NCFCA Apologetics Preparation for Monument Members

Season 22 Monument Release #1



Directions: Work through the source material in this download to help you understand this week’s selection of apologetics prompts. This release addresses approximately 5% of the total number of prompts you will need to be prepared for in your next tournament, so keep up the studying from week to week to ensure your knowledge in Apologetics. This week’s prompts are:

WHAT IS THE WORD OF GOD?

1. What is the purpose of Scripture?
2. What is the biblical canon and why is it significant?
3. What is Scripture's inerrancy and why is it significant?
4. What is Scripture's divine inspiration and why is it significant?
5. What evidence supports the historical reliability of the Old Testament?
6. What evidence supports the historical reliability of the New Testament?
7. What evidence shows that Jesus believed in the authority of Scripture?

Purpose of Scripture *by Zack Seals*

What is the purpose of Scripture?

Bible Verses

*On Inspiration:* 2 Timothy 3:16, 2 Peter 1:21.

*The “words” of God (Verbal):* Matt. 4:4, 5:17-18, 7:24-28, 24:35, Mark 8:38, 13:31, John 3:34, 5:47, 6:63, 1 Thess 4:15, Ps 12:6.

Quotations

“Give me the plenary, verbal theory of biblical inspiration with all its difficulties, rather than the doubt. I accept the difficulties and humbly wait for their solution. But while I wait, I am standing on the rock.” *J. C. Ryle, 19th century Anglican Bishop.*

“The doctrine of *verbal, plenary* (i.e., complete, total) *inspiration* means that the words of the Bible are the words of God. This doesn’t mean that God spoke every word himself, but that the words spoken by the authors of Scripture are the words that God desired them to speak in the revelation of himself.” - *Sam Storms, Pastor and Theologian.*

“The Greek term has…nothing to say of inspiring or of inspiration: it speaks only of a ‘spiring’ or ‘spiration.’ What it says of Scripture is, not that it is ‘breathed into by God’ or is the product of the Divine ‘inbreathing’ into its human authors, but that it is breathed out by God, ‘God-breathed,’ the product of the creative breath of God. In a word, what is declared by this fundamental passage is simply that the Scriptures are a Divine product, without any indication of how God has operated in producing them. No term could have been chosen, however, which would have more emphatically asserted the Divine production of Scripture than that which is here employed.” - B.B. Warfield, 20th century Theologian commenting on 2 Timothy 3:16

Recommendations

*The Doctrine of the Word of God* by John Frame

Commentary

This topic is about far more than merely defending some particular view of inspiration against other.[[1]](#footnote-1) There is an important apologetic argument to be had here against the competing views.

*The objection at hand:* Although the inspiration of Scripture has been universally acclaimed throughout the history of orthodox Christianity, this particular contemporary time period demands further specificity in response to liberal reformulations of inspiration. One of the most influential ways this has been done is by asserting a distinction between God’s revelation and the record of revelation (the Bible). Was it in the events recorded in Scripture or in the Scriptures themselves?[[2]](#footnote-2) If such a difference is true, then how one views God’s inspiration of the Bible is radically affected. If it is the case that God’s true revelation was merely in the events *recorded* in Scripture (such as Jesus’s ministry, Moses’ life, etc.), then how should Christians understand the authority of the written words themselves? The great Dutch Reformed theologian, Herman Bavinck, wrote of the dangers of segregating revelation from Scripture in his book *Our Reasonable Faith.* He writes, “These acknowledge that God was active in a special way in the revelation which precedes the Scripture; but for the rest they hold that the recording of the revelation was entirely left up to the persons writing it, and that this took place quite outside the pale of God’s special providence. It is a point of view which leads to the expression that the Holy Scripture *is* not the Word of God but that the Word of God is *contained* in the Holy Scripture.”[[3]](#footnote-3) Additionally, the 20th century French theologian, Rene Pache, wrote of this same view in his work *The Inspiration and Authority of Scripture*, and says “The most that can be said of liberal theologians is that to them “the Bible contains, but is not the Word of God.”[[4]](#footnote-4) It is precisely because of these distinctions that to simply say “the Bible is inspired” is no longer enough. Now the Christian must specify how they believe God inspired the Bible in order to protect the scriptural view of God’s revelation.

