

The background is a light beige color. On the left, there is a wooden step ladder with a potted plant on top. Below the ladder is a stack of books. To the right of the ladder are three more books standing upright; one has 'MOTIVATIONS' written on its spine, and another has 'FLAVORS OF YOGURT'. In the top left corner, there is a shelf with a green bottle and some books. A hanging plant in a woven basket is positioned above the ladder. On the right side, there is a tall bookshelf with several shelves containing books, a small potted plant, and a box. Another hanging plant is above the bookshelf. In the bottom right corner, there is a large potted plant with broad leaves, a stack of books (one labeled 'MUGS'), and another stack of books (one labeled 'SPACE').

Five Things MOMS need to teach their KIDS ABOUT the TEXT of The Bible



	Planning on returning	Never coming back
Do you believe all the books of the Bible are inspired by God?	76.4% said yes	41.9% said yes
Do you believe in creation as stated in the Bible?	92.1% said yes	47.8% said yes
Do you believe in the creation of Adam and Eve in the Garden of Eden?	91.3% said yes	50.6% said yes
Do you believe all the accounts/stories in the Bible are true/accurate?	58.5% said yes	16.8% said yes

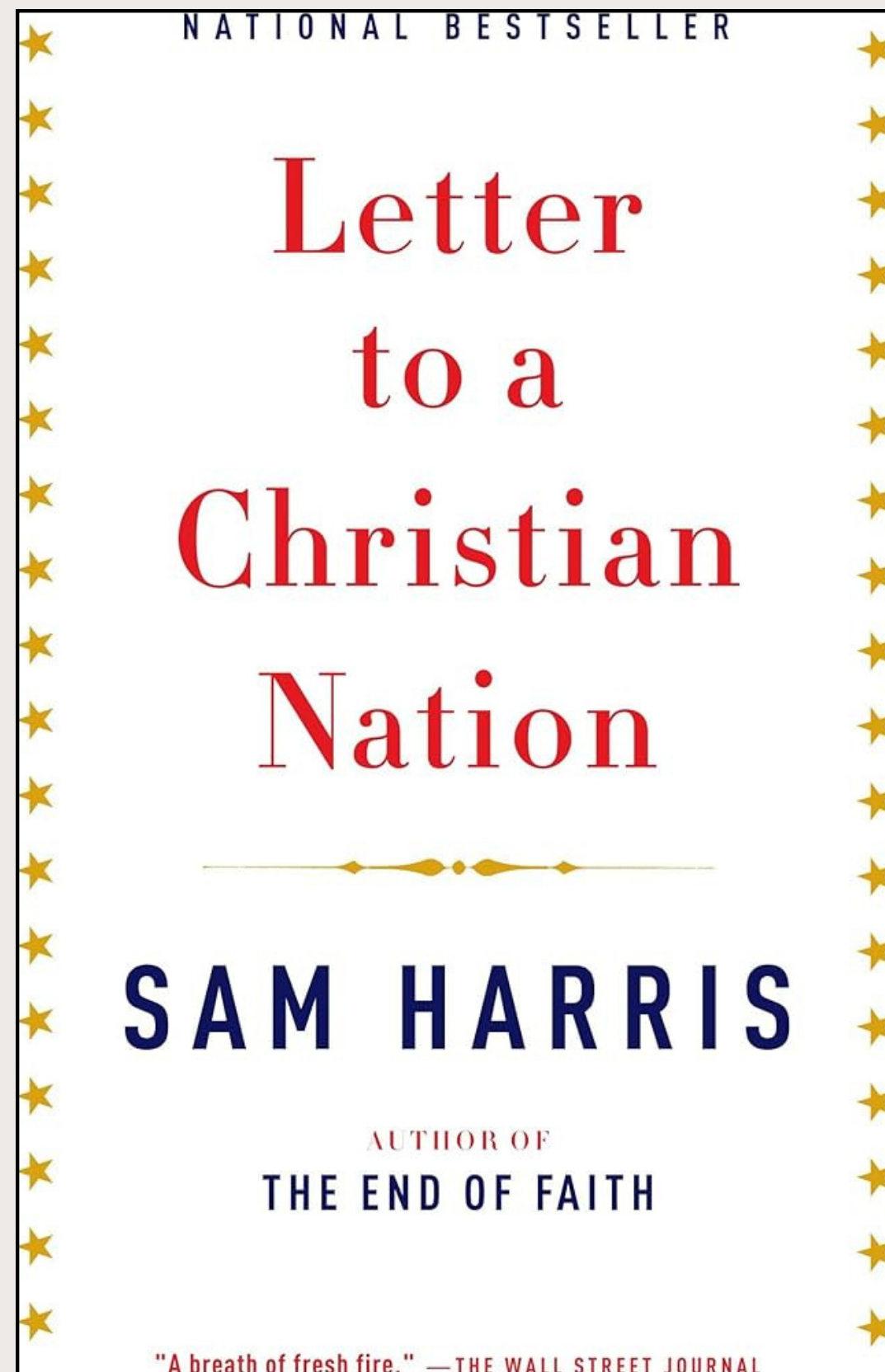
it's **INSPIRED & INERRANT**

DEFINITIONS:

- Inspired – Scripture is given by God, Creator and Sustainer of the universe, and every word is there because God wants it to be.
- Inerrant – The initial manuscripts of the Bible are entirely free from error, completely truthful, and reliable in all that they affirm.



it's **INSPIRED & INERRANT**



“All complex life on earth has developed from simpler life-forms over billions of years. This is a fact that no longer admits of intelligent dispute. If you doubt that human beings evolved from prior species, you may as well doubt that the sun is a star...Here is what we know. We know that the universe is far older than the Bible suggests. We know that all complex organisms on earth, including ourselves, evolved from earlier organisms over the course of billions of years. The evidence for this is utterly overwhelming... Consequently, there is no reason whatsoever to believe that individual species were created in their present forms. How the process of evolution got started is still a mystery, but that does not suggest that a deity is likely to be lurking at the bottom of it all. Any honest reading of the biblical account of creation suggests that God created all animals and plants as we now see them. There is no question that the Bible is wrong about this.”
(p. 68, 70–71)

