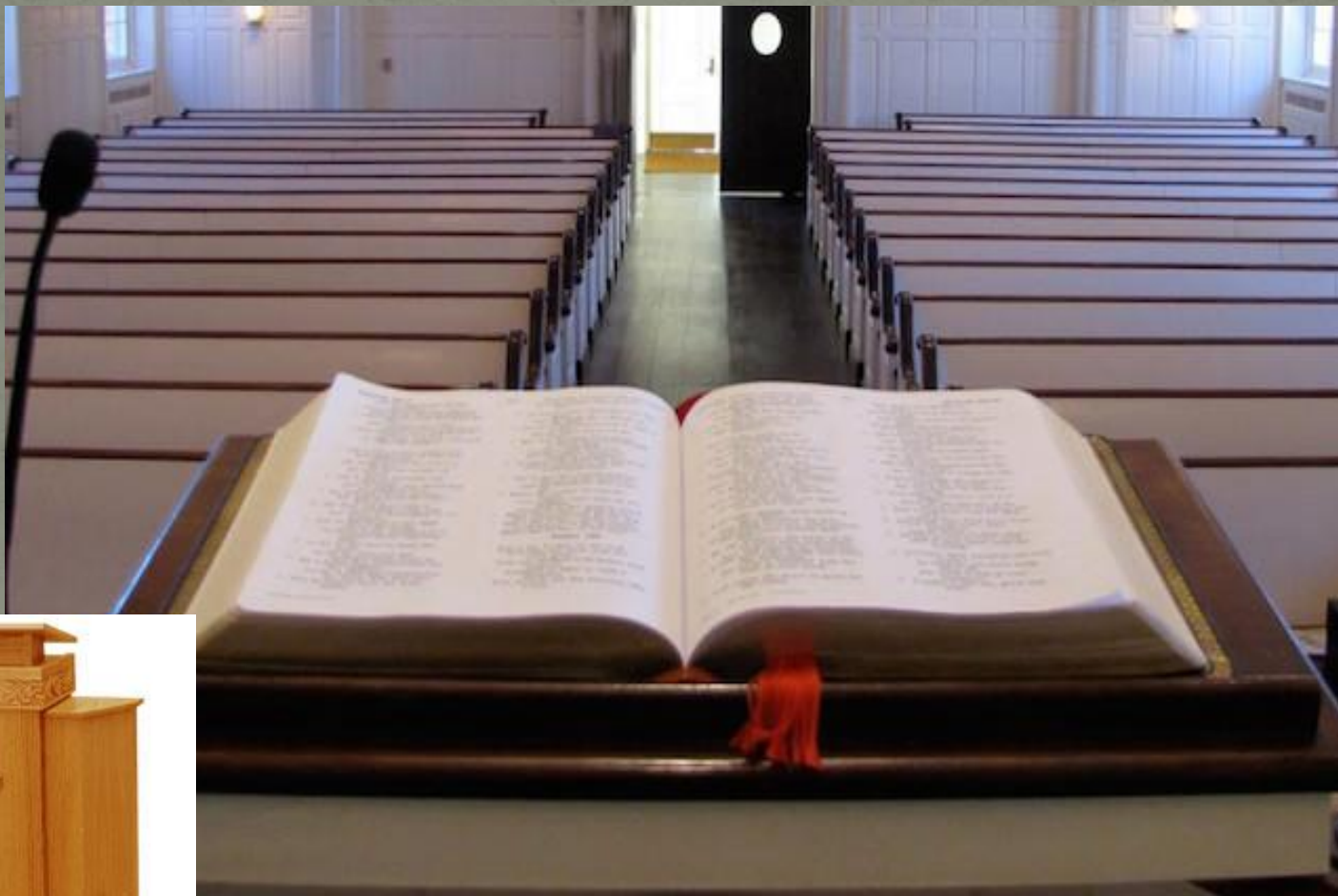
- (1) As with Greco-Roman bioi, it is a theological FAD
- (2) It is a biblical & theological FRAUD
- (3) True “myth” is idea of “historical Jesus” that is a negative philosophical term/concept
- (4) Germans failed 2x in this game by their rules of skepticism, and British are failing in third quest—labeled a “scholarly joke”
- (5) The only real Jesus of history is the Jesus of the Bible (Matt/Mark/Luke/John)

PROPOSED: New Evangelical Critical Study Bible—
 “Shades of Grey” SPECIAL EDITION
 “MICKEY MOUSE Magic Drawing Slate” study notes at
 bottom when you change your mind on genre”



“What the IMPACT on PULPIT AND PEW?”