*Addressing the objection by Definition:* With the objection understood, it is wise to begin by defining the key terms of the question. When a Christian speaks of the *inspiration* of God he means the process by which God preserved the biblical authors from error.[[5]](#footnote-5) The objection mentioned above quite clearly supposes however, that there are two ways in which God makes himself known which are opposed to each other. It is either through events that happened at a single time in the past, or it is in the written record that is retained in the book which we now have. Indeed, it is this fundamental assumption inherent in the objection however that shows its flaw. The truth is, God’s revelation is made known both in the events the book records, as well as in the very words of the book itself.[[6]](#footnote-6) This is where stressing the importance of the *verbal* inspiration of God is crucial.

Clearly, the Scriptures testify that God has revealed himself not only in the message, but in the particular words spoken themselves. By examining the verses noted above, John Frame wisely points out that “in the singular, *word* can sometimes be read as designating thoughts or ideas apart from their formulation in words and sentences, but the plural, *words*, cannot be.”[[7]](#footnote-7) It is apparent then that an emphasis on the verbal means by which God inspired the Scripture is critical to maintain. Finally, make sure to note that “plenary” simply means unqualified or absolute. Basically, all that is being said is *all* (plenary) of Scripture was *verbally (*each word) *inspired* (breathed out) by God. Thus, it is a robust doctrine of verbal plenary inspiration that protects the needed relationship between God’s revelation in history and in its record.

*Defending the Significance:* This interdependence of God using verbal plenary inspiration to reveal himself in both word and events is crucial to the theological process. Its significance comes out when the effect this relation has on how we know God is made explicit. The inherent danger in saying the words themselves contained in Scripture are not God’s revelation will fundamentally change the role of history in how we come to know God. This shift would allow the interpreter to view the Bible as merely one explanation of how a certain revelatory event took place. This interpretation could, and often does, gradually change as our knowledge of history, geography, and science grows. If it can be agreed that the truth does not change as time passes on then the inescapable conclusion is that our understanding of those particular revelatory events is most certainly wrong at some point. It is only if we hold to both the revealed event, as well as revealed interpretation of those events in the particular words, that we can have a confident commentary, that is the biblical record, that is true and unchanging.

In summary then, careful specification in explaining inspiration is entirely necessary. In order to address liberal theologians of the modern times that wish to make God’s word simply one fallible way to find out about him, it must be argued that *all* of God’s *words* were inspired. The question is not “Has God revealed himself in the event *or* the words?”, but rather, “How do we appropriately relate the two?” The testimony of Scripture is clearly in affirmation of the specific words used to convey the meaning of the text. It is agreed with Francis Turretin then, “Therefore, God is not bound to the Scripture, but has bound us to it.”[[8]](#footnote-8)

Biblical Canon *by Luis Garcia*

What is the biblical canon and why is it significant?

Bible Verses

Deuteronomy 4:1-2

Psalm 11:3; 18:30

Proverbs 30:5-6

2 Timothy 3:14-17

Hebrews 4:12

2 Peter 1:16-21

Quotations

“The word *canon* comes from the root word reed (English word *cane*, Hebrew form *ganeh*, and Greek form *kanon*). The reed was used as a measuring rod, and came to mean “standard.”” –Josh McDowell, *The New Evidence that Demands a Verdict*

“Common looking in regard to this Great Book, I have but to say, it is the best gift God has given to man. All the good the Savior gave to the world was communicated through this book.” –Abraham Lincoln

“How did the people of God discover that only these 66 books were inspired of God? Because only these had the “fingerprints” of God on them. These “fingerprints” of God include characteristics reflected in the answers to these questions: (1) Was it written by a prophet of God, such as Moses (Ex 4:1-9) or Paul (1 Co 9:1)? (2) Was it confirmed by acts of God (Heb. 1:1; 2:3-4)? Did the human author tell the truth of God known from other revelations and facts (Dt 18:20-22)? (3) Did it have the power of God to edify (2 Tm 3:16-17; Heb 4:12)? (4) Was it accepted and collected by the people of God?” –Norman Geisler in article titled “How Can We Know the Bible Includes the Correct Books?” from *The* *Apologetic Study Bible*