the PROBLEM

it's **INSPIRED & INERRANT**

NEW YORK TIMES BESTSELLER

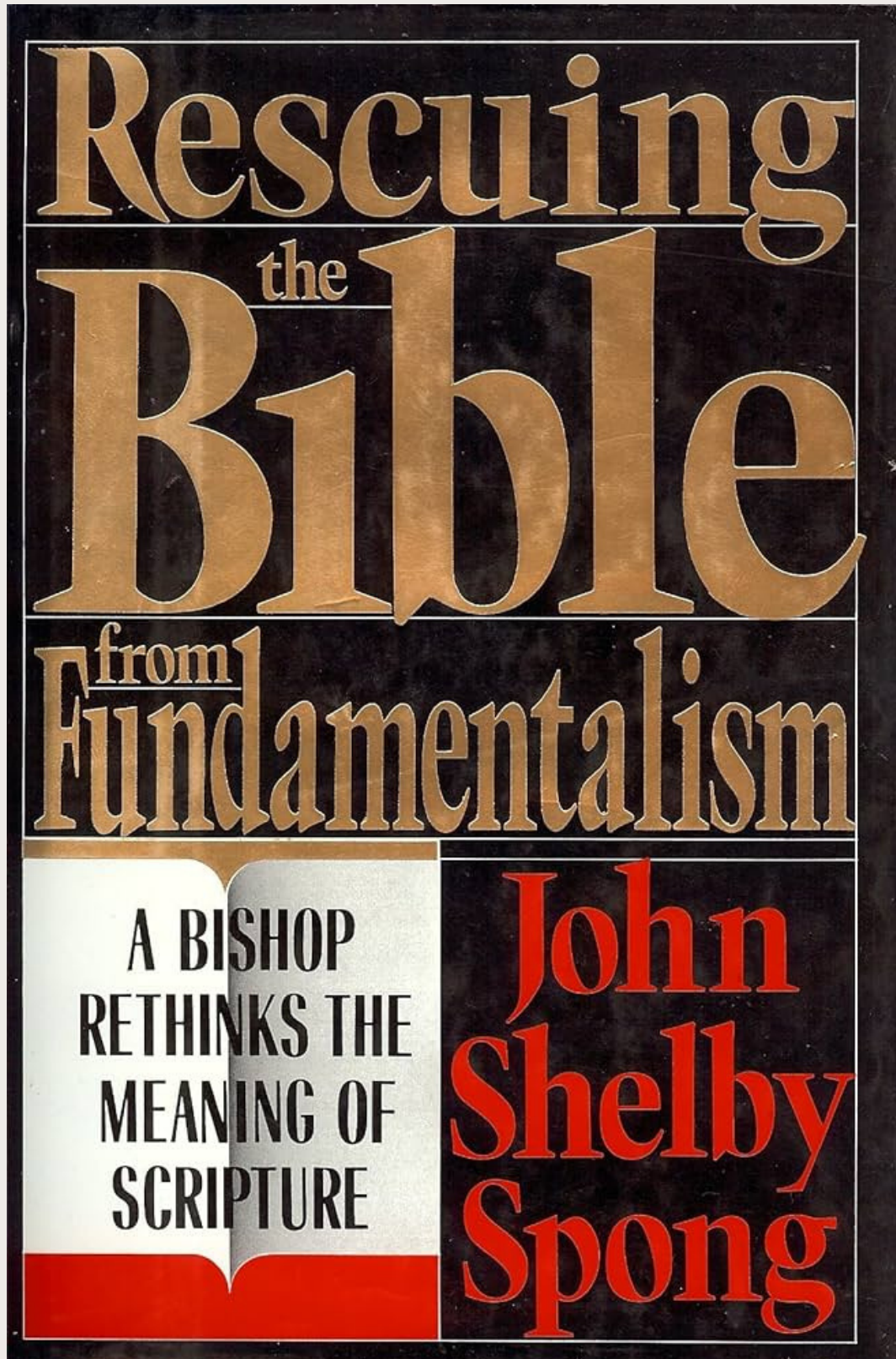
The **GOD** Delusion

Richard
Dawkins

“But there are many unsophisticated Christians out there...who take the Bible very seriously indeed as a literal and accurate record of history and hence as evidence supporting their religious beliefs. Do these people never open the book that they believe is the literal truth? Why don't they notice those glaring contradictions? Shouldn't a literalist worry about the fact that Matthew traces Joseph's descent from King David via twenty-eight intermediate generations, while Luke has forty-one generations? Worse, there is almost no overlap in the names on the two lists! If any case, if Jesus really was born of a virgin, Joseph's ancestry is irrelevant and cannot be used to fulfill, on Jesus' behalf, the Old Testament prophecy that the Messiah should be descended from David.” (p. 120)

the **PROBLEM**

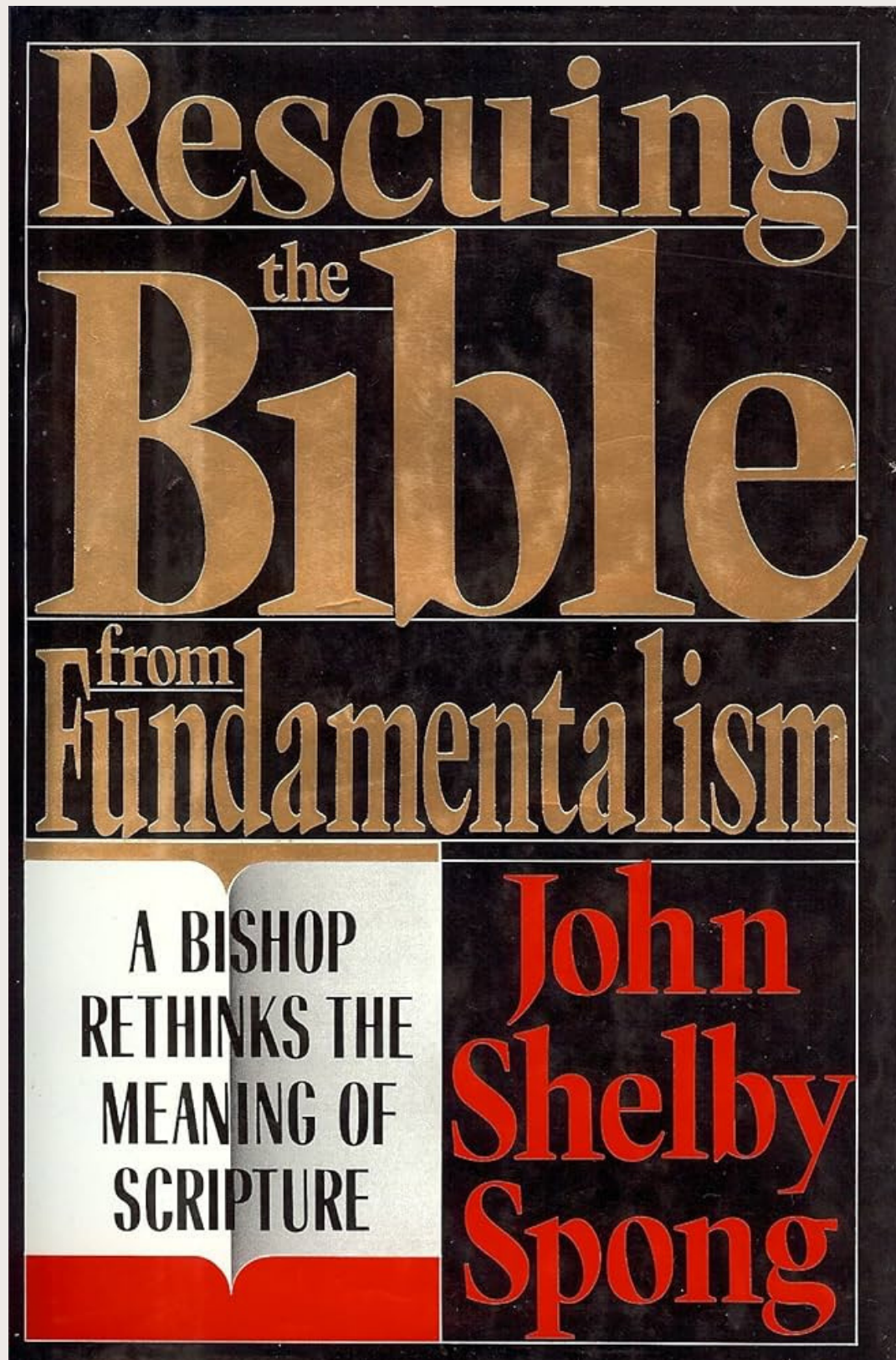
it's INSPIRED & INERRANT



“My purpose in this volume is first to rescue the Bible from the exclusive hands of those who demand that it be literal truth and second to open that sacred story to levels of insight and beauty that, in my experience, literalism have never produced. I hope to call people into an appreciation of the living “Word of God” that lurks so often hidden and undiscovered beneath the literal words of the text.” (p. 10)