428



Luke's words in Acts 17:21—Paul at Areopagus . . . A LESSON

429

“Now all the Athenians and the strangers visiting there used to spend their time in nothing other than telling or hearing something new”

GOAL OF SEARCHING: A NEW JESUS! Rather than Jesus of Bible!

Seminary dissertation goal: make a “unique” contribution

NT GOAL: HOLD FAST! **Titus 1:9** holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in ^bsound doctrine and to refute those who contradict.

2 Timothy 2:2—“The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.”

THEY BELIEVE IN INERRANCY?



The basic tool for the manipulation of reality is the manipulation of words. If you can control the meaning of words, you can control the people who must use the words.

— *Philip K. Dick* —

AZ QUOTES

One more word . . .

According to Bob Wilkin, in his article, “The Range of Inerrancy” (November 1, 2015, *Grace in Focus*) . . .

In personal conversation with Wilkin, Wilkin reported that Bock and many other critical evangelical scholars advocates that in inerrancy, one should be mindful of an excluded middle in inerrancy:

POETIC HISTORY. Genesis 1-3 would not be all history or all poetic fiction, i.e.,

- a. Literal history—what is written is what happened in precisely the wording given
- b. *Poetic history—Adam and Eve historical but the story of creation and fall is told using figurative//poetic language. How much is figurative or symbolic can be debated. This is “discussible” in inerrancy.
- c. Poetic fiction—nothing historical; all non-historical.



**“AS GO THE
THEOLOGICAL
SEMINARIES,
SO GOES THE
CHURCH.”**

J. Gresham Machen
(1881-1937)

J. Gresham Machen:

1. U.S. Presbyterian theologian
2. Eloquent spokesmen for the evangelical position in the “fundamentalist vs. liberal” controversies of the 1920s and 1930s.
3. He fought the good fight against the inroads of liberal theology from those Presbyterian ministers who vowed on their ordination to uphold the divine authority of the Word of God in Holy Scripture, and then spent the rest of their lives preaching doctrines contrary to the Word of God.

FULL QUOTE:

“[M]any theological seminaries today are nurseries of unbelief; and because they are nurseries of unbelief the churches that they serve have become unbelieving churches too. As go the theological seminaries, so goes the church. That is certainly true in the long run. Look out upon the condition of the Church throughout the world today, and you will see that it is true.”

The Christian Faith in the Modern World (Eerdmans, 1936), p65.

FOOD FOR THOUGHT

“IN ALMOST EVERYCASE OF
DEFECTION, UNORTHODOXY
HAS ITS BEGINNINGS IN THE
THEOLOGICAL SEMINARIES”

Harold Lindsell, *Battle for the Bible*, p. 197 (1976)

FOOD FOR THOUGHT

“THE STRANGE CASE OF FULLER
[XXXXXXXX]THEOLOGICAL SEMINARY”

Harold Lindsell, Battle for the Bible, pp. 106-
121.

FILL IN THE SEMINARY!

Licona's appeal



"[G]OD URGES US TO BE KIND,
GENTLE, AND MERCIFUL TOWARD
THOSE WHO HOLD VIEWS OTHER
THAN OUR OWN...DARE TO BE
DIFFERENT BY HAVING A RESPONSE
THAT IS BOTH SOUND AND LOVING."

-LICONA/HABERMAS,
THE CASE FOR THE
RESURRECTION OF JESUS
P. 193



RISEN JESUS

My Response

Matt. 23:15 “Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a **son of hell** as yourselves.

“Has God said . . . Surely **NOT!**—Genesis 3:4--**DOUBT**

FOOD FOR THOUGHT

“Deviation from doctrinal commitments occur, but they are muted and do not come to the surface until someone or something brings them to the fore and requires a decision.” (Lindsell, *B4B*, 197)

FOOD FOR THOUGHT

“Anyone who thinks the historical-critical method is neutral is misinformed The very use by the evangelical of the term, the historical-critical method, is a mistake when it comes to describing his own approach to Scripture Modern evangelical scholars have played fast and loose with the term perhaps because they wanted acceptance by academia. They seem too often to desire to be members of the club At the heart of the historical-critical method lies the notion that the bible is subject to something outside of it and this becomes superior to Scripture.” (*B4B*, pp. 283-84)

FOOD FOR THOUGHT

“In the final analysis the historical-critical method humanizes the Bible while it downgrades the divine authorship. It establishes hermeneutical principles foreign to the Christian faith The historical-critical method is indeed the great enemy of evangelical faith.”
(B4B, pp. 300-301)