Recommendations

*The New Evidence that Demands a Verdict* by Josh McDowell

http://carm.org/dictionary-canon

http://www.biblica.com/bibles/faq/7/

http://www.thegracetabernacle.org/quotes/Bible-Reliability.htm

Commentary

The idea of the Biblical Canon was trying to measure what writings were from God and which ones were not. Hence, Josh McDowell points out the root and definition of this word. In addressing the topic, consider explaining, in a simple manner, the process of how we got what we consider to be Scripture. Also, dig deep into the idea of why we should even care to what seems to be a mere academic topic. Show that if the construction of the Bible was any different, we could be listening to spurious writings that we would consider as truth. The Bible is our foundation. God used the construction of the canon to repeal all of man’s opinions to produce the pure core of His Word. Moreover, powerfully argue why it was not the church that decided but the church rather recognized what was already God’s Word. A common objection you will need to address is that the church suppressed different writings that should be in the Bible (Apocrypha and Gnostic gospels). However, this is based off a shallow understanding of church history and the development of the canon. The church did not claim certain books as what is Scripture but they recognized what divine inspiration and authority that already was there. The church is not God but had authority for the task of confirming what was already made evident.

Inerrancy *by Olivia Bowers*

What is Scripture's inerrancy and why is it significant?

Bible Verses

Psalms 12:6

Psalms 19:7

Proverbs 30:5

Psalms 119:89

Hebrews 6:18

2 Corinthians 2:13

Matthew 5:18

Quotations

“Inerrancy is the view that when all the facts become known, they will demonstrate that the Bible in its original autographs and correctly interpreted is entirely true and never false in all it affirms, whether that relates to doctrines or ethics or to the social, physical, or life sciences.” – P. D. Feinberg, “Bible, Inerrancy and Infallibility of” in *Evangelical Dictionary of Theology* (pg. 156)

“By ‘original texts’ we do not mean the very autographs from the hands of Moses, the prophets, and the apostles, which are known to be nonexistent. We mean copies (apographa), which have come in their name, because they record for us that word of God in the same words into which the sacred writers committed it under the immediate inspiration of the Holy Spirit.” – Francis Turretin, *Systematic Theology*

“By this word we mean that the Scriptures possess the quality of freedom from error. They are exempt from the liability to mistake, incapable of error. In all their teachings they are in perfect accord with the truth.” – E. J. Young

“To demonstrate trust in the inerrant Word of God is to exhibit faith in the One who spoke life into existence. History and human nature prove the truth of the Bible every day, but the greatest evidence is seen in changed lives that cannot be denied. This infallible Book is its own great commentary: ‘The entirety of Your word, Lord, is truth’ (Psalm 119:160).” – Franklin Graham

“The Bible is the Word of God, and God cannot err. So, to deny inerrancy, rightly understood, is to attack the very character of God. Those who deny inerrancy, soon enter the dangerous terrain of denying all Scriptural authority for both doctrine and practice.” – Ravi Zacharias

“The inerrancy of Holy Scripture is the watershed theological issue in the church today–as it has been in every generation since the rise of modern secularism and rationalistic biblical criticism. Every single denomination, theological seminary, and Christian college that has departed from it has begun an inexorable decline and loss of biblical witness. The saving gospel itself cannot be sustained apart from a trustworthy Scripture. Any other position displays appalling naïveté and ignorance of the history of the modern church both in Europe and in America.” – John Warwick Montgomery

“The inerrancy of Scripture is an essential and not optional doctrine for the church” –Paige Patterson

“To forsake the inerrancy of Scripture is to snuff humanity’s only candle of truth. Inerrancy is the ship’s rudder, the traveler’s compass, the lamp to our feet and light to our path.” – Ray Comfort

Recommendations

“What is Inerrancy?” audio message from John Piper (<http://www.desiringgod.org/interviews/what-is-inerrancy#full-audio>)

“Why We Believe the Bible” Parts 1-5 video & seminar notes. John Piper (<http://www.desiringgod.org/seminars/why-we-believe-the-bible-part-1#Meaning>)

“The Inerrancy of Scripture - Part 1, Part 2, Part 3 (MP3s)”, lectures by Wayne Grudem

(three part links)

(<http://www.brianauten.com/Apologetics/wayne-grudem/05-the-inerrancy-of-scripture-1-of-3.mp3>

<http://www.brianauten.com/Apologetics/wayne-grudem/06-the-inerrancy-of-scripture-2-of-3.mp3>

<http://www.brianauten.com/Apologetics/wayne-grudem/07-the-inerrancy-of-scripture-3-of-3.mp3>)