the **PROBLEM**

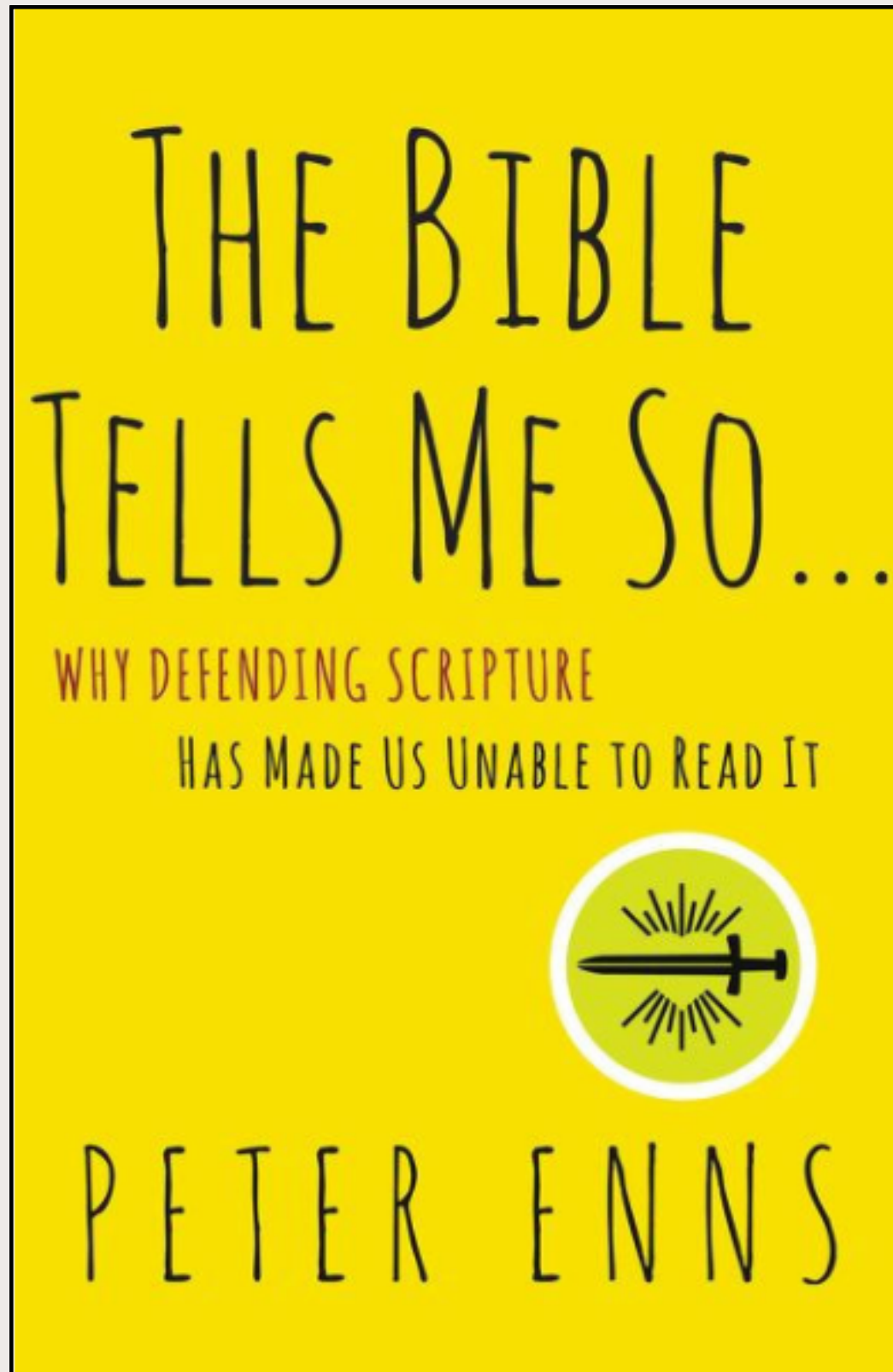
it's INSPIRED & INERRANT



“Tension has existed between the church and the scientific community for hundreds of years. Galileo was excommunicated for his suggestion that the earth was not the center of the created order. Isaac Newton and his clockwork universe were at odds with those who pray to an intervening deity. People like Bishop Samuel Wilberforce and his modern-day descendants, called creationists, were sent into orbit as they tried to neutralize the impact of Charles Darwin. The tension has increasingly resulted in an anti-intellectual approach to Christianity on the part of literal-minded, conservative Christians and a departure from the organized Christian church into the secular city by scores of modern men and women for whom the mythological framework of the Christian story no longer has any tangible meaning.” (p. 9)

the PROBLEM

it's **INSPIRED & INERRANT**



“Three big controversial issues shaped my discovery that the Bible is not an instruction manual but instead a model for our spiritual journey: (1) God does a lot of killing and plaguing, orders others to do it (usually the Israelites), or stands by watching as the Israelites go ballistic on their own. (2) What the Bible says happened often didn’t—at least not in the way the Bible describes it. And sometimes different biblical authors have very different takes on what happened in the past. (3) The biblical writers often disagree, expressing diverse and contradictory points of view about God and what it means to be faithful to him.”
(p. 25)

***the* PROBLEM**

it's **INSPIRED & INERRANT**

We can know that God is real.

- The Cosmological Argument – Nothing comes from nothing. Everything in our universe had a cause, and God was the first cause. (Set up dominoes in a row—they won't fall without someone to push them.)
- The Teleological Argument – The universe is amazing and detailed, everything has been designed for a specific purpose. There must be a designer. (Have children draw a picture, praise the picture for popping up on its own—question if they made the picture or if the picture made itself.)
- The Moral Argument – Animals act on instinct (killing, taking things, etc.), but people act based on right and wrong. Where does the standard of right and wrong come from? Everyone appeals to this standard (Pretend to steal something from child, ask them what they would say. Why is it wrong?)

This real God breathed the words He wanted us to know into the authors of the Bible (2 Timothy 3:16).

- Each word of the Bible is there because God wanted it to be there, and God only speaks truth.

the FOUNDATION

it's **INSPIRED & INERRANT**

The early church did not pick and choose what writings were considered inspired, but recognized the unique characteristics of these books and distributed them as they were being written.

The Bible's unique characteristics that show its supernatural origin are as follows:

- Scientific foreknowledge – God gave Noah the perfect measurements for building an oceangoing vessel built for durability rather than speed.
- Fulfilled prophecy – Read Micah 5:2 and Matthew 2:1–6. Find locations on a map.
- Agreement between authors – The Bible tells a story that never contradicts itself, but it was written by 40 men over 1600 years (have each participant write a make-believe story, see if their stories go together).
- Remarkable accuracy – Where checkable, every person, place, or thing is cited accurately.
- Apostolic authority – The books of the New Testament were widely known to have been written by eyewitnesses of Jesus, or those who knew the eyewitnesses.

the FOUNDATION

it's **INSPIRED & INERRANT**

Recommended Reading

- The God Delusion – Richard Dawkins^; The Bible Tells Me So – Peter Enns^; Letter to a Christian Nation^; Rescuing the Bible from Fundamentalism – John Shelby Spong^

Resources

- I Don't Have Enough Faith to Be An Atheist – Frank Turek and Norman Geisler*
- Why Should I Trust My Bible (Ch. 3–6) – William Mounce*
- Mama Bear Apologetics – Ed. by Hillary Morgan Ferrer*
 - Mama Bear Apologetics Podcast
- Talking with Your Kids About God (Parts 1–2) – Natasha Crain
- How Do You Know God Is Real? – Kyle Butt
- How Do You Know The Bible is From God?– Kyle Butt
- Apologetics Press Defenders Series
- The Anvil Rings, Volumes 1–3 – Eric Lyons
- www.ApologeticsPress.org articles and videos
- Nail This Down – Caleb Colley

^Antagonistic toward Biblical worldview, but highly influential. Children should be exposed to their writings in an age-appropriate way before leaving the home.

*Upholds biblical worldview in the area being discussed and is a helpful resource, but not written a member of the church. (Not everything found in this work will be in accordance with Scripture.)

All other recommendations are written by members of the church of Christ.

Resources

it's PRESERVED

DEFINITION: we hold in our hands a reliable copy of what the authors of the Bible initially wrote.