“The Historical-Critical Method: The Bible’s Deadly Enemy” (B4B, 275-302)

STRENGTHS OF HC combined with PH

- (1) Main STRENGTH is that can PREVENT the plain sense or understanding of the Bible to prevail—can bring in another agenda for the interpreter. Bible's plain sense can be SILENCED when embarrassing to the evangelical critical scholar
- (2) VERY sophisticated as such sophistication is the “MAGIC” of HC. Evangelicals can show their erudition to liberal critical scholars!
- (3) Complexity strategically hides the agenda; obfuscates the real philosophical reasoning behind the interpreter
- (4) Allows the practitioner OSTENTATION to show intelligence and/or cleverness of interpretation
- (5) Helps evangelical critical scholar bridge the middle between liberals and knee-jerk fundamentalists! They can inhabit both worlds and laude themselves as INTELLIGENT.

“What the IMPACT on PULPIT AND PEW?”

442



THIRD VIEW-LITERAL HISTORY INTERPRETATION (LH)

- Bible is Literal History—REVELATION REIGNS OVER FALLEN REASON. God's Word judges (Hebrews. 4:12)
- Bible's revelation of history true as presented unless some obvious contextual element is there (hyperbole or obvious poetry). Context must judge
- Only View compatible with Grammatico-Historical Method.
- Only View compatible with Nature of God—God cannot lie
- Only view compatible with law of correspondence
- Scripture should not be interpreted by cultural normal or current fads, ideas.
- Example: Adam and Eve historical persons created in exact way stated in Genesis 1-3. Six literal days of Creation. No evolution seen.

CORRESPONDENCE VIEW OF TRUTH

- “When we say that the truthfulness of Scripture ought to be evaluated according to its own standards that means that ... all the claims of the Bible must correspond with reality, whether that reality is historical, factual or spiritual” (Sproul, *Explaining Biblical Inerrancy*, 48).
- It adds, “By biblical standards of truth and error is meant the view used both in the Bible and in everyday life, viz., a correspondence view of truth. This part of the article is directed toward those who would redefine truth to relate merely to redemptive intent, the purely personal, or the like, rather than to mean that which corresponds with reality.”

CORRESPONDENCE VIEW OF TRUTH

- A correspondence view of truth which affirms that truth corresponds with reality, then when we say the Bible is completely true the statement cannot be empty. It must refer to some reality beyond itself.
- God does not play games with understanding His Word.
- This is not to say that Bible does not use figures of speech for the GH and LH takes account of literary forms and devices. It means that there is some literal referent for these figures of speech.
- Thus, inerrancy/GH/LH are not claiming that “If the Bible is making a truth claim, then that truth claim must be true.” Rather, inerrancy claims that that “The Bible is making truth claims, and they are all true.”
- In this way there is a marriage, not a divorce, between inerrancy and GH/LH method of interpreting the Bible.

Correspondence View of Truth

- From the time of Aristotle, truth has been held to be that which corresponds to reality. That is, if an affirmation or claim is made that something is true, then the affirmation is true if it corresponds to reality and it is false if it does not. There is no other understanding of truth that can be offered which does not depend, directly or indirectly upon the correspondence view of truth. For anything to be true, our minds must conform to reality or the world the way it is.
- This is the basis for the total or complete inerrancy of the Bible as well as LH AND GH. The Bible is true in everything it affirms or denies, regardless of what subject it touches on or teaches us

CRUCIAL THOUGHT TO LH—Only truly born again have
teaching ministry of Holy Spirit to interpret text for ascertaining
its true meaning

