

Is The Bible True?

On page 174 of *Angels and Demons* we read,

Faith does not protect you. Medicine and airbags...those are things that protect you. God does not protect you. Intelligence protects you. Enlightenment. Put your faith in something with tangible results. How long has it been since someone walked on water? Modern miracles belong to science...computers, vaccines, space stations...even the divine miracle of creation. Matter from nothing...in a lab. Who needs God? No! Science is God.

There is perhaps no more important question facing our culture than the profound yet basic question of the truthfulness of the Bible.

There is no debate about the Bible's pivotal role in the creation and formation of Western Civilization. Victor Hugo declared, "England has two books, the Bible and Shakespeare. England made Shakespeare, but the Bible made England."

But is the Bible merely a great work of literature that is useful for human thought, reflection and civilization? But when all is said and done, is the Bible merely a human book? If it is merely a human book, even if the greatest of human books, it is thus conceivable that it might not be true. Few would argue that fictional literature is useless because it is fiction, that is, that it is not a true description of reality. Few would argue that the great ancient myths of the past cultures have no use today because they are not true.

So to be precise, the issue we are addressing here is not the usefulness of the Bible or the power and beauty of its literary content. The question is if it is true, that is, if it is a reliable description of what it speaks, whether that topic is the meaning of life, the events of history, the origin and destiny of the world, or of the relationship between humanity and God

First, it is important to note that the Bible declares itself to be true. Jesus prayed to God, "Sanctify them through your Word. Your Word is true." (John 17:17.)

Moreover, the Bible declares that when it speaks it does not deceive or mislead us. Psalm 119:105 declares, "Your word is a lamp to my feet and a light for my path." The Bible describes itself as the source of truth, wisdom, knowledge. 2 Timothy 3:16, 17 says, "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work."

To establish the truthfulness of the Bible, we can appeal to several lines of thought. For example, if something is necessary, it is also necessary for it to be true. If something is sufficient, it is necessary for it to be true as well. While never declaring itself to be the *exhaustive* source of truth, wisdom or knowledge, it does affirm that it is a *sufficient* source of truth, wisdom and knowledge for the successful living of human life.

Not only does the Bible claim to be true, but it also claims to be God’s Word in written form. This means that the Bible possesses aspects of God’s nature. If the Bible is not the Word of God, yet claims to be it is not only false, but also deceitful. Yet these things are the very things it says it cannot do. These are also things that cannot be attributed to God who is perfection in knowledge and moral character. If God is true and speaks the truth, so His Word must be true and speak the truth as well.

The following discussion will seek to summarize the main reasons why Christians have held the Bible to be true.

I. The Bible is Authoritative

“Question Authority” is a shibboleth of our modern world. And with good reason, too, since many authorities are nothing more than powerful self-interest groups that are committed to perpetrating their own agendas at the expense of truth and others’ needs.

Yet it is obvious that it is impossible to be without some kind of authority. For those who are the descendents of the European Enlightenment, one’s own reason is the sole reliable authority. For those with a more romantic perspective to their philosophy, they only trust the authority of their feelings. In the religious sphere, one might have the authority of an infallible Pope, or Church councils or religious traditions.

But for those who follow the Reformation’s teaching of “Sola Scriptura,” or the Scriptures alone, there is no other authority for faith and practice than the Bible, the written Word of God. From this vantage point, all other authorities are insufficient and fallible.

- I. The Bible is Our Authority Because its Central Claim is that it is the Record of the Works and Words of God Himself.
 - A. The Opening verses of the Bible declare that God is the Creator—Gen. 1:1-3.
 - B. The Bible consistently declares that it is God’s Word. The following phrases approximately occur as indicated:
 1. “Thus says the Lord”—416x.
 2. “God says/said”—50x.
 3. “Lord says/said”—267x.
 4. “God speaks/spoke”—257x.
 5. “Lord/God commanded”—117x.
 6. “The Word of the Lord”—258x.
 7. “The Word of God”—46x.
 8. Total of these is 1411x.

- II. The Old Testament Claims that it is Authoritative Because it is the Successive Self-Revelation of God’s Will for His People in Written Form.
 - A. An Example of Successive Self-Revelation is seen in Ex. 3:5, 6, 14.