it's PRESERVED

NEW YORK TIMES BESTSELLER

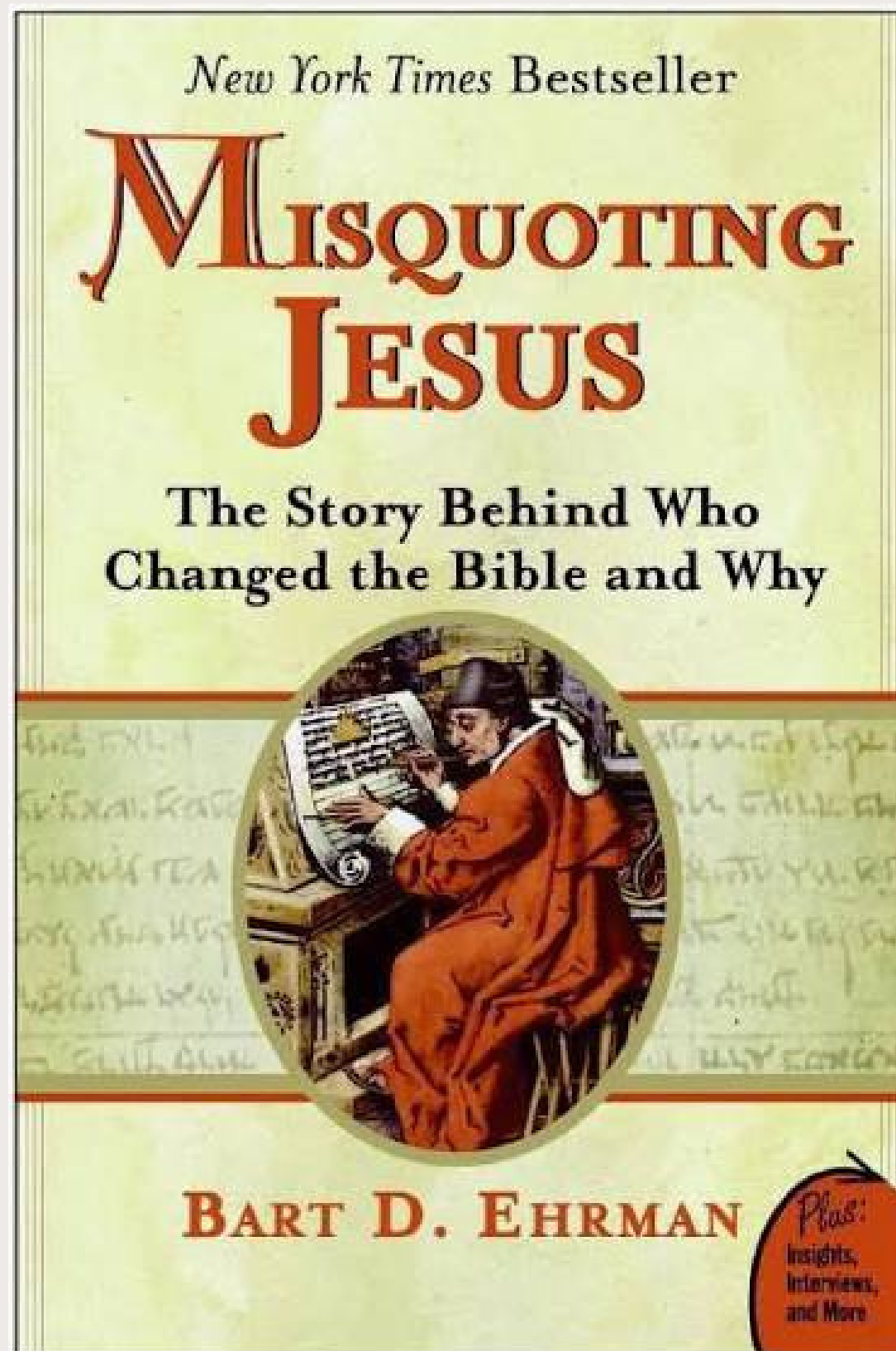
The **GOD** Delusion

Richard
Dawkins

“To be fair, much of the Bible is not systematically evil but just plain weird, as you would expect of a chaotically cobbled-together anthology of disjointed documents, composed, revised, translated, documents...composed, revised, translated, distorted and ‘improved’ by hundreds of anonymous authors, editors and copyists, unknown to us and mostly unknown to each other, spanning nine centuries.” (p. 237)

the PROBLEM

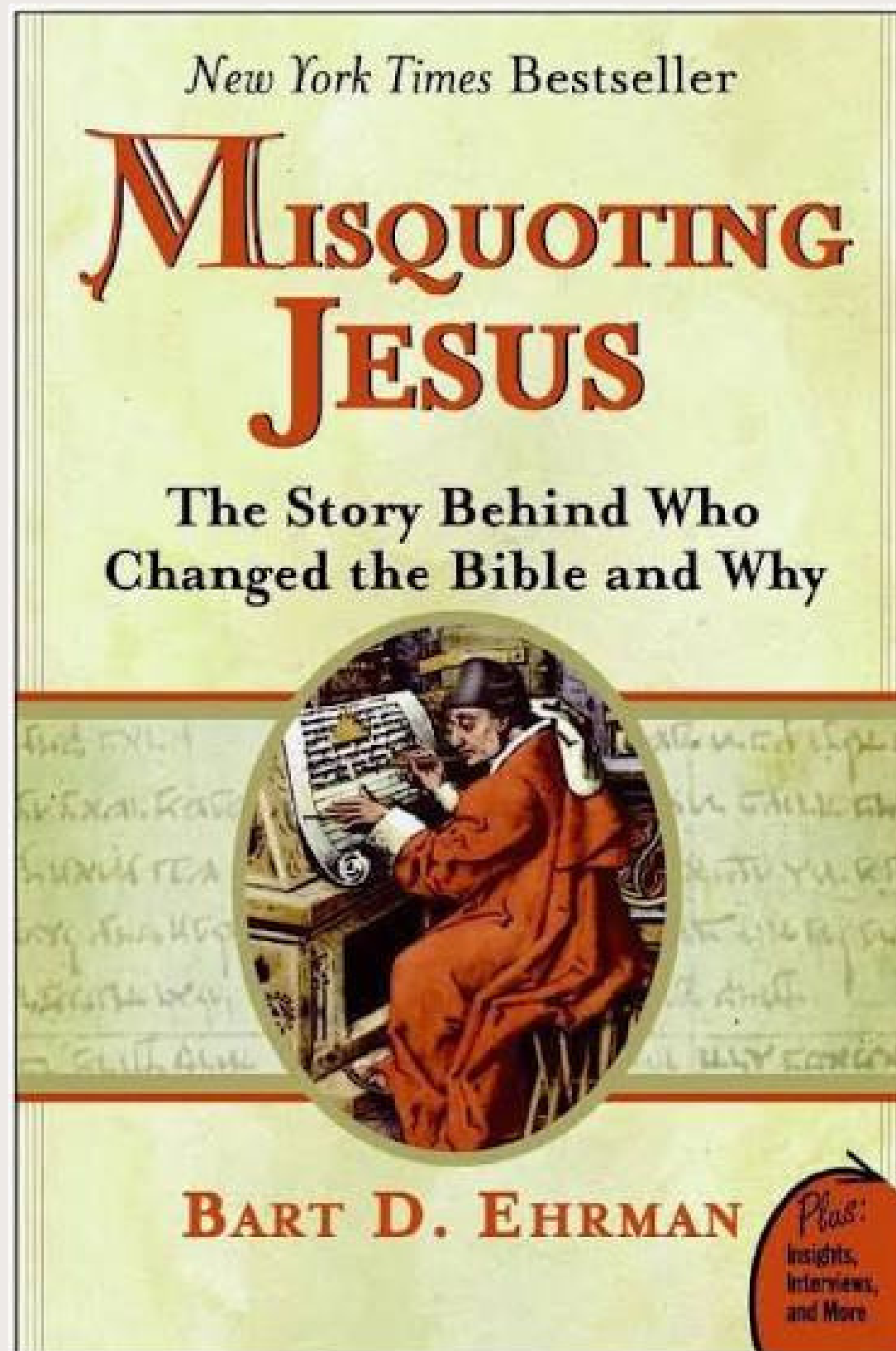
it's PRESERVED



“It is one thing to say that the originals were inspired, but the reality is that we don’t have the originals—so saying they were inspired doesn’t help me much, unless I can reconstruct the originals. Moreover, the vast majority of Christians for the entire history of the church have not had access to the originals making their inspiration something of a moot point. Not only do we not have the originals, we don’t have the first copies of the originals. We don’t even have copies of the copies of the originals. What we have are copies made later—much later. In most instances, they are copies made many centuries later. And these copies all differ from one another, in many thousands of places. As we will see later in this book, these copies differ from one another in so many places that we don’t even know how many difference there are. Possibly it is easiest to put it in comparative terms: there are more differences among our manuscripts than there are words in the New Testament.” (p.10)

the PROBLEM

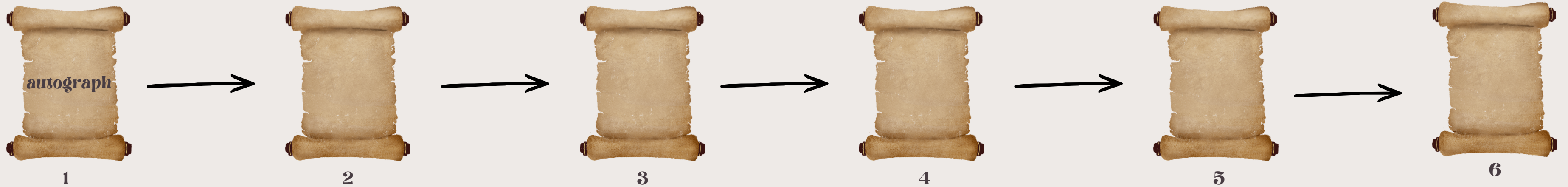
it's PRESERVED



“Once a scribe changes a text—whether accidentally or intentionally—then those change are **permanent** in his manuscript (unless, of course, another scribe comes along to correct the mistake). The next scribe who copies that manuscript copies those mistake (thinking they are what the text said), and he adds mistakes of his own. The next scribe who then copies that manuscript copies the mistakes of both his predecessors and adds mistakes of his own and so on. The only way mistakes get corrected is when a scribe recognizes that a predecessor has made an error and tries to resolve it. There is no guarantee, however, that a scribe who tries to correct a mistake corrects it correctly. That is, by changing what he thinks is an error, he may in fact change it incorrectly, so now there are three forms of the text: the original, the error, and the incorrect attempt to resolve the error. Mistakes multiply and get repeated; sometimes they get corrected and sometimes they get compounded, and so it goes. For centuries.”
(p.57)