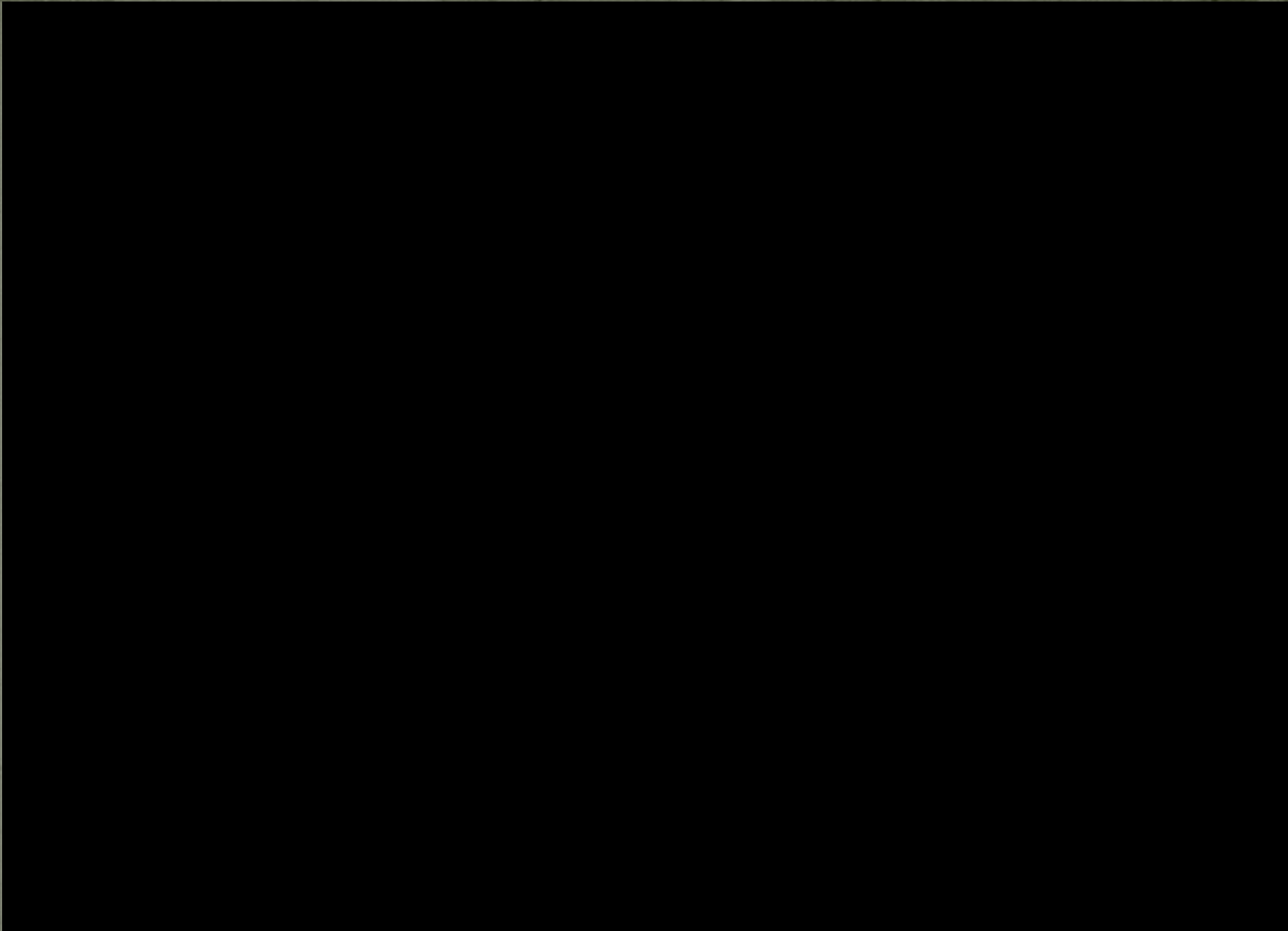
1John 2:27 As for you, the anointing which you received
from Him abides in you, and you have no need for
anyone to teach you; but as His anointing teaches you
about all things, and is true and is not a lie, and just as it
has taught you, you abide in Him.

YOU MUST BE BORN AGAIN—John 3:7

ONLY TRULY BORN AGAIN HAVE SUPERNATURAL
GUIDANCE OF HOLY SPIRIT TO UNDERSTAND
WORD!

A.K.A--GRAMMATICO-HISTORICAL

- Grammatico-Historical Method defined:
- Luther—”Scriptures are to be retained in their simplest meaning ever possible, and to be understood in their grammatical and literal sense unless the context plainly forbids” (Luther’s Works, 6:509).
- ONLY THIS METHOD EMPHASIZING LITERAL INTERPRETATION MAINTAINS **OBJECTIVE CONTROL OVER THE IMAGINATION OF THE INTERPRETER!**
- ALL OTHER APPROCHES NATURALLY OBSCURE THE ORIGINAL MEANING



STATUS QUAESTIONIS of NT Studies . . .



GH had precursors in Ancient Two School that rejected allegory

Jewish Karaites—Torah is NOT an allegory; rejected allegory for interpreting Biblical content.