1. A Holy God with Holy Words. If the ground Moses stood on was holy because of God's presence, how much more holy must be the Words that this God speaks!
 2. An Unchangeable God with Unchangeable Words. (Yahweh or Jehovah = "I AM THAT I AM.") The God of Abraham, Isaac and Jacob. This fact of an unchangeable God with an unchangeable will for His people is seen in the last book of the OT—Mal. 3:6, 7; 4:4.
- B. It is God's Will Revealed.
1. Ex. 19:5-8 – Keep the Covenant and be a holy nation.
 2. Ex. 20:1-17 – The covenant specified in 10 Commands.
- C. It is God's Word Written. Ex. 24:4
- III. The Old Testament as the Written Record of God's Holy Works, Words and Will Further Demonstrates its Authority by Asserting that it cannot be amended.
- A. Deut. 4:2; 12:32.
 - B. Josh. 1:7,8.
 - C. Prov. 30:5,6.
- IV. The New Testament Recognizes the Authority of the Old Testament.
- A. The NT Records the Fulfillment of the OT. Mt. 1:23; 2:5, 17; 3:3; 4:4, 6, 7, 10, 15. Mk. 14:27; Lk. 24:25-27.
 - B. Christ Affirmed the Authority of the OT.
 - C. The NT Authors Affirmed the Authority of the OT.
 1. Paul. 2 Tim. 3:16,17.
 2. Peter. 2 Pet. 1:21.
 3. John. John 10:35.
 4. Writer of Hebrews. Heb. 9:8; 10:15.
 5. James. James 1:22-25.
 6. Jude. vv. 5, 7, 11, 14.
- V. The New Testament Asserts its Authority as the Final Word of God.
- A. Apostolic Oral Tradition was ultimately written down, or was accompanied with apostolic writing. Lk. 1:1-4; 2 Thess. 2:15.
 - B. This Apostolic Oral Tradition was in Accord with Old Testament Authority, Inspired by the Holy Spirit and revealed by Christ.
 1. 1 Cor. 15:2-3.
 2. 1 Cor. 2:13; Jn. 14:26; 16:13.
 3. Gal. 1:6-9, 11, 12.
 4. 1 John 5:7-12.
 - C. This Apostolic Oral Tradition is Finally Written Down and Becomes Authoritative for the New Testament Christian.
 1. Paul's epistles are equal to OT Scripture—2 Pet. 3:15,16.
 2. Peter's apostolic writings are authoritative—Jude 17-19.

3. Luke's Gospel is equated with OT Scripture—1 Tim. 5:18 (Deut. 25:4 with Lk. 10:7).
- D. The New Testament Views itself as the Final Revelation of God. Heb. 1:3; 2:3, 4.
 1. It declares that Prophecy shall cease. 1 Cor. 13:8.
 2. It reveals the collection of Paul's Epistles. 1 Peter 3:15, 16.
 3. It sees its message as complete: "The Faith that was once for all entrusted." Jude 3.
 4. The New Testament prophetic Word cannot be amended any more than the Old Testament Law could be amended. Rev. 22:18-19. (Cf. Deut 4:2.)

From all of this we draw the conclusion that if one follows the teaching of Christ and the Apostles, he can have no other authority than that of the Old Testament understood in light of the New Testament. Clearly, if something is to be authoritative in our lives, it must be true.

II. The Holy Scriptures Are Inspired By God.

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There are several important words that we must understand if we are to discuss the topic of the inspiration of the Scriptures. These words are: Revelation, Inspiration, Illumination, Interpretation and Inerrancy. Let's define them simply:

Revelation—Truth unknowable to man, made known to us by God's self-communication of His will.

Inspiration—The process by which human authors were superintended by the Holy Spirit so that they were able to write the very Word of God using their own personalities, experiences and words.

Illumination—The work of the Holy Spirit in which He enables a person to understand the Word of God.

Interpretation—The rules for properly discovering what God meant by the Words recorded in Scripture.

Inerrancy—The result of the Scriptures having been revealed by God and written by men inspired by God, namely, that they are without error in their **autographa** (original writings).

Our goal here is to understand that the concept of inspiration of the Scriptures underscores the fact that the Scriptures are true.