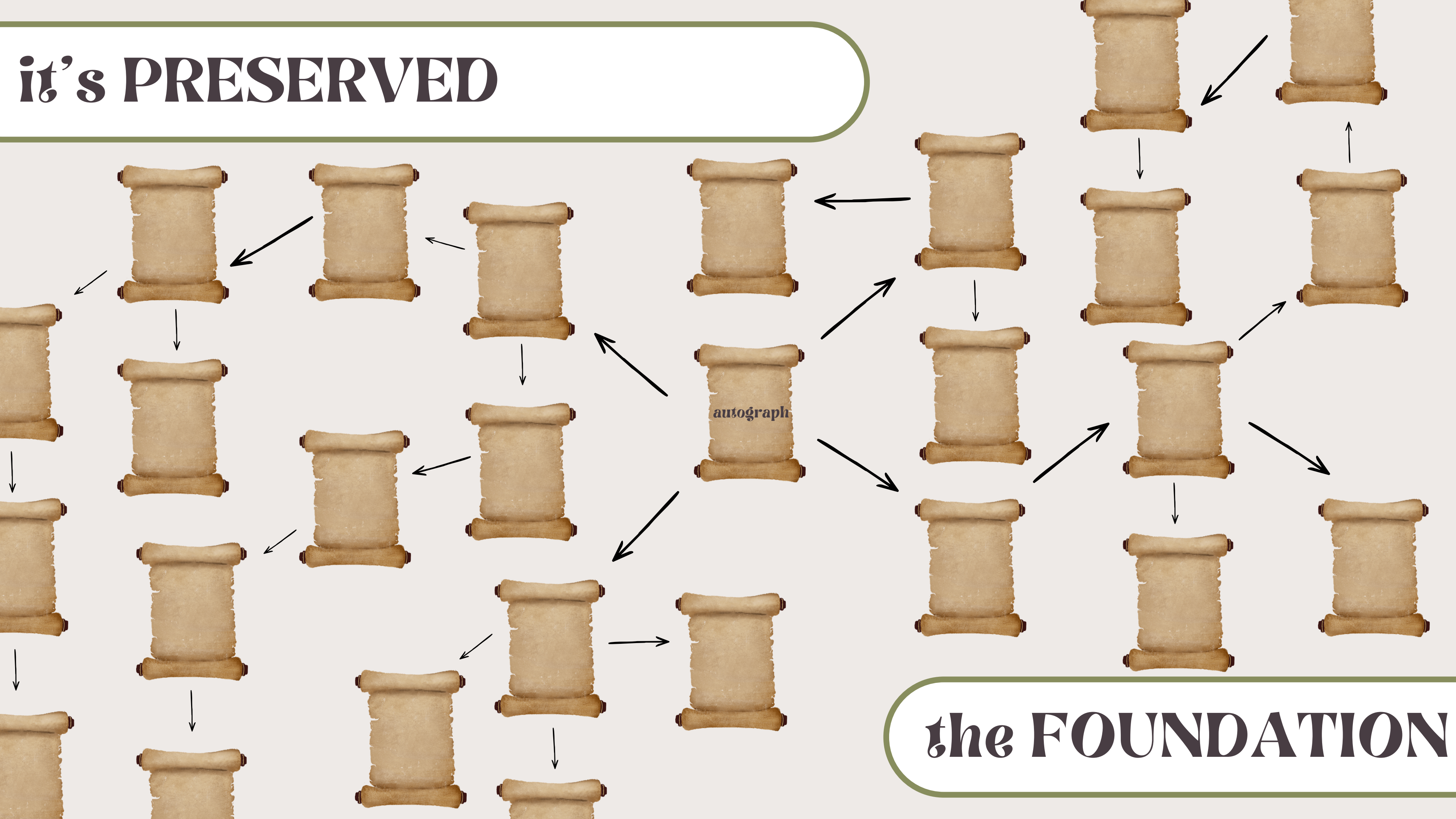
the PROBLEM

it's PRESERVED



the FOUNDATION

it's **PRESERVED**



the **FOUNDATION**

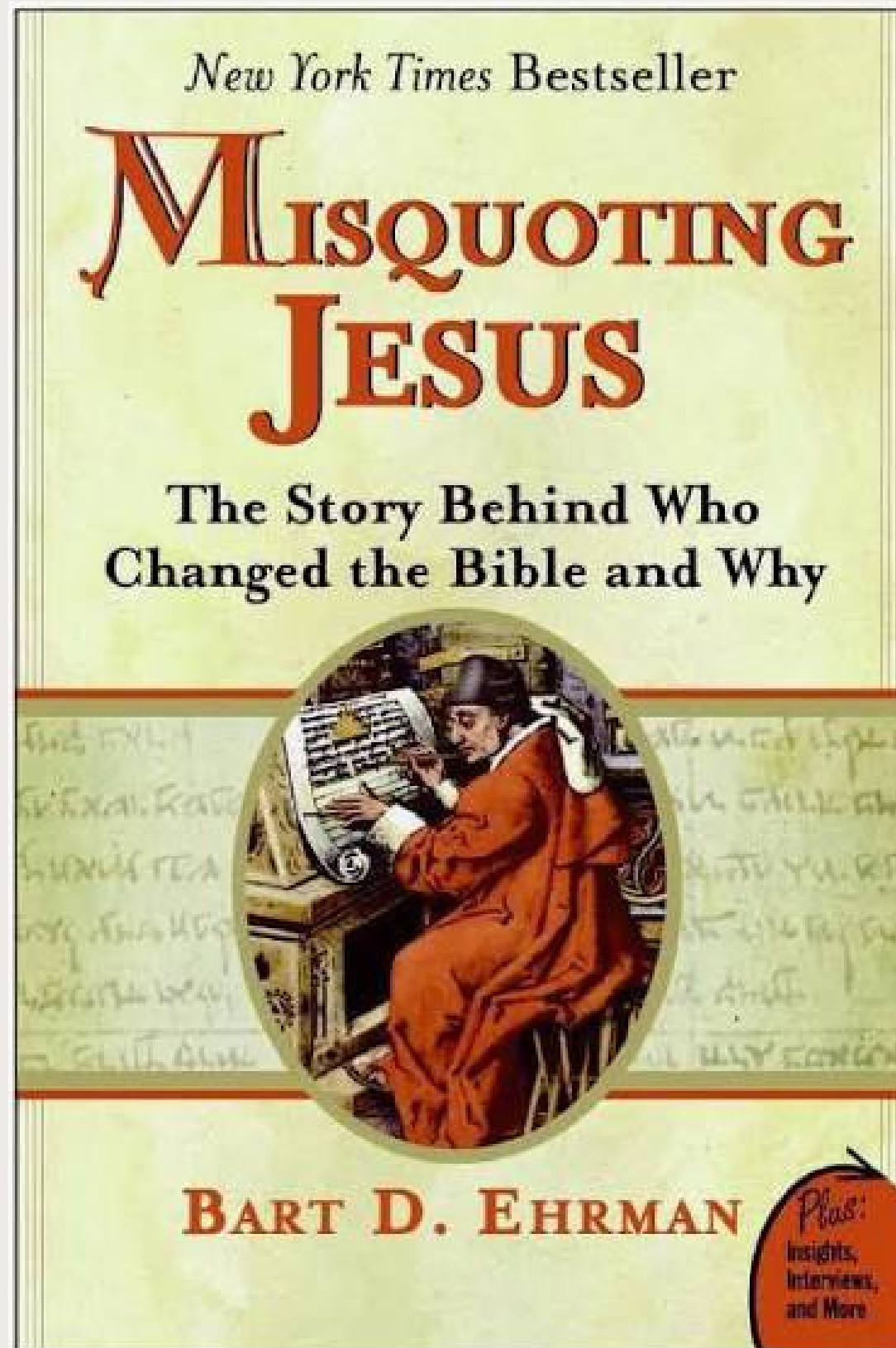
it's PRESERVED



“The extent to which these scribes altered these various passages and whether such alterations have buried forever the original wording of the New Testament are a different matter. Indeed, the very fact that Ehrman and other textual critics can place these textual variants in history and can determine the original text that was corrupted presupposed that the authentic wording has hardly been lost.” (pp.29–30)