R. Joseph Bekhor Shor—AD mid 12th Century produced literal (non-allegorical) Torah Commentary.

Shor attacked both Christian and Jewish allegorical interpretation

Shor said God speaks “clearly and without riddles” [ref. to Numbers 12:8]

See Shaye J. D. Cohen, “The Torah is Not an Allegory,”

<https://thetorah.com/the-torah-is-not-an-allegory/>

Karaites were prominent in the middle ages. They exist today remain a small minority in Jewish exegesis in Judaism.

Some [John Gill, “A Dissertation Concerning the Antiquity of the Hebrew Language,” [1767] Princeton p. 229] actually trace their origins to the time of John Hyrcanus and Alexander Jannaeus as a reaction against the growing fanciful Jewish exegesis of the Pharisees.

A reaction against fanciful Jewish rabbinical exegesis exemplified in “Gematria” [hyper-literalism of magical numbers in Hebrew letters] and Jewish Cabbalists [hyper-fanciful] all designed to bring in new meaning to Scripture.

KARAITES WERE LITERAL, PLAIN NORMAL WHILE THE TALMUDISTS & CABBALISTS WERE THE ALLEGORISTS

Gilbert's Comments on Jewish Fanciful Exegesis applies to today!
(Gilbert, *The Interpretation of the Bible* (1908))

He notes several weaknesses . . .

“Jewish interpreters were ignorant of the origin and scope of the various sacred writings” (p. 14)

“Extreme license in dealing with the text” (p. 17)”

“assumption of a hidden meaning in the words of Scripture”
(p. 23)

“conjectural and speculative character” in exegesis (p. 26)

BOTH PF AND PH share these ARBITRARY characteristic
that is a FAILURE TO DEVELOP CHECKS AND BALANCES
IN INTERPRETATION—NO ADEQUATE THEORY OF
HERMENEUTICS

GH had precursors in Ancient Two School that rejected allegory

The Syrian or Antiochian School of John Chrysostom (AD)
Called the “First Protestant school of hermeneutics” that
flourished in Antioch

Riddle (INPNF, X, XIX) said of John Chrysostom, “he, more
than any of the Fathers, was enabled to avoid the errors alike
of the allegorizing and dogmatic tendencies.”

This school was a reaction against the allegorizing method
that led to fanciful, arbitrary exegesis both by Christians and
Jewish sources

GH had precursors in Ancient Two School that rejected allegory

He set forth the verbal meaning with constant attention to the course of thought, and connected therewith, in harmony with the form which he had chosen, the religious and moral observations which were founded directly on the text. Dogmatic and polemic digressions were not necessarily excluded, but were never made the principal thing

IMPORTANT: HIS HOMILIES ON GENESIS 1-17 understood Creation in a LITERAL SENSE! Adam, Eve, days, nights, kinds all taken in plain normal sense!

He reads it as PROSE not poetic or symbolic of something else! Consistent hermeneutic—no pick and choose.

A.K.A--GRAMMATICO-HISTORICAL

- The meaning of Scripture determined by the rules of grammar and the facts of history
 - AKA—grammatical-historical-literal
 - GRAMMAR—uses original languages
- Historical—researches past history and historical context
- Literal—words are understood in plain, normal sense unless CONTEXT DICTATES OTHERWISE

A.K.A--GRAMMATICO-HISTORICAL

- THE GOAL OF THE GRAMMATICO-HISTORICAL METHOD:

TO UNDERSTAND THE TEXT AS THE ORIGINAL AUTHOR INTENDED THE TEXT TO BE UNDERSTOOD

- THE INTERPRETER IS NOT TO BRING HIS OWN UNDERSTANDING (EISEGESIS) INTO THE TEXT OR HIS PREUNDERSTANDING (PREJUDICES) INTO THE TEXT

GRAMMATICAL-HISTORICAL VS. HISTORICAL CRITICAL

- GH produced REFORMATION and REVIVAL OF THE CHURCH
- HC produced the UNBELIEF AND APOSTASY OF THE CHURCH
- PLEASE READ, “Dyson Hague, “The History of Higher Criticism,” in *The Fundamentals* (1917 [1972 reprint]), 9-42.
- F. David Farnell, “Early Twentieth Century Challenges to Inerrancy, 145-161, in *Vital Issues in the Inerrancy Debate* (2017).

A.K.A--GRAMMATICO-HISTORICAL

The GRAMMATICO-HISTORICAL METHOD IS NOT TO BE
CONFUSED OR EQUATED WITH THE HISTORICAL
CRITICAL!

