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- The second article of the Chicago Statement on Biblical Hermeneutics states:

WE AFFIRM that as Christ is God and Man in One Person, so Scripture is, indivisibly, God's Word in human language.

WE DENY that the humble, human form of Scripture entails errancy any more than the humanity of Christ, even in His humiliation, entails sin.

What does this analogy mean to you? Do you believe the Bible is inerrant? Why or why not?

*This analogy shows me the graciousness of God, that in His great power, He humbled himself and allowed His Son to become fully human to relate with us, while still allowing him the power and sovereignty of God. This shows His great love for us and His desire to be among us (the tripartite promise). I believe that the Bible is the inerrant word of God. I believe that there is no error in it. That though the men who physically wrote it were sinful and human, that through the empowerment of the Holy Spirit they were enabled to accurately write what God intended for them to. Word for word without error. I believe that it is inerrant because the Bible says that the Word became flesh and dwelt among us, and if the Word became flesh (Jesus), and Jesus is perfect and without error or sin, that he is also the Word, meaning that the Word would have all the characteristics and qualities of Jesus: perfection, inerrant, and sinless.*

- The third article in the Chicago Statement on Biblical Hermeneutics states in the affirmative, "WE AFFIRM that the Person and work of Jesus Christ are the central focus of the entire Bible."

Can you think of any examples in the Old Testament that point to Jesus Christ? Explain.

*Absolutely! There are numerous examples of Christ in the Old Testament. One being Moses' guidance for the Israelites out of Egypt. His interceding on the Israelites' behalf for their sin and disbelief, his use of the bronze serpent that the people looked toward to be healed. The actual set up of the tribes of Israel in the wilderness around the tabernacle were set up in the shape of a cross with the Holy of Holies (the presence of God) in the center. The Mosaic covenant and Noahic covenants both pointed towards the cross because they were God's way of blessing the people through relationship and obedience.*

- Explain some pitfalls with not understanding parable genre.
- *Some of the pitfalls of not understanding the parable genre are deep misinterpretation, the lack of context, and the need for interpretation. Every parable spoken was met with immediate understanding. The people being told the stories of the parables understood exactly what Jesus meant when he spoke because Jesus used culturally relevant and widespread topics/people to drive His point home. When you consider the immediate context and accuracy of the time when the parables were spoken, along with the two-thousand-year gap of cultural change, we find ourselves in deep need of interpretation. If we neglect this gap in understanding and currency, and*

*attempt to read the stories literally, we will greatly miss the intended meaning. We have to understand that the parables were Jesus' SPOKEN WORDS to the people. He valued these stories enough to tell them Himself. If He valued these lessons enough to directly share them with the people, we should value them enough to try to understand them and their applicability to our current state.*