

We Believe the Bible: Received, Inspired, Inerrant, and Infallible

The Four Memory Hooks

Here is the whole lesson in one sentence: We believe the Bible is received, inspired, inerrant, and infallible.

- **Received:** God's people recognized the right books and preserved a reliable text.
- **Inspired:** Scripture is God-breathed.
- **Inerrant:** Scripture contains no error in anything it affirms.
- **Infallible:** Scripture cannot err, be broken, or finally fail.

Say those words with me: Received. Inspired. Inerrant. Infallible. Received tells us how the Bible came into our hands. Inspired tells us where it ultimately came from. Inerrant tells us what is true of it. Infallible tells us what can never happen to it.

1. We Believe the Bible Is Received

The first hook is received. Christians did not manufacture Scripture, and councils did not vote ordinary books into becoming the Word of God. God gave His Word; His people received and recognized what He had given.

Right Books. Reliable Text.

There are two different questions underneath received. Canon asks about identity: Do we have the right books? Transmission asks about wording: Do we have a reliable text? Do not blend those questions together.

- **Right Books:** Which writings belong to Scripture?
- **Reliable Text:** Have the words been faithfully transmitted?

Right Books: How Was the Old Testament Canon Recognized?

The Bible itself testifies to the historical development of the canon

We begin with the Old Testament. You will hear people—often on the History Channel or in sensational documentaries—claim that the Bible is incomplete. “The church hid books from you. What about the Apocrypha? What about the lost books?”

The picture they want in your head is a smoke-filled room where religious elites picked the books that gave them power and threw the rest into the fire. But that is not how the Old Testament came together. It was recognized by the people of God as God gave it through Moses and the prophets.

It began with God Himself. The first written covenant words were not the product of a committee.

Exodus 32:16 - "The tablets were God's work, and the writing was God's writing engraved on the tablets."

From there the collection grew. Moses wrote the Law, and later servants of God recorded the revelation entrusted to them.

Exodus 34:27 - "Then the LORD said to Moses, "Write down these words, for in accordance with these words I have made a covenant with you and with Israel.""

Deuteronomy 31:24 - "It came about, when Moses finished writing the words of this law in a book until they were complete,"

Joshua added words to the book of the law. Samuel recorded the ordinances of the kingdom. Isaiah and Jeremiah were commanded to write. The authority of those words came from God before any later list described the collection.

Joshua 24:26 - "And Joshua wrote these words in the book of the law of God; and he took a large stone and set it up there under the oak that was by the sanctuary of the LORD."

1 Samuel 10:25 - "Then Samuel told the people the ordinances of the kingdom, and wrote them in the book and placed it before the LORD. And Samuel sent all the people away, each one to his house."

Isaiah 30:8 - "Now go, write it on a tablet before them And inscribe it on a scroll, That it may serve in the time to come As a witness forever."

Jeremiah 30:2 - "Thus says the LORD, the God of Israel, "Write all the words which I have spoken to you in a book.""

Malachi 3:16 - 16 "Then those who feared the Lord spoke to one another, and the Lord gave attention and heard it, and a book of remembrance was written before Him for those who fear the Lord and who esteem His name."

As you read the Old Testament, you see God's people receiving these writings as the voice of God. The canon grows through revelation; it is not created centuries later by religious politics.

The Prophetic Period Closed

The prophetic writings conclude in the period of Malachi. Later Jewish history remembers an age in which the recognized prophetic voice had ceased. First Maccabees is useful here precisely because it is not part of the Protestant canon. It is an extra-canonical historical witness describing the period.

First Maccabees 4:46 - "They stored the stones in a suitable place on the temple mount, until the coming of a prophet who could determine what to do with them." (*NABRE; extra-canonical historical witness*)

Notice the assumption: Israel is waiting for a prophet. The writer does not claim to be that prophet. First Maccabees 9:27 likewise speaks of distress unlike anything "since the time that prophets ceased to appear," and 14:41 speaks of waiting "until a trustworthy prophet should arise." These statements do not establish the canon by themselves, but they show how that age understood itself.

That also explains why historical value and divine inspiration are not the same thing. First Maccabees can teach us real history without claiming to carry the prophetic authority of Isaiah or Jeremiah.