“Why Should We Believe in the Inerrancy of Scripture?” Answers in Genesis. (<https://answersingenesis.org/is-the-bible-true/why-should-we-believe-in-the-inerrancy-of-scripture/>)

“Why is it important to believe in biblical inerrancy?” Got Questions. (<http://www.gotquestions.org/Biblical-inerrancy.html>)

“How are the Synoptics Without Error? John Piper” (<http://www.desiringgod.org/articles/how-are-the-synoptics-without-error>)

General information on Inerrancy: (<http://defendinginerrancy.com/inerrancy-quotes/>)

<https://bible.org/seriespage/6-bible-inerrant-word-god>

Commentary

In the fall of 1978, nearly 300 leaders and theologians from all over the world produced and signed, *The Chicago Statement on Biblical Inerrancy*, launching the joint interdenominational effort, known as, the International Council on Biblical Inerrancy, with the purpose to defend biblical inerrancy against the trend toward modern and neo-orthodox views of Scripture. Still, today, many in our culture, as well as believers and modern theologians question the inerrancy of the Bible.

The first part of this question demands we define the meaning of inerrancy. What do we mean when we say the Bible is inerrant? As formulated in the *Chicago Statement on Biblical Inerrancy*, “inerrancy” is the doctrine that the Bible “is without error or fault in all its teaching”; or, that “Scripture in the original manuscripts does not affirm anything that is contrary to fact.” In the Council’s statement, inerrancy is further defined as, “Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God’s acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God’s saving grace in individual lives”. (James Montgomery Boice, Does Inerrancy Matter?, Oakland: International Council on Biblical Inerrancy, 1979, p. 13.) In his *Systematic Theology*, Wayne Grudem notes, “It’s a belief in the ‘total truthfulness and reliability of God’s words’” (pg. 90). Charles Ryrie adds, ‘The inerrancy of the Bible means simply that the Bible tells the truth. Truth can and does include approximations, free quotations, language of appearances, and different accounts of the same event as long as those do not contradict.’ (*What You Should Know About Inerrancy*, pg. 16). Simply stated, inerrancy means that the Bible is without error and tells the truth. Scripture is “without error” in the sense that all that the Biblical authors intended to teach is true and does not conflict with historic and cultural facts or with the will of God. It is important to clearly define the detailed outlines of inerrancy in action. Research the claims made against the inerrancy of Scripture and use the resources above to understand the responses that defend the true meaning of inerrancy.

The second part of this question asks us to explain the significance of inerrancy. Why is inerrancy crucial to our faith and confidence in Scripture? If we can’t trust Scripture in its account of geography, chronology, and history, then how can we trust it in its message of sanctification and salvation? First and foremost, it is necessary to show how inerrancy is essential to all other aspects of our faith. Norman Geisler accurately warned, “The inerrancy of Scripture is the foundational doctrine in which all other doctrines rest, and the Psalmist rightly said, ‘If the foundation be destroyed, then what can the righteous do?’” Second, you could explain how the truthfulness of the Bible is attached to the character of God. Third, you can utilize Scripture itself and the views held by leaders in the historic Church. Fourth, you could discuss how the denial of inerrancy often leads doctrinal and lifestyle errors.

Through a proper understanding of inerrancy and a recognition of its importance, we can be fully certain of the truth. The author and perfector of our faith gave us His Word, a trustworthy account without error and a message for the nations. Without this foundation, salvation and God’s redemptive narrative are nothing more than stories. Inerrancy is not optional; it is essential.

Divine Inspiration *by Luis Garcia*

What is Scripture's divine inspiration and why is it significant?

Bible Verses

Deuteronomy 8:3

2 Samuel 22:31-32; 23:2

Psalm 119:89

Proverbs 30:5-6

2 Timothy 3:14-17

Hebrews 4:12

2 Peter 1:16-21

Quotations

“…all the words in the Bible are God’s words, and that therefore to disbelieve or disobey any word in Scripture is to disbelieve or disobey God.” –Wayne Grudem*, Systematic Theology*

“The Bible is and will continue to be the Word of God for all successive generations of man only in virtue of its divine inspiration. The whole of Scripture is given by inspiration of God. This makes it the infallible rule of faith and practice for mankind. Since this inspiration is often denied and even more frequently misrepresented, it calls for particular attention.” –Louis Berkhof, *Manual of Christian Doctrine*