the PROBLEM

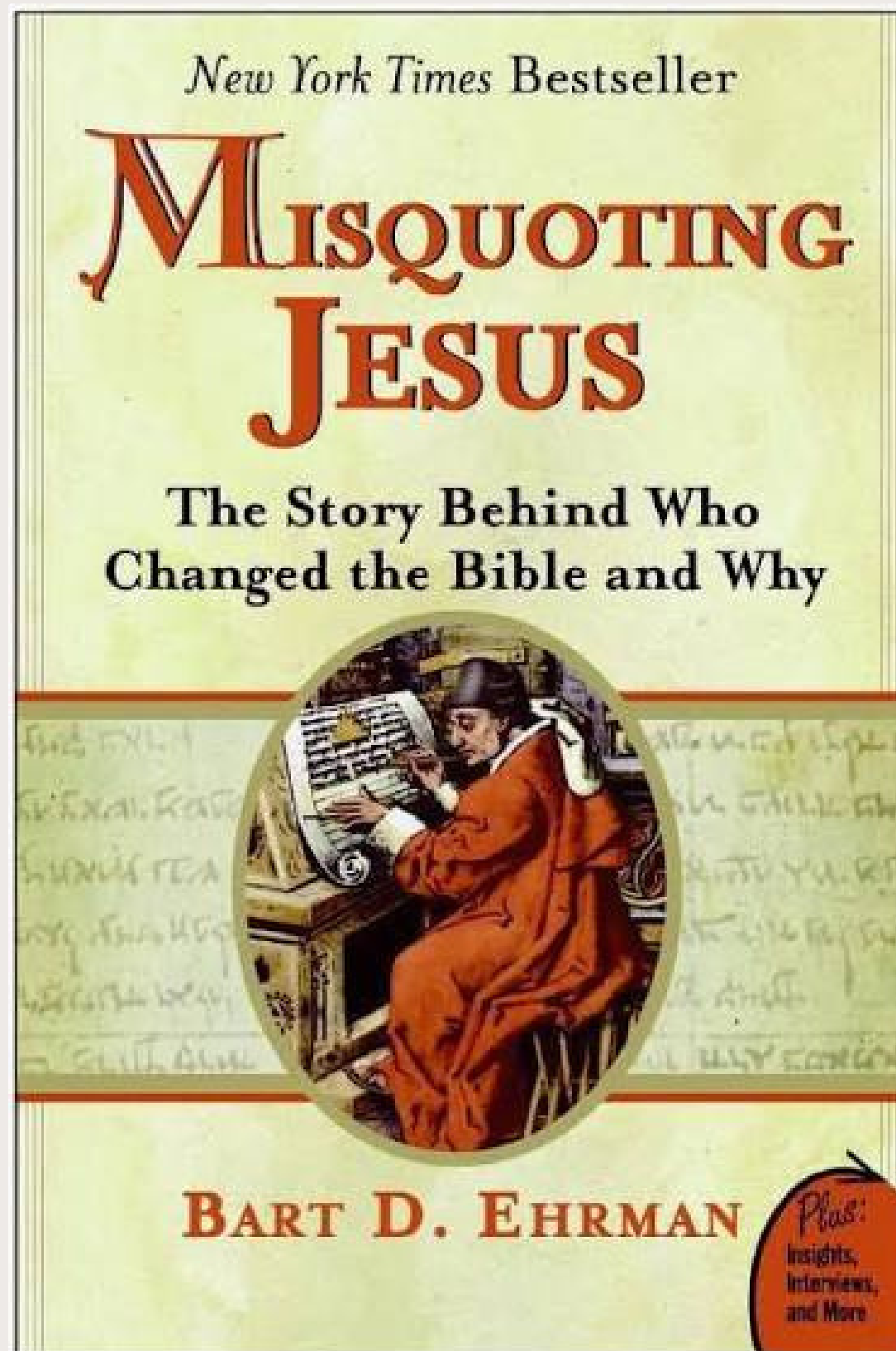
it's PRESERVED



“It is probably safe to say that the copying of early Christian text was by and large a ‘conservative’ process. The scribes—whether non-professional scribes in the early centuries or professional scribes of the Middle Ages, were intent on ‘conserving’ the textual tradition they were passing on. Their ultimate concern was not to modify the tradition, but to preserve it for themselves and for those who would follow them. Most scribes, no doubt, tried to do a faithful job in making sure that the text they reproduced was the same text they inherited.”
(p.177)

the PROBLEM

it's PRESERVED



“Bruce Metzger is one of the great scholars of modern times, and I dedicated the book to him because he was both my inspiration for going into textual criticism and the person who trained me in the field. And even though we may disagree on important religious questions—he is a firmly committed Christian and I am not—we are in complete agreement on a number of very important historical and textual questions. If he and I were put in a room and asked to hammer out a consensus statement on what we think the original text of the New Testament probably looked like, there would be very few points of disagreement—maybe one or two dozen places out of many thousands. The position I argue for in *Misquoting Jesus* does not actually stand at odds with Prof. Metzger’s position that the essential Christian beliefs are not affected by textual variants in the manuscript tradition of the New Testament.”
(2005, p.420)

the PROBLEM

it's PRESERVED



Bart Ehrman himself...

- (1) Admits that we can *mostly* know what the initial text says.
- (2) Admits that Scribes were careful to preserve the initial text.
- (3) Admits that Christian beliefs are not altered by any scribal error.

the **PROBLEM**

it's **PRESERVED**

We have 5,800 Greek New Testament Manuscripts.

- Other ancient books have less than 20 manuscript copies, generally less than a dozen.
- The New Testament has more evidence than any other ancient book, by A LOT.
- (Activity: Cut 500 tiny pieces of paper, and explain we have 10x that amount. Then show them the difference between that amount and 12.)

Our oldest manuscript is P⁵², which dates somewhere between AD 100–150. Other ancient documents have no copies preserved until 300 years (or more) after the original writing.

New Testament scribes were very careful copyists.

- Scribes were just people, so they made some mistakes. But when they did make mistakes, we can compare the manuscripts and see where the mistakes were made. (Activity: everyone in the family copy a sentence, compare to see where mistakes were made, and reconstruct the “pure” sentence.)

the FOUNDATION

it's **PRESERVED**

There are some places where changes have been made in the New Testament manuscripts.

- Of the 400,000 changes (also called variants), most of those are misspellings, skipped lines, words that accidentally got left out, etc.,
- Only one percent of those variants matter at all (show examples of these variants, most as trivial as “Christ Jesus” vs. “Jesus Christ” [Matthew 1:18]).
- No biblical teaching is changed by a variant (e.g., no verse has been changed to say that baptism does NOT save us).

The Old Testament has been preserved

- The Dead Sea Scrolls, discovered in 1946, were 900 years older than the oldest scrolls we had, but matched them closely.
- Jesus used and believed in the Old Testament as it had been copied and translated to His day.

the FOUNDATION

it's PRESERVED

–Recommended Reading

- Misquoting Jesus – Bart Ehrman^

–Resources

- Why I Trust The Bible (Ch. 7–11) – William Mounce*
- Misquoting Truth – Timothy Paul Jones*
- How Do You Know the Bible is From God? – Kyle Butt
- www.ApologeticsPress.org Videos
- How We Got the Bible: Factual Answers to Questions about the History of the Bible – Neil R. Lightfoot
- Once Delivered, Forever Established: The Certainty of the Holy Scriptures – Doug Burleson

^Antagonistic toward Biblical worldview, but highly influential. Children should be exposed to their writings in an age-appropriate way before leaving the home.

*Upholds biblical worldview in the area being discussed and is a helpful resource, but not written a member of the church. (Not everything found in this work will be in accordance with Scripture.)