The Fixed Jewish Scriptures

The first-century Jewish historian Josephus speaks of a settled collection and says that no one had dared to add, remove, or alter it. Most importantly, Jesus received the recognized Jewish Scriptures. In Luke 24 He refers to their threefold shape: the Law of Moses, the Prophets, and the Psalms or Writings.

Luke 24:44 - "Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.""

Jesus repeatedly says, "It is written." He quotes Moses, Isaiah, and the Psalms as authoritative. Paul says the Jewish people were entrusted with the oracles of God.

Romans 3:1–2 - "Then what advantage has the Jew? Or what is the benefit of circumcision? Great in every respect. First of all, that they were entrusted with the oracles of God."

Protestants receive the books of the Hebrew canon as the Old Testament. Roman Catholic and Orthodox traditions receive additional books, so we should describe the disagreement accurately. But the central principle remains: a church's recognition cannot manufacture inspiration.

What About First Enoch?

Someone will ask, "Jude quotes Enoch. If Jude quotes it, why isn't First Enoch in the Bible?" That is a fair question. First Enoch is an ancient collection of Jewish apocalyptic writings composed over several centuries. It is useful for understanding the thought world around the New Testament, but ancient does not automatically mean prophetic.

Jude 14–15 - "It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.""

Jude's words closely parallel First Enoch 1:9. Jude's inspired use guarantees the truth of what Jude affirms; it does not declare the entire Enochic collection inspired. Paul quotes Greek poets in Acts 17 without canonizing all of their work.

Remember this: Old does not mean prophetic. Quoted does not mean canonized. Useful does not mean inspired. First Enoch is canonical in the Ethiopian Orthodox Tewahedo tradition, but it was not part of the received Hebrew canon or broadly received as Scripture across the historic churches.

Defense Tactic: The Secret Service Analogy

So how do you answer the skeptic who asks, "Who decided which books got in?" Use the Secret Service analogy. Who determines what a genuine dollar is—the Treasury that issues it or the agent who examines it?

- **The Treasury** makes the money.
- **The agent** recognizes the money.

An agent can identify a genuine bill or expose a counterfeit, but he cannot turn a counterfeit into real money by declaring it genuine. In the same way, the church did not create the canon. God gave the books their authority; God's people recognized what He had given. Recognition does not create the thing recognized.

Right Books: How Was the New Testament Canon Recognized?

The New Testament canon begins with the writings of the apostles. Jesus did not leave the church to invent His message after He ascended. He authorized witnesses and promised that the Holy Spirit would enable them to recall and interpret His words and deeds accurately.

A. Christ Authorized the Apostles to Remember and Interpret

John 14:26 - “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”

John 16:13–14 - “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose it to you.”

That promise gives us the starting point for the New Testament. The apostles were not merely religious men recording distant memories. Christ commissioned them, and the Spirit enabled them to remember His teaching and explain the meaning of His work.

This is why the New Testament begins with apostolic witness rather than a later council. The authority of the writings comes from Christ, who authorized the witnesses, and from the Spirit, who guided them into the truth.

B. The Apostles Claimed the Authority of Old Testament Prophets

The apostles did not describe their teaching as one opinion among many. They claimed an authority equal to that of the Old Testament prophets. Peter places the commandment spoken through the apostles beside the words spoken beforehand by the prophets.

2 Peter 3:2 - “that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles.”

Paul likewise says that his words were taught by the Spirit and that what he wrote carried the Lord’s commandment. That is an enormous claim. He does not say, “Here is my best advice.” He speaks as an authorized messenger of Christ.

1 Corinthians 14:37 - “If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord’s commandment.”

So the authority of the New Testament does not begin when the church approves the apostles. It begins when Jesus commissions them and speaks through them by His Spirit. The church receives their writings because it recognizes the voice and authority of Christ in them.

C. New Testament Writings Were Already Treated as Scripture

We can see this recognition beginning inside the New Testament itself. Peter refers to Paul’s letters and says that the untaught and unstable distort them “as they do also the rest of the Scriptures.” The phrase “the rest” places Paul’s letters alongside writings already recognized as Scripture.