GH

Grammatico-Historical is a PRODUCT OF THE
REFORMATION

The Historical-Critical is a PRODUCT OF THE
ENLIGHTENMENT (SPINOZA) AND OTHER
PHILOSOPHICAL SYSTEMS INIMICAL TO THE PLAIN
SENSE OF SCRIPTURE

A.K.A--GRAMMATICO-HISTORICAL

GRAMMATICO-HISTORICAL DOES INVOLVE HIGHER CRITICISM (Questions of authorship, date, history, culture)

BUT DOES NOT INVOLVE HISTORICAL-CRITICAL IDEOLOGIES THAT BRINGS HOSTILE PHILOSOPHICAL SYSTEM INTO INTEPRETATION THAT CONTRADICT THE PLAIN, NORMAL SENSE OF SCRIPTURE.

But Higher Criticism and Historical Criticism are NOT SAME SINCE HC PLACES SCRIPTURE ON DEFENSIVE POSTURE-SCRIPTURE MUST PROOF ITSELF. HC IS NOT NEUTRAL!

AKA Grammatico-Historical

A well-worn axiom:

“WHEN THE PLAIN SENSE OF SCRIPTURE MAKES
COMMON SENSE, SEEK NO OTHER SENSE;
THEREFORE, TAKE EVERY WORD AT ITS PRIMARY,
ORDINARY, USUAL, LITERAL MEANING UNLESS THE
FACTS OF THE IMMEDIATE CONTEXT, STUDIED IN
THE LIGHT OF RELATED PASSAGES AND
AXIOMATIC AND FUNDAMENTAL TRUTHS
INDICATE CLEARLY OTHERWISE—David L. Cooper

A.K.A--GRAMMATICO-HISTORICAL

Grammatico-Historical Characterized:

- (1) Fundamental principle is to gather from the Scriptures themselves the precise meaning which the writers intended to convey.
- (2) Fundamental also is that words and sentences can have but one signification in one and the same connection (not multiple meanings)
- (3) It applies to the sacred books the same principles, the same grammatical processes and exercises of common sense and reason, which we apply to other books. **NO SPECIAL KEYS NEEDED TO UNLOCK THE MEANING OF THE BOOK! NO HIDDEN ESOTRIC MESSAGES**

A.K.A--GRAMMATICO-HISTORICAL

Grammatico-Historical Characterized:

(4) It accepts the claims of the Bible without prejudice or adverse prejudices, with no ambition to prove them true or false, will investigate the language and import of each book with fearless independence.

(5) CONTEXT SOLEY DETERMINES GENRE: The text must be read and understood before its genre or style can be determined. Understanding a text comes before its identification as to style. Normal meaning of language must be used prior to understanding style of literature or genre. A *PRIORI* Style or genre conclusion does not determine the basic meaning of the text.

A.K.A--GRAMMATICO-HISTORICAL

(6) The Bible is to be interpreted in the same manner, that is, by the same principles, as ALL other books—No special principles needed.

(7) The Bible is to be interpreted from the language of the original writer as well as the style and manner of the writer's expression.

(8) The grammar and vocabulary of the original languages must be mastered

A.K.A--GRAMMATICO-HISTORICAL

(9) ONLY VIEW COMPATIBLE WITH GOD'S NATURE—
God cannot lie or deceive

History is wedded to Theology

Romans 5:12 “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned

1 Corinthians 15:22--“For as in Adam all die, so also in ¹Christ all shall be made alive.”

Matt. 12:40 for just as ^a**JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER**, so shall ^bthe Son of Man be ^c**three days and three nights in the heart of the earth.**

GH AND INERRANCY WEDDED TOGETHER

- A bifurcation of hermeneutics from inerrancy is empty, vacuous, and meaningless. This innovative view of the ICBI statements on inerrancy amounts to saying that the Bible is not teaching that anything is actually true. However, the ICBI statements repeatedly affirm that everything the Bible affirms is completely true. The “Chicago Statement” makes “reference to the complete truthfulness of Scripture” (ARTICLE XIII). It insists that it is “trustworthy utterance on all matters of which the Biblical authors were moved to speak and write” (ARTICLE IX). But these would be senseless claims, if the Bible was not really making any claims about reality. So, the claim to inerrancy entails a certain kind of understanding of what the Bible means, namely, a historical-grammatical understanding of the text. This, along with the correspondence view of truth (see above) negate the claim that inerrancy as such is merely a vacuous claim that amounts to saying, “If the Bible is claiming that anything is true, then it is actually true, but inerrancy is not really claiming anything is actually true.
- Only hermeneutics can fill in this void.” On the contrary, both the correspondence view of truth and the historicalgrammatical view of interpretation demand that the doctrine of inerrancy as embraced by ICBI is claiming that the belief in biblical inerrancy entails actual truths about reality