“This book had to be written by one of three entities: good men, bad men or God. It couldn’t have been written by good men because they said it was inspired by the revelation of God. Good men don’t lie and deceive. It couldn’t have been written by bad men because bad men would not write something that would condemn themselves. It leaves only one conclusion. It was given by divine inspiration of God.” –John Wesley

Recommendations

*40 Questions About Interpreting the Bible* by Robert Plummer, Question 3

*Systematic Theology* by Wayne Grudem, Chapter 4

Chicago Statement of Biblical Inerrancy

https://carm.org/dictionary-inspiration

http://gracequotes.org/topic/bible-inspiration/

Commentary

It goes without saying that if God’s Word was not from God then we might as well wander about the other religions, hoping to find ultimate truth. There are two key aspects to the concept of Scripture being divinely inspired. First, in itself, the divine fingerprints and penmanship in the texts is what establishes to us what books actually were specially revealed from the Creator. We know what is really Scripture. Hence, it is not man’s word by God’s Word. Consider John 10:27. The sheep are familiar with Jesus’ voice, as we are called to be familiar with His truth. By knowing His truth through divine inspiration, we can know what is not His truth; we know what is not His voice. This was a foundational criterion for establishing the canon of Scripture. It was a tool to prevent false gospels, false writings from muddying the revelation of God. And the Lord ensured it. Two, recognize the words of 2 Timothy 3:16-17. Paul writes how the purpose of the Word of God being inspired is not only to know the truth but to live out that truth. God is not about making a people with right knowledge but live however they see fit. God is about restoring a called out people to be His image, a people consecrated for His holiness. When we say we are to live by His Word, we are saying that we are called to live out “divinely inspired” lives. Truly, as we read, dwell, and seek God’s word, our souls are being filled with His breath, so that all who see our lives sees God and may hear His voice.

Old Testament Reliability *by Luis Garcia*

What evidence supports the historical reliability of the Old Testament?

Bible Verses

2 Samuel 22:31-32

Psalm 12:6; 56:3-4, 10-1; 119:89, 130, 140, 160

Proverbs 30:5-6

Matthew 5:17-18

John 5:39-47

2 Timothy 3:14-17

Hebrews 1:1-3

1 Peter 1:10-12

2 Peter 1:16-21

Quotations

“The Old Testament has been shown to be reliable in at least three major ways: (1) textual transmission (accuracy of the copying process down through history), (2) the confirmation of the Old Testament by hard evidence uncovered through archaeology, and (3) documentary evidence also uncovered through archeology.” - Josh McDowell, *The New Evidence that Demands a Verdict*

“It is my deep conviction, after examining the evidence, that I can hold in my hand the Bible (both Old and New Testaments together) and conclude I have the reliable Word of God.” - Ibid.

“Only the person who understands that the cross is the center of all human history can understand the Old Testament. Through the lens of the gospel, the Bible truly becomes one book telling one story: the story of sinful man, a holy God, and His plan of salvation through the substitution of Himself for His people.” - C.J. Mahaney, *The Cross Centered Life*

Recommendations

*The New Evidence that Demands a Verdict* by Josh McDowell

Commentary

Old Testament’s reliability is absolutely trustworthy. Your goal is to confirm it. This will take sources outside of Scripture, but please do use Scripture in accompanying your points. As described by McDowell, there are three main ways to prove its reliability: the text, discoveries in archeology, and the documentary evidence. Research into these areas and see what the Lord wishes for you to dive in.

One of the greatest areas of significance for the Old Testament is that it is the foundation and platform for the hope of humanity’s salvation. It provides the historical background to life, our nature, and God’s response. It provides the prophecies and promises of a new beginning. And it sums it all up in the Messiah we awaited. Now, He has come, but without foundation, we could not understand the Gospels. Our foundation would be unsure. Psalm 11:3 states, “If the foundations are destroyed, what can the righteous do?”

New Testament Reliability

What evidence supports the historical reliability of the New Testament?

Much of the same reasoning can be used from the previous prompt. Use the spaces below to fill out more specific verses, quotations, recommendations and commentary.

Bible Verses

Quotations

Recommendations

Commentary

Authority of Scripture *by Luis Garcia*

What evidence shows that Jesus believed in the authority of Scripture?