2 Peter 3:16 - “as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.”

Paul gives us another example. In First Timothy he introduces two statements with the singular phrase “the Scripture says.” The first comes from Deuteronomy. The second matches the words of Jesus preserved in Luke.

1 Timothy 5:17–18 - “The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. For the Scripture says, “YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING,” and “The laborer is worthy of his wages.””

Luke 10:7 - “Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house.”

The point is not that every New Testament book was collected and bound before the apostles died. The point is that apostolic teaching was already being placed beside the Old Testament and called Scripture during the apostolic age. The church did not wait several centuries to invent New Testament authority.

D. The Contrast with Gnostic "Gospels"

While critics often ask why the early church excluded "Gnostic gospels," these texts were easily recognized as unauthentic because their teachings directly contradict the authentic apostolic witness. Discovered in 1945 at Nag Hammadi, the Gospel of Thomas is a second-century text that completely lacks the narrative of Jesus's birth, death, and resurrection, consisting instead of 114 esoteric sayings. Gnostics believed the physical world was evil and that salvation came through secret knowledge (gnosis) rather than Christ's cross.

Because of this, Gnostic writings contain teachings that oppose established biblical truth. The most infamous example is the final passage, Saying 114:

"Simon Peter said to them, 'Make Mary leave us, for females don't deserve life.' Jesus said, 'Look, I will guide her to make her male, so that she too may become a living spirit resembling you males. For every female who makes herself male will enter the kingdom of heaven.'"

This text is entirely out of step with the canonical Gospels, where Jesus respected women as women and never required them to lose their female identity to be saved. Furthermore, it directly contradicts the biblical theology of creation and redemption:

- Matthew 19:4 - "And He answered and said, 'Have you not read that He who created them from the beginning MADE THEM MALE AND FEMALE...'"
- Galatians 3:28 - "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus."

The early church easily recognized that the Gospel of Thomas was a late, pseudonymous forgery whose teachings did not speak with the voice of Christ.

Reliable Text: Were the Words Preserved?

We have talked about the right books. Now we ask a different question: Do we have the right words? We do not have the original sheets written by Moses, Isaiah, Luke, or Paul. So how do we know centuries of copying did not ruin the message?

A. The Bible Is Not a Telephone Game

You have probably played the telephone game. One person whispers a sentence to the next person. Nobody can go back and check it. By the end, the sentence is completely different. Some people think the Bible was copied that way.

But the Bible did not travel down one secret line. It was written down and copied in many places at the same time. Copies spread through different cities, countries, and languages. That created a large, branching network.

Because the copies were public, people could compare them. If a scribe in one city changed a line, copies from other cities would expose the change. The telephone game hides earlier messages. Manuscripts preserve earlier witnesses so we can check them.

B. Transmission Is Not Translation

These two words sound similar, but they describe different jobs.

- **Transmission** means copying and preserving the Hebrew, Aramaic, and Greek words through history.
- **Translation** means taking those words and expressing their meaning in another language, such as English.

English Bibles also differ because translation teams make different choices.

- A word-for-word translation stays as close as possible to the original words and sentence structure.
 - EX: NASB, ESV, KJV, NKJV
- A thought-for-thought translation focuses more on making the original meaning clear and natural in English.
 - CSB, NIV, NLT

C. Textual Criticism Means Comparing the Copies

Textual criticism sounds like a class you do not want to take. But the idea is simple: scholars place the surviving handwritten copies side by side, note where they differ, and work back toward the earliest wording.

A textual variant is simply a place where copies differ. It may be a different spelling, a changed word order, a repeated word, or a word a scribe accidentally skipped. If the same spelling difference appears in one thousand copies, it may be counted as one thousand variants. That makes the total sound scarier than the actual problem.

Most variants are small and do not change the meaning. Some are more important and must be studied carefully. Good Bible translations tell you about those places in the footnotes. No essential Christian doctrine depends on a genuinely uncertain reading.

Defense Tactic: The Jigsaw Puzzle

Do not picture a letter with half the words burned away. Picture a one-thousand-piece puzzle with 1,010 pieces because ten pieces have extra copies. You have the whole picture, plus some duplicate pieces that need to be compared.