- I. Summary of various views that people have held with respect to inspiration.
 - A. Mechanical Inspiration—the writers of the Scriptures were simply amanuenses—secretaries of the Holy Spirit, that is, they wrote down the dictation of the Holy Spirit. Problem—why so much of authorship style and personality is present?
 - B. Partial Inspiration—only parts of the Bible are inspired, such as the doctrines of salvation and standards for godly conduct, but not those sections that deal with history or scientific matters.

- C. Dynamic Inspiration—the thoughts of Scripture are inspired, but not the words of the apostles. The words might be capable of error or confusion, even though the thoughts were truly God’s.
- D. Personal Inspiration—The Bible becomes the Word of God when it speaks to me. Karl Barth’s theory of inspiration.
- E. Gracious Inspiration—Quakers have held that the New Testament message of Grace is what is inspired. The OT Law and Prophets are not inspired since they do not deal with grace.
- F. Poetic Inspiration—Like any other great literature, the authors of the Bible were enabled by God to produce aesthetically beautiful writings filled with wisdom, but not necessarily the Words of God.
- G. Denial of Inspiration—The Bible is not a book whose ultimate Author is God Himself.
 - 1. This grows out of world views influenced by pantheism, materialism, naturalism or rationalism.
 - 2. This is the stance of much of modern liberal Christianity.
- H. Verbal Plenary Inspiration—Every Word on every page of the autographs were produced through the Work of God Himself, so that, the Scriptures in the ipsissima verba (the very words) are the Word of God.

II. The Biblical Basis for Maintaining Verbal Plenary Inspiration.

- A. Scripture Affirms verbal inspiration.
 - 1. 1 Cor. 2:13.
 - 2. 1 Thess. 2:13.
- B. The Writers of the OT claimed to be inspired.
 - 1. Moses—Dt. 31:19-22; 34:10; Num. 16:28, 29.
 - 2. David—2 Sam. 23:2.
 - 3. Nearly 1000x in the OT—Thus says the Lord.
- C. Christ Promised the apostles that they would be inspired by the Holy Spirit. —Mt. 10:19; Lk. 12:12; John 13:20; 14:26; 15:26, 27; 16:13.
- D. The Apostles place their writings on a level with the OT Scriptures: 2 Pet. 3:16; 1 Thess. 5:27; Col. 4:16; Rev. 2:7.
- E. The NT writers teach the Inspiration of the OT in a plenary sense:
 - 1. 2 Tim. 3:16.
 - 2. 2 Pet. 1:21.
 - 3. Heb. 3:7; 9:8.
- F. Scripture uses other Scripture in arguments based upon single words, therefore the inspiration must reach to the words themselves.
 - 1. Matt. 22:43-45 with Ps. 110:1.
 - 2. John 10:34,35 with Ps. 82:6.
 - 3. Matt. 22:32. The present tense.
 - 4. Gal. 3:16. Singular vs. plural of a word.

III. The Method of Inspiration.

- A. 2 Peter 1:21 illustrated by Acts 27:15.
- B. Scripture is fully human and fully divine like Christ in His Incarnation. Just as the Holy Spirit kept the man Jesus from receiving Adam’s fallen

nature, so the Holy Spirit kept the writers of Scripture from writing merely the fallible words of men.

All of this underscores that the Scriptures are true and reliable.

III. The Inerrancy of the Holy Scriptures

The last section considered the various views of inspiration that Biblical scholars have developed. We saw, however, that the Bible itself presents significant data concerning its own inspiration. The view that was developed from the biblical data was called verbal plenary inspiration. It is “verbal” because inspiration reaches to the very words of the autographa (the original writings in Greek or Hebrew). It is “plenary” because all of the Scriptures were produced by this work of God. And “inspiration” means “breathed-out-by-God” since it comes from the Greek word theopneustos. Both the biblical author (2 Pet. 1:21) and the Scriptures themselves (2 Tim. 3:16) were under the direct superintending guidance of the Holy Spirit.

But if the Scriptures are inspired does that mean that they are inerrant? Does inspiration mean that the Scriptures are without error in all that they teach—even when they speak of history and science not just when they speak of salvation and morals? This clearly takes us to the very heart of the question of whether the Bible is true.

As we consider this topic, we first consider some significant statements from Church History, then we will present objections that have been raised to this doctrine, then finally we will consider the Biblical arguments for holding to the doctrine of inerrancy.