ICBI Hermeneutics 1982

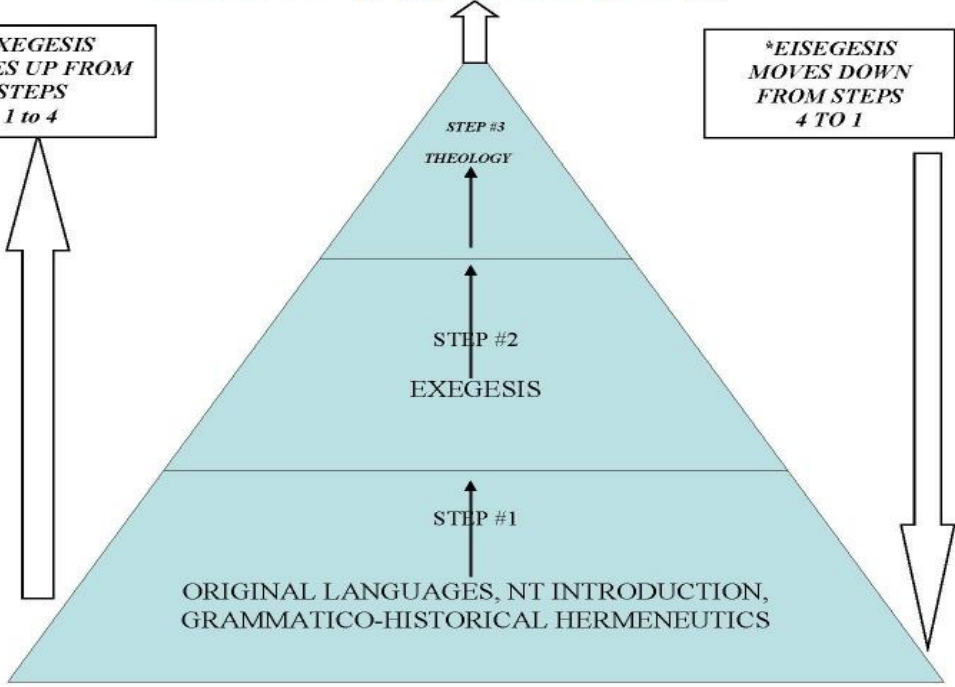
- WE AFFIRM that the Bible expresses God's truth in propositional statements, and we declare that biblical truth is both objective and absolute. We further affirm that a statement is true if it represents matters as they actually are, but is an error if it misrepresents the facts.
- WE DENY that, while Scripture is able to make us wise unto salvation, biblical truth should be defined in terms of this function. We further deny that error should be defined as that which willfully deceives.

EXPOSITION

STEP #4—
THE GOAL

*EXEGESIS
MOVES UP FROM
STEPS
1 to 4

*EISEGESIS
MOVES DOWN
FROM STEPS
4 TO 1



THE INTERPRETATIONAL PYRAMID

SOUND EXPOSITION
RESTS ON SOUND EXEGESIS

A Comparison LH vs. PH

Narrow Range of LITERAL HISTORY

Genesis 1-11 is history

Jonah is history

Job is historical personage/events

OT saints rose (Matt 27:51-53)

Jesus cleansed the temple year 2X

“You are My beloved Son” and
“This is My beloved Son” both said

“Except for immorality” said by
The Lord.

Broad Range of POETIC HISTORY

Genesis 1-11 contains some
history, but much is fictional or
non-literal

Jonah is or may be a parable

Job is or may be a morality play

OT saints probably didn't rise-symbolism

Jesus cleansed the temple only once (John
moved cleansing for theological purpose)

“You Are My Beloved Son” only said

“Except for immorality” added by redactor

LH view . . .

- First, in contrast to contemporary relativism, it is declared that truth is absolute and is contained in Scripture both OT and NT.
- Second, as opposed to subjectivism it is acknowledged that truth is objective.
- Finally, in opposition to existential and pragmatic views of truth, this article affirms that truth is what corresponds to reality

ONLY ORTHODOX INERRANCY AND GH INTERPRETATION ARE COMPATIBLE TOGETHER

ICBI (1978)

ARTICLE XVIII: INTERPRETATION

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture.

We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims to authorship.

ONLY ORTHODOX INERRANCY AND GH INTERPRETATION ARE COMPATIBLE TOGETHER

ICBI (1978)

ARTICLE XVIII: INTERPRETATION

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture.