More manuscripts create more visible differences, but they also give us more evidence. That is the key. We can compare the copies because we have so many of them. The puzzle analogy is not perfect, but it helps us see that the message is not missing.

D. How Does the New Testament Compare?

Historians ask four basic questions about any ancient book: How many copies survive? How early are they? How widely did they travel? How well do they agree? By those normal standards, the New Testament has an unusually strong manuscript record.

Illustrative Manuscript Comparison				
Ancient work	Approx. composition	Earliest substantial witness	Approx. gap	Surviving evidence
Homer, Iliad / Odyssey	c. 900 B.C.	c. 400 B.C.	about 500 years	about 1,900 manuscripts
Plato, Dialogues	427–347 B.C.	c. A.D. 900	about 1,200 years	about 210–260 manuscripts
Tacitus, Annals / Histories	c. A.D. 100	c. A.D. 1000	about 900 years	about 20; some sections rely on one main copy
New Testament	c. A.D. 50–100	late 2nd-c. fragments	under about 150 years	5,700 catalogued Greek witnesses in a 2023 INTF snapshot

This table is only an illustration because scholars count manuscripts in different ways. The important point is the size of the evidence. In a September 2023 count, researchers listed about 5,700 Greek New Testament witnesses. Some are tiny fragments, and some are books used in worship. They are not 5,700 complete Bibles.

The fragment called P52 contains part of John 18 and is often dated to the late second century, though its exact date is debated. Nearly complete New Testament codices appear in the fourth century. Compared with most ancient books, that is a large amount of evidence from a relatively early period.

E. Three Layers of Evidence

The New Testament text can be checked and cross-referenced in three distinct ways.

- Greek manuscripts: Over 5,700 catalogued Greek New Testament witnesses survive, ranging from early papyrus fragments to complete, early codices
- Ancient translations: Over 10,000 Latin Vulgate manuscripts exist alongside thousands of other early translations in languages such as Syriac, Coptic, Armenian, and Ethiopic.
- Early Christian quotations: More than 36,000 New Testament quotations are found in the writings of early church leaders before the Council of Nicaea in 325 AD alone (with over 1,000,000 total patristic citations recorded across early church history).

These layers act like separate, independent witnesses [2:20, 2:27]. Because they originate from different centuries, geographical locations, and languages, they allow scholars to cross-check the biblical text from multiple directions [2:20]. That makes a late, worldwide rewrite of the New Testament text virtually impossible to execute undetected [2:20, 2:27].

F. The Double Standard

Here is the final point. We do not have the original handwritten copy of Plato, Homer, or Tacitus either. Their copies also came later and contain differences. Historians do not throw those books away. They compare the surviving evidence.

If someone rejects the New Testament only because the originals are gone or because copies have variants, that same rule would force them to reject most of ancient history. Using the same standard historians use for other ancient books, the New Testament gives us unusually strong access to what its authors wrote.

Manuscript evidence by itself does not prove the Bible is inspired. It answers a smaller question: Do we have a reliable text to examine? Yes.

Repeat the hook: Right Books. Reliable Text. The books were recognized, and the words were preserved through a public process we can still examine today.

2. We Believe the Bible Is Inspired

We have asked how the Bible came into our hands. Now ask where it ultimately came from. The second hook is inspired, and the word to remember is God-breathed.

Inspiration #1: Inspired Means God-Breathed

When we say the Bible is inspired, we do not mean that Shakespeare felt inspired to write a play or that Beethoven felt inspired to compose music. That is human creativity. Paul uses a word in 2 Timothy 3:16 that means breathed out by God.

2 Timothy 3:16 - “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;”

B. B. Warfield pointed out that our English word can sound as though God breathed something into a merely human book. Paul’s point runs the other direction: Scripture is breathed out by God. The Bible did not originate merely in the minds of Moses, Isaiah, Luke, or Paul. God is its ultimate source.

Inspiration #2: How Did God Write It? Double Agency

Some people imagine mechanical dictation: the writers entered a trance and moved like robots while God held the pen. That is not the biblical picture. We believe in double agency. Men truly spoke, and the Holy Spirit truly governed their speaking.