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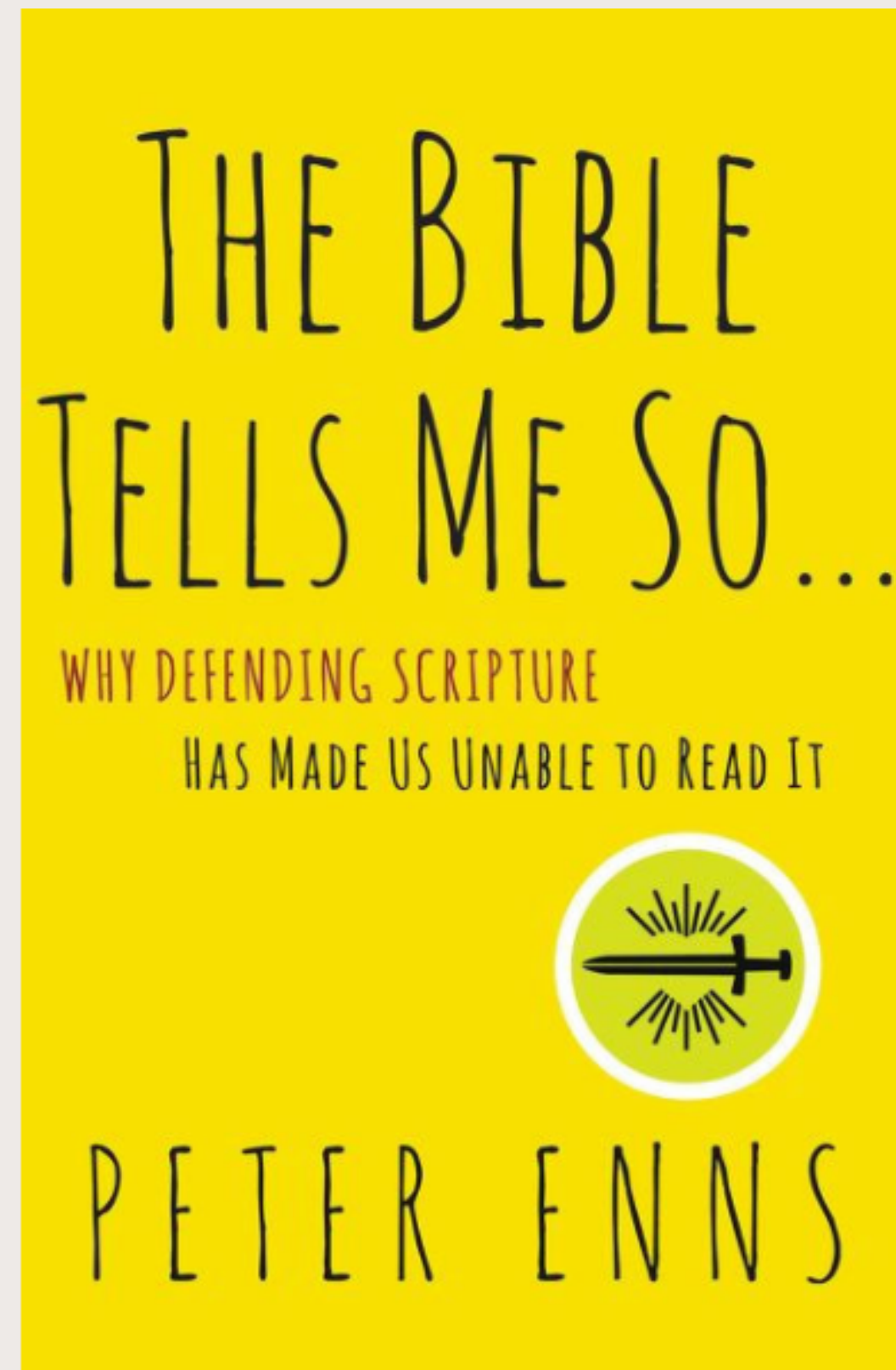
Resources

it's HISTORICAL

DEFINITION: The Biblical narratives are an accurate and trustworthy record of factual, real-world events rather than mythology or moral allegory.



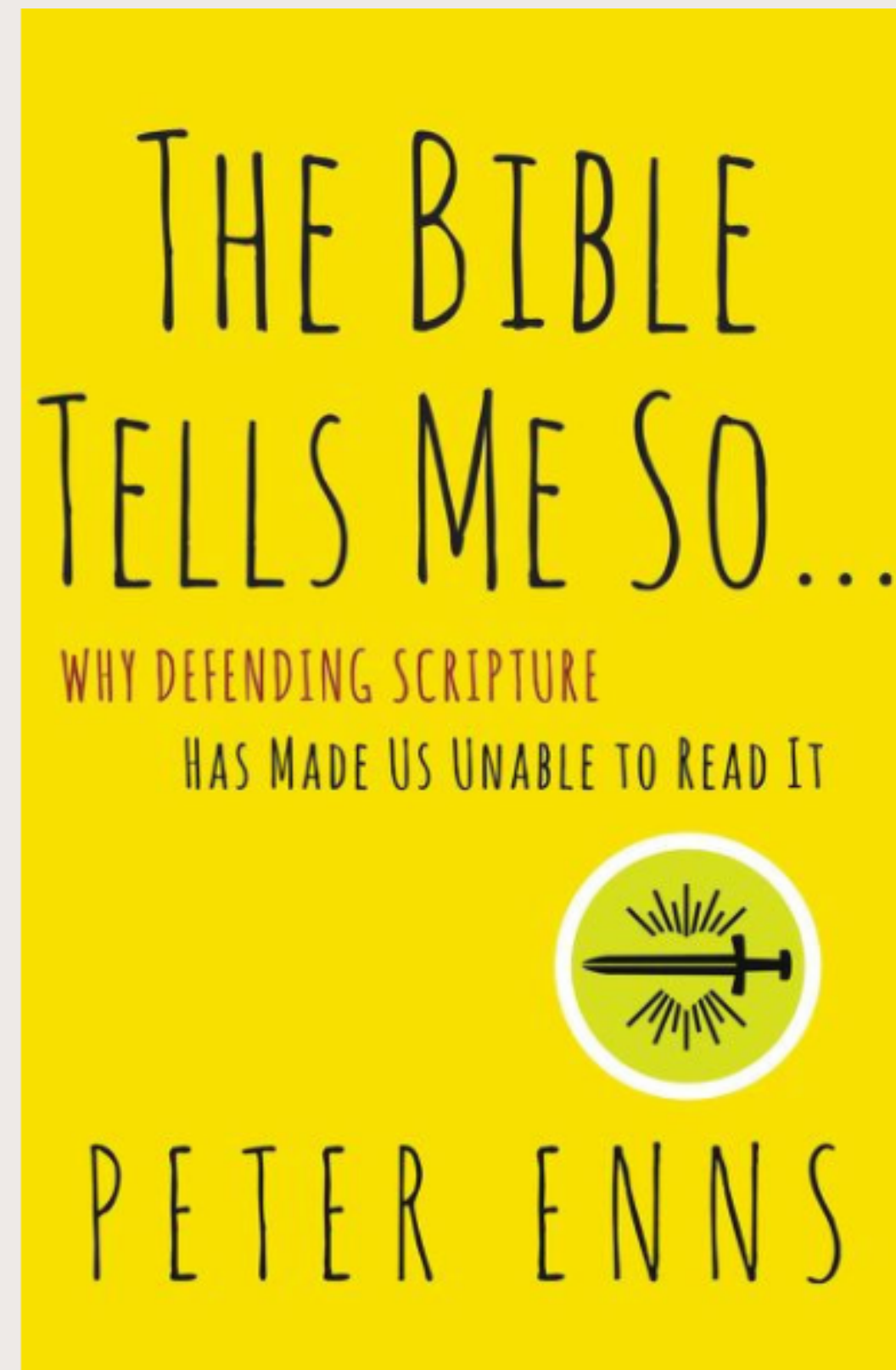
it's HISTORICAL



“History is HUGE for the Christian faith. What Christians believe about God is rooted in real time and space events (even if we can’t explain how), where God actually showed up somehow and did something—especially when it comes to Jesus. So when the Bible says that such and such happened, the default response is to take it at face value as our kind of history. But the Bible itself complicates matters: its writers are clearly engaged in consciously shaping the past rather than simply reporting it. . . .” (p. 128)

