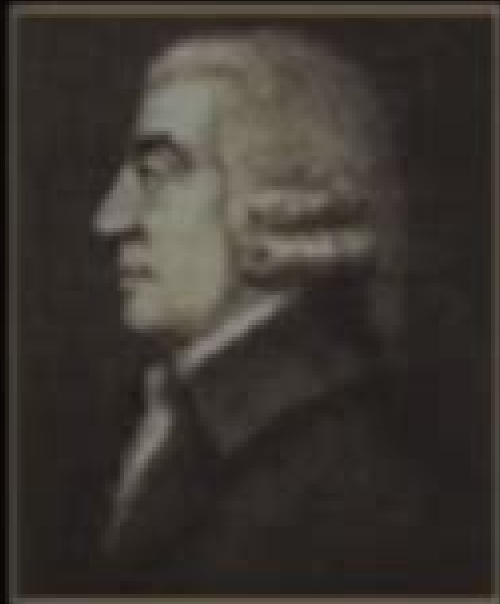


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'The great source of both the misery and disorders of human life, seems to arise from over-rating the difference between one permanent situation and another... Some of those situations may, no doubt, deserve to be preferred to others: but none of them can deserve to be pursued with that passionate ardour which drives us to violate the rules either of prudence or of justice; or to corrupt the future tranquility of our minds, either by shame from the remembrance of our own folly, or by remorse from the horror of our own injustice.'

Adam Smith

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Joel McIver



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The Suicide of Christian Theology R C Sproul wrote in the Foreword to this 1974 book The essays in this book were written as research articles for delivery at the Conference on the Inspiration and Authority of Scripture in the fall of 1976 The Conference was sponsored by the Ligonier Valley Study Center a facility developed to make the resources of Christian scholarship available to today's laymen and pastors The eleven essays comprising the text of this book were all publicly delivered at the Ligonier Conference Pg 9 Essays are included by authors such as Montgomery J I Packer John Gerstner Clark Pinnock John Frame Sproul etc Montgomery states in his own Introduction that The Ligonier Conference was designed specifically to serve as an adrenal injection for the faint of heart who question the place of inerrancy in historic Christian theology or doubt that modern research is compatible with an errorless Bible The essayists may differ from each other in a number of respects but they hold in common the historic Christian confidence in an entirely trustworthy Bible They would impart that confidence to the readers of this volume Pg 14 Montgomery states in his first essay Embedded in the liberal evangelical's attempt to preserve an infallible Bible in spite of errors is a further and even more serious fallacy We invariably find that the non-revelational areas are the areas of science and history the areas of prime testability The result if one carries this line of reasoning to its logical conclusion is Where the Bible errs it is non-revelatory when it is capable of being tested it is precariously revelatory revelatory only until proven wrong and where it cannot be tested it always remains revelatory and inerrant This is just like believers in sea serpents claiming that they appear only when no scientists are present Pg 31 32 Pinnock observes If we say as Vatican II does that inspiration guarantees only those truths necessary for salvation the question arises how much we need to know to be saved The way is open for someone to come along with the opinion that he need know very little Very little then is inerrantly taught in Scripture Pg 150 Sproul says in an essay Jesus' understanding of the Old Testament Scriptures casts a shadow over his own sinlessness Jesus does not have to be omniscient to be infallible But he must be infallible to be sinless That is to say if Jesus claiming to be sent from God and invoking the authority of God in his teaching errs in that teaching he is guilty of sin The one who claims to be the truth cannot err and be consistent with that claim Anyone claiming absolute authority in his teaching must be absolutely trustworthy in what he teaches in order to merit absolute authority In light of his claims Jesus cannot plead invincible ignorance as an excuse for error Pg 253 These essays will be of great interest to any Christians studying the doctrine of biblical inerrancy by Steven H Propp Top 100 Reviewer

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