2 Peter 1:21 - “for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.”

- **Fully human:** God used the writers' personalities, vocabulary, research, and circumstances.
- **Fully divine:** The result communicated exactly what God intended.

Luke sounds like an educated historian. Mark moves quickly and reflects the urgency of Peter's preaching. David writes poetry; Paul builds arguments; John uses simple words with profound depth. God did not erase their voices. He used them.

Inspiration #3: The Extent - Every Word and Every Part

Inspiration is verbal and plenary. Verbal means it extends to the words, not merely to vague religious ideas. Plenary means all of Scripture is God-breathed, though every genre must be interpreted according to what it is.

- **Verbal:** The words, not merely the concepts.
- **Plenary:** All Scripture, every part.

If God inspired only the ideas while leaving the actual wording unreliable, we would be left guessing what He meant. Jesus treated even the smallest features of Scripture as significant.

Matthew 5:18 - "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished."

3. We Believe the Bible Is Inerrant

The third hook is inerrant. Inspiration asks, "Where did Scripture come from?" Inerrancy asks, "What is actually true of the words God gave us?" Here is the short answer: Scripture contains no error in anything it affirms.

R. C. Sproul gives us a helpful way to picture the distinction. Imagine a student completes a twenty-question math test. Inerrancy looks at the finished paper. When the teacher grades it, every answer is correct. Twenty out of twenty. There is not one wrong answer on the page. That is the actual result.

Inerrancy #1: Inerrancy = No Errors

The Bible does not describe God's Word as mostly dependable, generally accurate, or close enough for religious purposes. It describes every word as tested and pure.

Proverbs 30:5 - "Every word of God is tested; He is a shield to those who take refuge in Him."

Psalms 12:6 - "The words of the LORD are pure words; As silver tried in a furnace on the earth, refined seven times."

That is the standard: tested and pure. Think again about the test paper. If the grader goes line by line and every answer is right, the paper is inerrant. It is not merely a good test. It is not ninety-nine percent accurate. The completed paper contains no factual error.

That is what Christians mean when we confess biblical inerrancy. In the original writings, and when Scripture is rightly interpreted, everything the Bible actually affirms is true. The Word is not purified by us; it comes to us as the tested and pure Word of God.

Inerrancy #2: The Bible Tells the Truth in Every Area

Now someone will say, “Jake, I believe the Bible is true spiritually. I believe the parts about salvation and heaven. I just think it can be wrong about history or science.” But that is not inerrancy. You cannot divide the test into a spiritual section that counts and a historical section that does not.

Matthew 5:18 - “For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.”

John 17:17 - “Sanctify them in the truth; Your word is truth.”

Jesus does not say, “Your Word contains some helpful truth.” He says, “Your word is truth.” He points even to the smallest letter or stroke. Christ’s confidence extends to the whole text, not merely to a protected spiritual center hidden inside a fallible book.

Go back to the twenty-question test. Suppose the student answers the salvation questions correctly but misses three questions about history and two about the natural world. Can he still circle 20/20 at the top? Of course not. A wrong answer is a wrong answer regardless of the category.

This does not mean the Bible speaks with modern scientific vocabulary or gives maximum precision in every sentence. Poetry remains poetry. Rounded numbers remain truthful rounded numbers. “The sun rose” remains ordinary observational language. Inerrancy asks what the text intends to affirm, and it says that every one of those affirmations is true.

Inerrancy #3: Human Limitation Does Not Require Error

Here is another objection: “But men wrote the Bible, and to err is human.” That sounds persuasive until you slow down. Human beings are capable of error, but being human does not mean every sentence we speak must be false. Finitude is not the same thing as error.

Titus 1:2 - “in the hope of eternal life, which God, who cannot lie, promised long ages ago,”

Numbers 23:19 - “God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?”

The biblical writers were limited. Moses did not know everything. Luke did not know everything. Paul did not know everything. But they did not need infinite knowledge to write truly what God gave them to write.

A student may know almost nothing about advanced mathematics and still answer every question correctly on a basic arithmetic test. His knowledge is limited, but the finished paper can still be completely accurate. In the same way, God used real human authors—their vocabulary, personalities, research, and style—while guiding them to produce exactly the truthful Word He intended.