We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims to authorship.

ICBI--1978

- The text of Scripture is to be interpreted by grammatico-historical exegesis. Grammaticohistorical is a technical term that refers to the process by which we take the structures and time periods of the written texts seriously as we interpret them. Biblical interpreters are not given the license to spiritualize or allegorize texts against the grammatical structure and form of the text itself.
- The Bible is not to be reinterpreted to be brought into conformity with contemporary philosophies but is to be understood in its intended meaning and word usage as it was written at the time it was composed.
- To hold to grammatico-historical exegesis is to disallow the turning of the Bible into a wax nose that can be shaped and reshaped according to modern conventions of thought.
- The Bible is to be interpreted as it was written, not reinterpreted as we would like it to have been written according to the prejudices of our own era

ICBI-1978

- ARTICLE XV: THE GRAMMATICAL-HISTORICAL SENSE
- WE AFFIRM the necessity of interpreting the Bible according to its literal, or normal, sense. The literal sense is the grammatical-historical sense, that is, the meaning which the writer expressed. Interpretation according to the literal sense will take account of all figures of speech and literary forms found in the text.
- WE DENY the legitimacy of any approach to Scripture that attributes to it meaning which the literal sense does not support.

ICBI Hermeneutics (1982)

ARTICLE VI

WE AFFIRM that the Bible expresses God's truth in propositional statements, and we declare that biblical truth is both objective and absolute. We further affirm that a statement is true if it represents matters as they actually are, but is an error if it misrepresents the facts.

WE DENY that, while Scripture is able to make us wise unto salvation, biblical truth should be defined in terms of this function. We further deny that error should be defined as that which willfully deceives.

ICBI Hermeneutics (1982)

- ARTICLE IX
-
- WE AFFIRM that the term hermeneutics, which historically signified the rules of exegesis, may properly be extended to cover all that is involved in the process of perceiving what the biblical revelation means and how it bears on our lives.
- WE DENY that the message of Scripture derives from, or is dictated by, the interpreter's understanding. Thus we deny that the "horizons" of the biblical writer and the interpreter may rightly "fuse" in such a way that what the text communicates to the interpreter is not ultimately controlled by the expressed meaning of the Scripture.

ICBI Hermeneutics (1982)

- ARTICLE XIV
-
- WE AFFIRM that the biblical record of events, discourses and sayings, though presented in a variety of appropriate literary forms, corresponds to historical fact. WE DENY that any such event, discourse or saying reported in Scripture was invented by the biblical writers or by the traditions they incorporated.

ICBI Hermeneutics (1982)

- ARTICLE XV
-
- WE AFFIRM the necessity of interpreting the Bible according to its literal, or normal, sense. The literal sense is the grammatical-historical sense, that is, the meaning which the writer expressed. Interpretation according to the literal sense will take account of all figures of speech and literary forms found in the text.
- WE DENY the legitimacy of any approach to Scripture that attributes to it meaning which the literal sense does not support.

ICBI Hermeneutics (1982)

- ARTICLE XX
-
- WE AFFIRM that since God is the author of all truth, all truths, biblical and extrabiblical, are consistent and cohere, and that the Bible speaks truth when it touches on matters pertaining to nature, history, or anything else. We further affirm that in some cases extrabiblical data have value for clarifying what Scripture teaches, and for prompting correction of faulty interpretations. WE DENY that extrabiblical views ever disprove the teaching of Scripture or hold priority over it.

ICBI Hermeneutics (1982)

- ARTICLE XXII
-
- WE AFFIRM that Genesis 1-11 is factual, as is the rest of the book. WE DENY that the teachings of Genesis 1-11 are mythical and that scientific hypotheses about earth history or the origin of humanity may be invoked to overthrow what Scripture teaches about creation.

BOTH PF AND PH CREATE A REAL PROBLEM!!!!

ARTICLE XXIV—ICBI Hermeneutics (1982)

WE AFFIRM that a person is not dependent for understanding of Scripture on the expertise of biblical scholars. WE DENY that a person should ignore the fruits of the technical study of Scripture by biblical scholars.

WEAKNESSES OF G-H and LH

- (1) Main Weakness is that it allows the plain sense or understanding of the Bible to prevail—can't bring in another agenda
- (2) NOT nearly as sophisticated as the MAGIC of HC
- (3) Very simple approach that TRUSTS Bible content

“What the IMPACT on PULPIT AND PEW?”

482