- I. Church History & Inerrancy.
 - A. It has been claimed that the doctrine of inerrancy is novel—that it was invented by Post-Reformation Protestant Scholasticism.
 1. The reformers used the word “infallible” not inerrant.
 - a. J.I. Packer writes, “Infallibility signifies the full trustworthiness of a guide that is not deceived and does not deceive.”
 - b. This word is claimed by those who reject inerrancy, since they believe only in partial inspiration. For example, infallibility is defined, “The Bible is infallible if and only if it makes no false or misleading statements on any matter of faith and practice.” (Stephen T. Davis)
 - c. Note the contrast between “full” by Packer and “faith and practice” by Davis.
 2. Although the word “inerrancy” is a theological word like “Trinity” and not found in Scripture, and is of recent use, the concept has been present in Christianity for many years.
 - a. Clement of Rome (90-100) held that in “the Holy Scriptures which are given through the Holy Spirit...nothing iniquitous or falsified is written.”
 - b. Augustine (400) wrote, “I believe most firmly that none of these (canonical) authors has erred in any respect of writing.”
 - B. Inerrancy as a concept is hence not new, even though the term itself is new. The reason for the new term is because of the new definitions that have been placed upon infallibility!
- II. Objections to Inerrancy from the Phenomena of Scripture.

- A. Inerrancy is irrelevant since we do not have the autographa.
 - B. Inerrancy is irrelevant for most Christians since we are dealing mainly with translations.
 - C. Inerrancy is impossible because of grammatical mistakes in Biblical authors.
 - D. Inerrancy is ruled out because of all of the figures of speech that require a non-literal hermeneutic at many points.
 - E. Inerrancy is disproved because of historical and numerological imprecision in the Bible.
 - F. Inerrancy is disproved by the discoveries of modern science.
 - G. Inerrancy is disproved by inexact citations of the OT by the NT.
 - H. Inerrancy is disproved by the fact that we do not have the exact words of Christ (in Aramaic) but only the Greek translation of those words in our Greek NT.
 - I. Inerrancy is disproved because of the fact that parallel accounts of events recorded in the Gospel are given in different order and with different details.
 - J. Inerrancy is disproved because the NT writers relied upon uninspired translations of the Hebrew for citations at many points (the Septuagint) and also other uninspired writings such as Greek literature (Paul) and apocryphal books (Jude), as well as oral traditions (Luke).
 - K. Inerrancy is disproved by discrepancies and mistakes made by Biblical authors.
 - L. A Definition of Inerrancy—“Inerrancy means that when all facts are known, the Scriptures in their original autographs and properly interpreted will be shown to be wholly true in everything that they affirm, whether that has to do with doctrine or morality or with the social, physical, or life sciences.” (Paul D. Feinberg.)
- III. The Biblical Basis for Maintaining Inerrancy.
- A. The Direct Claims for Inerrancy in Scripture.
 - 1. Ps. 119:142, 151, 160.
 - 2. Prov. 30:5, 6.
 - 3. Ps. 19:7.
 - B. The Nature of God.
 - 1. Num. 23:19.
 - 2. 1 Sam. 15:29.
 - 3. Tit. 1:2.
 - 4. Heb. 6:18.
 - C. The Process of Inspiration.
 - 1. 1 Cor. 2:13; 1 Thess. 2:13.
 - 2. 1 Pet. 1:21; 2 Tim. 3:16.
 - D. The Accreditation of God’s Message and Messenger.
 - 1. Deut. 13:1-5.
 - 2. Deut. 18:20-22.
 - E. The Bible’s Claim to be the Record of God’s Words.
 - 1. Review here the notes on the authority of the Bible.
 - 2. Hence the efficacy of God’s Word—Isa. 55:11.
 - F. The Attitude of Christ to the Scripture.
 - 1. Matt. 5:17-20.
 - 2. His conscious fulfillment of Biblical prophecies.
 - 3. His submission to Scripture in temptations.
 - 4. John 10:34, 35.
 - 5. John 17:17.
 - G. The Way Scripture is used by Other Scripture.
 - 1. Arguments that rest on a single word.
 - a. Matt. 22:43-45 with Ps. 110:1.

- b. Jn. 10:34,35 with Ps. 82:6.
- 2. Argument that rests on a verb tense—Mt. 22:32.
- 3. Argument that rests on a singular number—Gal. 3:16.
- 4. “If the text of Scripture is not inerrant, it is difficult to see the point in these arguments. An easy rebuttal would be, ‘Well, the text may be wrong.’”