So remember the picture: inerrancy looks at the completed test. Every answer is correct. Scripture, rightly interpreted, contains no error in anything it affirms.

4. We Believe the Bible Is Infallible

The fourth hook is infallible. These two words belong together, but they are not identical. Inerrancy describes the actual result: the test has no wrong answers. Infallibility describes ability or potential: the Author is incapable of producing a wrong answer.

Infallibility #1: Infallibility = Incapable of Error

John 10:35 - "If he called them gods, to whom the word of God came (and the Scripture cannot be broken),"

Notice Jesus' word: cannot. Scripture cannot be broken. Infallibility does not merely say the Bible has avoided error so far. It says error and ultimate failure are impossible because of what Scripture is and who stands behind it.

Return to the math test. A student studies hard, answers every question correctly, and earns 20/20. The paper is inerrant. But is the student infallible? No. Give him another exam tomorrow and he may fail. One perfect score proves that this paper has no errors; it does not prove the test-taker is incapable of error.

The Bible is different. It does not merely happen to be right. It cannot be broken. Inerrancy tells us that Scripture does not err. Infallibility takes us behind the paper and tells us that Scripture cannot err or finally fail.

Infallibility #2: Scripture Comes from an Unfailing Source

2 Timothy 3:16 - "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;"

The phrase "inspired by God" means God-breathed. Scripture comes from the God who cannot lie. Its reliability does not rest on human brilliance, extraordinary luck, or the hope that every writer happened to avoid a mistake. Its authority rests on the perfect character of its divine Author.

A human test-taker can be careful and still make a mistake. God is not merely careful. He is truth. Because the primary Author of Scripture is God Himself, falsehood is not a possible outcome. The Bible is not just a book that happens to be error-free; it is an unfailing guide because it is breathed out by an unfailing God.

That is why the Bible cannot finally mislead the person who trusts and obeys what it truly teaches. Cultures change. Scholars revise their theories. I misunderstand things. You misunderstand things. But God's Word remains a sure guide because God Himself does not fail.

Infallibility #3: Jesus Gives Us the Father's Unbroken Truth

Finally, our confidence rests on Jesus. Christ did not present Himself as an independent religious teacher sharing private opinions. He spoke with the delegated authority of the Father.

John 12:49 - "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak."

John 3:12 - "If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?"

Think of Jesus as both the perfect test-taker and the perfect Teacher. If He endorses Scripture as unbreakable but the answer key is actually wrong, then He has directed His students toward error. You cannot preserve a high view of Jesus while treating His view of Scripture as a mistake.

Jesus trusted the Scriptures. He answered temptation with "It is written." He said not the smallest letter or stroke would pass away. He treated Adam, Noah, Moses, and the prophets as part of the true history of God's work. And He said plainly that Scripture cannot be broken.

If Jesus is the sinless Son who speaks exactly what the Father gave Him to speak, then His endorsement carries the authority of God. The line of truth is unbroken: the Father sends the Son, the Son speaks the Father's words, and the Son receives Scripture as the unfailing Word of God.

So here is the distinction I want you to remember. Inerrancy looks at the completed text and says, "There are no wrong answers." Infallibility looks at the divine Author and says, "A wrong answer is impossible." Scripture does not err, and Scripture cannot fail. I trust the Bible because I trust the Savior who affirmed it.

Conclusion: Remember the Four Hooks

Received. Inspired. Inerrant. Infallible.

What do we believe about the Bible? We believe the Bible is received, inspired, inerrant, and infallible.

- **Received:** Right Books. Reliable Text. The church recognized what God gave.
- **Inspired:** God-breathed through genuine human authors.
- **Inerrant:** No error in anything Scripture affirms.
- **Infallible:** It cannot err, be broken, or finally fail.

If the Bible is received, treasure it. If it is inspired, submit to it. If it is inerrant, believe it. If it is infallible, depend on it.

Do not collect facts about the Bible while refusing the Savior to whom it points. The written Word brings us to the eternal Word, Jesus Christ. The goal is not merely to win an argument about manuscripts. The goal is to hear the God who speaks and trust the Son whom Scripture reveals.

Final Word

Isa 40:8 - "The grass withers, the flower fades, But the word of our God stands forever."