Bible Verses

Old Testament: [2 Samuel 22:31-32](https://www.biblegateway.com/passage/?search=2Samuel22:31-32&version=NIV); [Psalm 12:6-7](https://www.biblegateway.com/passage/?search=Psalm+12%3A6-7&version=NIV); [Psalm 119:89](https://www.biblegateway.com/passage/?search=Psalm+119%3A89&version=NIV), [140](https://www.biblegateway.com/passage/?search=Psalm+119%3A140&version=NIV); [Proverbs 30:5-6](https://www.biblegateway.com/passage/?search=Proverbs+30%3A5-6&version=NIV)

New Testament: [John 1:1-4](https://www.biblegateway.com/passage/?search=John+1%3A1-4&version=NIV), [14](https://www.biblegateway.com/passage/?search=John+1%3A14&version=NIV); [2 Timothy 3:14-17](https://www.biblegateway.com/passage/?search=2+Timothy+3%3A14-17&version=NIV); [Hebrews 4:12](https://www.biblegateway.com/passage/?search=Hebrews+4%3A12&version=NIV); [2 Peter 1:16-21](https://www.biblegateway.com/passage/?search=2+Peter+1%3A16-21&version=NIV)

Quotations

“…all the words in the Bible are God’s words, and that therefore to disbelieve or disobey any word in Scripture is to disbelieve or disobey God.” –Wayne Grudem*, Systematic Theology*

“The Bible must have been written by God or good men or bad men or good angels or bad angels. But bad men and bad angels would not write it because it condemns bad men and bad angels. And good men and good angels would not deceive by lying about its authority and claiming that God wrote it. And so the Bible must have been written as it claims to have been written by God who by His Holy Spirit inspired men to record His words using the human instrument to communicate His truth.” –John Wesley

“I wonder what would happen if we treated our Bibles like we treated our cell phones. What if we carried it around in our purses or pockets? What if we turned back to go and get it if we forgot it? What if we flipped through it several times a day? What if we treated it like we couldn’t live without it? What if we gave it to the kids as a gift? What if we used it when we travel? What if we used it in case of emergency? …What if there were some things that made you go ‘Hmmmmm, where is my Bible?’” –Art Rorheim

Recommendations

*40 Questions About Interpreting the Bible* by Robert Plummer, Question 3

http://carm.org/bible-sinful-written-by-people-can-we-trust-it

Commentary

This prompt is a basic doctrinal question of true authorship. However, it is complex as well. This deals with the theories of inspiration. You do not need necessarily to get into the theological debate of inspiration theories. What would be best is to defend the doctrine of verbal, plenary inspiration to someone unfamiliar with this truth. God moved men to write His words. Men were the utensils, using their individual styles and expressions, but with God as source of words and truth. That is the relationship of the inspired words of Scripture between God and man. Yet, after addressing that core, the conversation then may move to how we know it is in purest form after so many translations, or how can the fallible bring about what we call the infallible, etc. All these can emerge into the presentation and are great avenues to take for this card. However, make sure the core is fully explained and established, so that you can move forward on that foundation, using evidence and truth, to show that the Bible is both fully from God and fully from man.

1. In discussions on atonement, for example, often times the penal substitutionary view is stated and then rested as the final word on the subject when there is so much more that could and should be said of the other views. Unlike inspiration, there is value in incorporating multiple views of atonement into a cohesive whole. Verbal plenary inspiration is not merely one of many views, but must be defended as *the* biblical view. [↑](#footnote-ref-1)
2. William Temple poses this question in his book, Nature, Man and God (2003). [↑](#footnote-ref-2)
3. Bavinck, Herman. *Our Reasonable Faith*. Grand Rapids, MI: W.B. Eerdmans Pub., 1956. 95. Print. [↑](#footnote-ref-3)
4. Pache, René. *The Inspiration and Authority of Scripture*. Chicago: Moody, 1969. 80. Print. [↑](#footnote-ref-4)
5. Sam Storms, Special Revelation I, November 8, 2006, www.enjoyinggodministries.com. [↑](#footnote-ref-5)
6. Spend some time studying the verses under “words”, in the section above. [↑](#footnote-ref-6)
7. Frame, John M. *Systematic Theology: An Introduction to Christian Belief*. N.p.: P&R, 2013. 535 Print.. [↑](#footnote-ref-7)
8. Turrettini, François, John Walter Beardslee, and François Turrettini. *The Doctrine of Scripture: Locus 2 of Institutio Theologiae Elencticae*. Grand Rapids, MI: Baker Book House, 1981. Print. [↑](#footnote-ref-8)