Conclusion:

While we cannot demonstrate inerrancy in every case at this point in history, but in light of all we know now, and with God’s promise upon His Word, we have no reason to fear that His Word will ever be proved not to be inerrant when inerrancy is properly defined.

IV. How to Interpret the Bible

One of the common objections to those who believe in the truthfulness of the Bible, namely, the authority and inerrancy of the Scriptures, is that there are so many different interpretations of the Bible, that faith in the Bible is irrelevant. Abe Lincoln put it aptly, “Any fool can prove his point by the Bible.” We find no less a spiritual fool than Satan himself trying to make Christ sin by his interpretation of the bible. Consider here Matt. 4:5-7. But there are sound rules for interpreting the Bible.

- I. The Universal Laws of Language must be considered touching on. These include:
 - A. Words.
 - B. Grammar.
 - C. Syntax.
 - D. Context.
 - E. Figures of Speech.
 - F. Genre.
 - 1. Narrative/Historical.
 - 2. Legal.
 - 3. Poetic.
 - 4. Wisdom.
 - 5. Prophetic.
 - 6. Gospel.
 - 7. Parabolic.
 - 8. Epistolary.
 - 9. Apocalyptic
 - G. History
- II. Authorial Intent must be considered as well.
 - A. Is the author Sympathetic or Antithetical to his message and the other texts?
 - B. Is the text the result of singular or multiple authorship?
 - 1. This has implications for human writings.
 - 2. This clearly has implications for divine-human writings.
 - a. 2 Cor. 7:8-10
 - b. 1 Cor. 2:13
 - c. Acts 28:25
 - d. 1 Peter 1:10-12
 - C. Were there Redactors or editors involved in the compilation of the text?
 - 1. What were his sources?

2. What was his experience—was he an eyewitness?
- D. Due to inspiration, in one sense, the Holy Spirit is the primary author of a Scriptural text. What was His intent?
- E. Yet because the Bible is written in human language by human beings under the inspiration of the Holy Spirit, it must be interpreted by the normal laws of human language.
 1. This is called the science of hermeneutics.
 2. The specific task of the interpretation of a given passage is called exegesis.
 3. The hermeneutical method employed by Protestant Evangelicals is called Historical, grammatical, contextual, literary exegesis.

III. Principles for Interpretation

- A. The Biblical Writers expected to be understood: this is called Perspicuity.
 1. Jn. 21:25
 2. I Jn. 5:13
 3. Rev. 1:3
 4. Ps. 19:7 with 2 Peter 3:16
 5. Note pedagogical concerns—Heb. 6:1-3.
- B. The Biblical Writers are Pointing to Christ: this is called Christocentricity.
 1. NT views Inspiration in OT as Christ-centered: 1 Peter 1:10-12.
 2. Christ is the heart of the Bible: Lk. 24:25-27
 - a. Jn. 5:40
 - b. Acts 8:26-33
 - c. 2 Cor. 1:17-22
 - d. Heb 1:1-2
 - e. Gal. 3:16
 - f. Matt. 2:15
- C. The Bible is its own best interpreter.
 1. The Holy Spirit interprets the holy spirit in the Bible.
 2. Examples:
 - a. In the immediate context.
 - 1) Parables—Matt. 13:1-9; 18-23; 36-43.
 - 2) The symbols of Revelation—Rev. 1:12, 16, 20.
 - b. The OT used as basis for NT meaning.
 - 1) Isa. 53:7, 9 with Jn. 1:29.
 - 2) Ex. 12:17-23 with 1 Cor. 5:6-8.
 - c. The NT message interprets the OT meaning.
 - 1) Acts 15:16-18 with Amos 9:11-12.
 - 2) Hebrews 8:7-13; 9:15-20 with Jer. 31:31ff and Ex. 24:4-8.
 - d. The NT message expounds the OT message. Habbakuk 2:4 with Romans 1:16,17 and the whole epistle.
- D. The Meaning of Scripture is One but its Application is Multiform.
 1. The true meaning of Scripture is that which grows out of the text itself, that is consistent with the rest of the Word of God, that is, what the Holy Spirit meant to say in the text. 2 Peter 1:20,21. 1 Cor. 2:10-14. Hence we must have Illumination of our minds by the Spirit.
 2. Examples:
 - a. 1 Cor. 9:8-12 with Deut. 25:4.

- b. Matt. 5:27—adultery is forbidden, but it has equal application to lust in the heart.
- E. While the Holy Spirit guides us, and gives us help in understanding Scripture (1 Cor. 2:12-16; 1 Jn. 2:20,27) we must not forsake our mutual edification in interpreting the Bible together.
 - 1. Acts 17:11.
 - 2. 2 Peter 1:20
 - 3. Heb. 10:24, 25
 - 4. 1 Tim. 4:6, 11, 16

The Bible is a lot like the ocean when we consider it in terms of interpretation. It is shallow enough for a baby Christian to play in, and deep enough for a spiritual whale to swim his whole life and not explore all its depths! Even as there are laws that govern the seas, so there are laws that govern the interpretation of Scripture. When we follow these laws, we will be able to navigate the high seas of Scripture until we arrive safely in the port of the Heavenly City where the River of Life meets the Seven Seas of Scripture.

So finally, let us summarize and conclude this answer to the question of whether the Bible is true. There is no better way to do this than to consider the classic statement of the doctrine of Scripture found in the *Westminster Confession of Faith*, chapter one. The following is an outline of that section that addresses of Scripture.

I. Scripture

A. The Necessity of Scripture (Written revelation of God's Word)

- 1. General Revelation
 - a. God is seen in: nature, creation, and providence. These all manifest God so man is without excuse as to knowing of God's existence.
 - b. But General Revelation is not sufficient for fallen mankind to know God for salvation
- 2. Special Revelation is necessary
 - a. God therefore revealed Himself and declared His will unto the church
 - b. Scriptures were written to
 - 1) preserve and propagate the truth
 - 2) establish and comfort the Church and
 - 3) protect against corruption of the flesh, malice of Satan, and the world
 - c. Holy Scripture is most necessary
 - d. Former ways of Divine revelation ceased in the New Testament era

B. The Canon of Scripture (The books received by the Church as God's Word)

- 1. The inspiration of God brings Scripture into being
 - a. 39 Old Testament Books; 27 New Testament Books

- b. See Further Reading on the Inspiration of Scripture
 - 2. Thus Scripture is the Rule of Faith and Practice
- C. Apocrypha Rejected (the inter-testamental books accepted by the Roman Catholic Church as divinely inspired)**
- D. Why the Authority of Scripture is Believed and obeyed**
(See Further Reading on the Authority of Scripture)
 - 1. Not on testimony of any Man or Church
 - 2. Upon God who is Truth itself
 - 3. It is the Word of God
- E. Full Persuasion of Scripture is Due to the Illumination of the Spirit**
 - 1. It is not from the following, which give evidence to its being the Word of God:
 - a. testimony of the church
 - b. heavenliness of matter
 - c. efficacy of doctrine
 - d. its majesty
 - e. its internal consents
 - f. its scope (God's glory)
 - g. its full teaching of man's salvation
 - h. its many excellencies
 - i. its entire perfection (See Further Reading on the Inerrancy of Scripture)
 - 2. From the inward illumination of the Spirit of God
- F. Sufficiency of the Scriptures**
 - 1. Expressly stated & deduced that it is the whole counsel of God
See Further Reading, "The Finality and Sufficiency of Scripture", by John Murray
 - 2. No new revelations to be expected
 - 3. Requires the illumination of the Spirit of God
- G. Perspicuity of the Scriptures**
 - 1. All not plain or clear
 - 2. But salvation message so clear the learned and unlearned may attain sufficient understanding by ordinary means
- H. Original Language Autographa are the Inspired Authentic Texts**

1. Preserved
2. Final appeal in controversies of religion
3. They are to be translated into the vulgar tongue, which is the right of the people of God

I. Scriptures are their Own best Interpreter (See Further Reading on How to Interpret the Bible)

1. Any text has only one true meaning
2. Questions of one text are to be answered by other texts

J. The Supreme Judge of all Controversies of Religion is the Holy Spirit Speaking the Scriptures. The following are all secondary authorities to Scripture

1. Decrees of councils
2. Ancient writers
3. Doctrines of men

In view of this high view of Scripture, the only conclusion that can be drawn is that the Bible is true!