***the* PROBLEM**

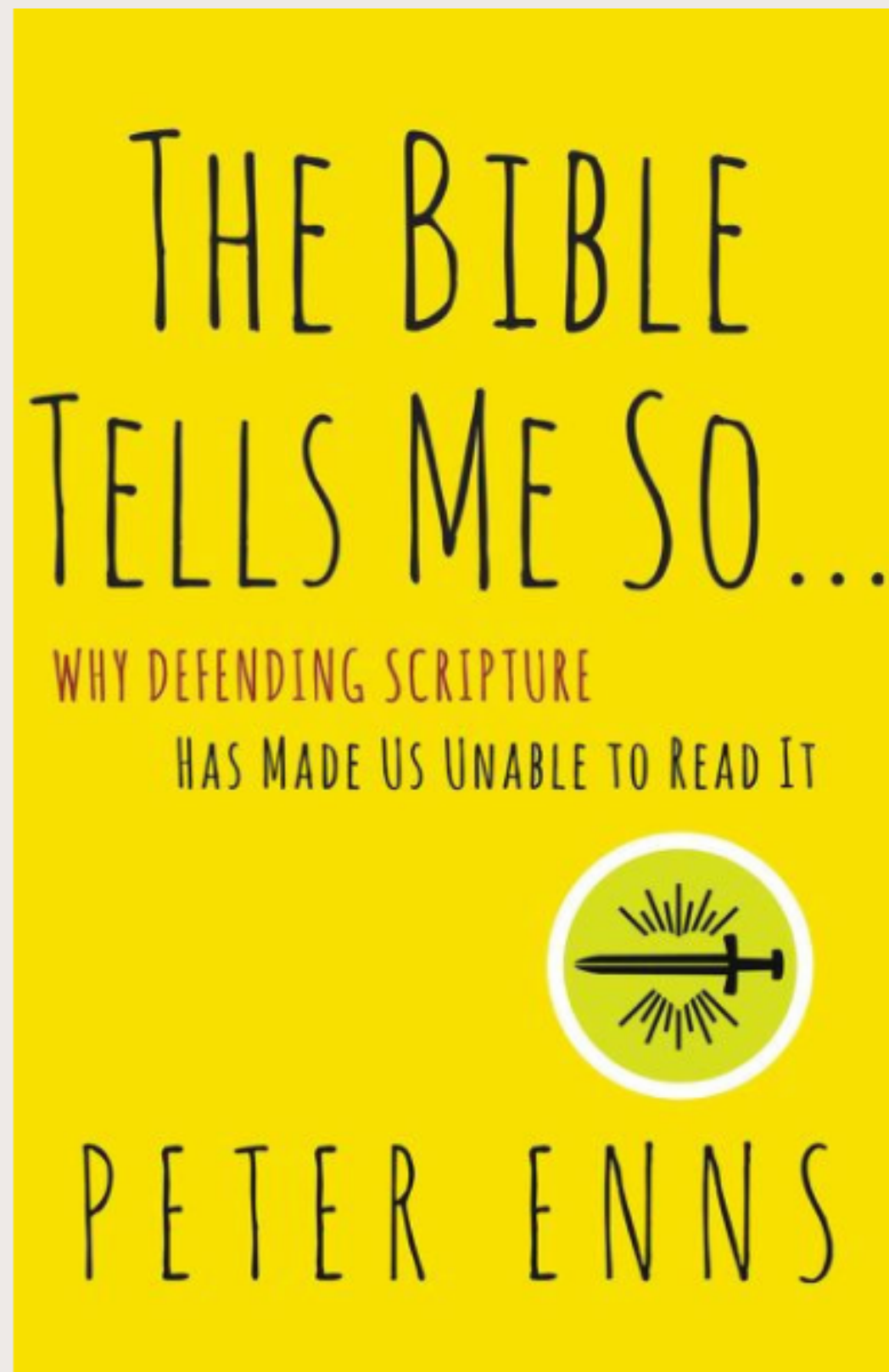
it's HISTORICAL



“Stories of the past differ because storytellers are human beings. No storyteller is all knowing about the past, but limited by his or her own time and place, and the fact that no human sees every angle of everything. Stories also differ by what storytellers are consciously trying to ‘do’ in their stories, what their takeaway is. They are not objective observers and don’t pretend to be. They are artists bringing past and present together to leave the audience with something to ponder, to persuade—to inspire...

***the* PROBLEM**

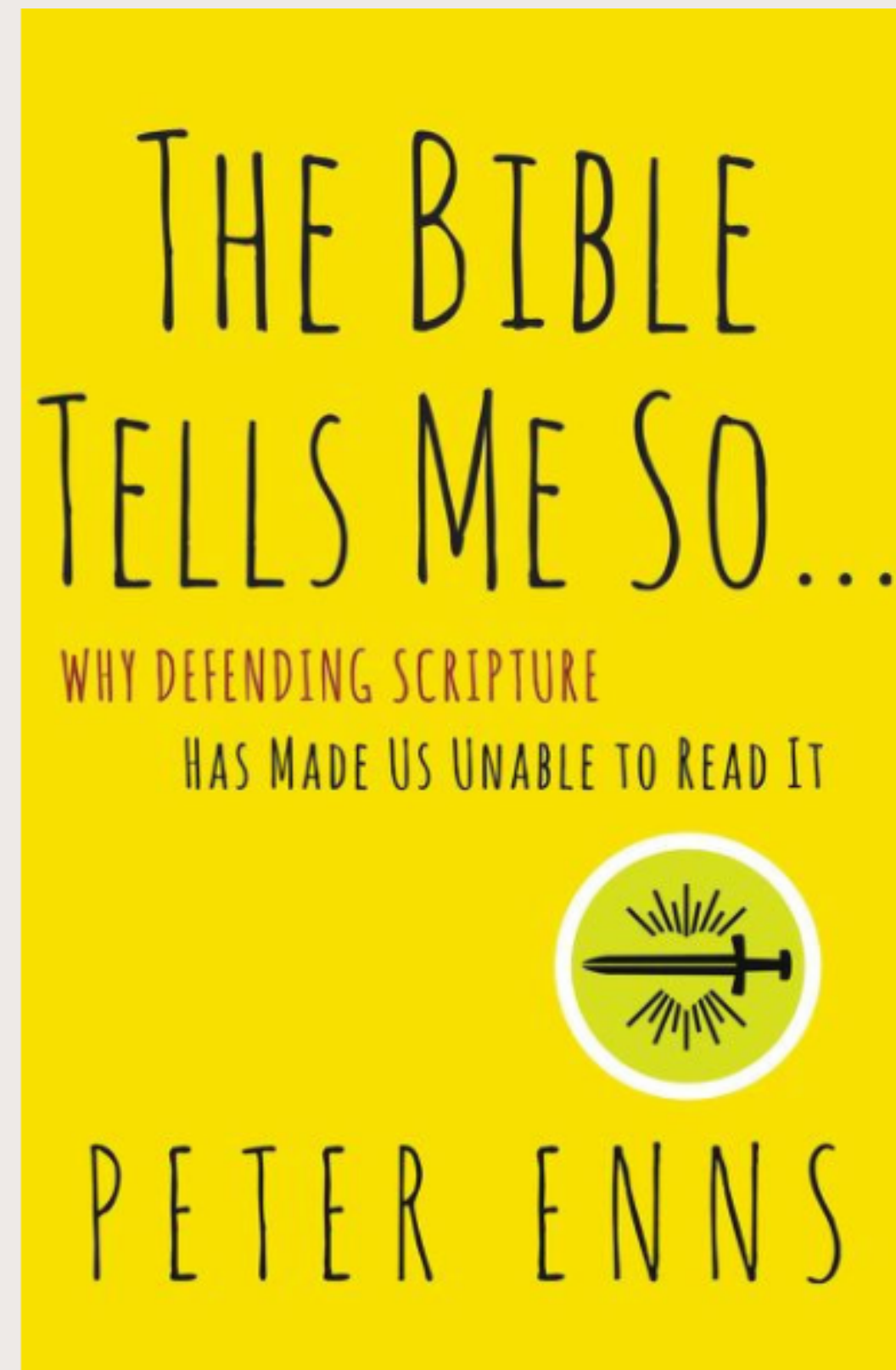
it's HISTORICAL



...To do their thing, storytellers ‘shape’ the past. They decide what to include, what order to put things in, how to compress or combine scenes to save time and get to the money shot, and so on. They also invent dialogue and scenes to knit the narrative together. They have to, since much of the past is inaccessible to storytellers--they themselves weren’t there to see and hear what happened.” (p. 75)

the PROBLEM

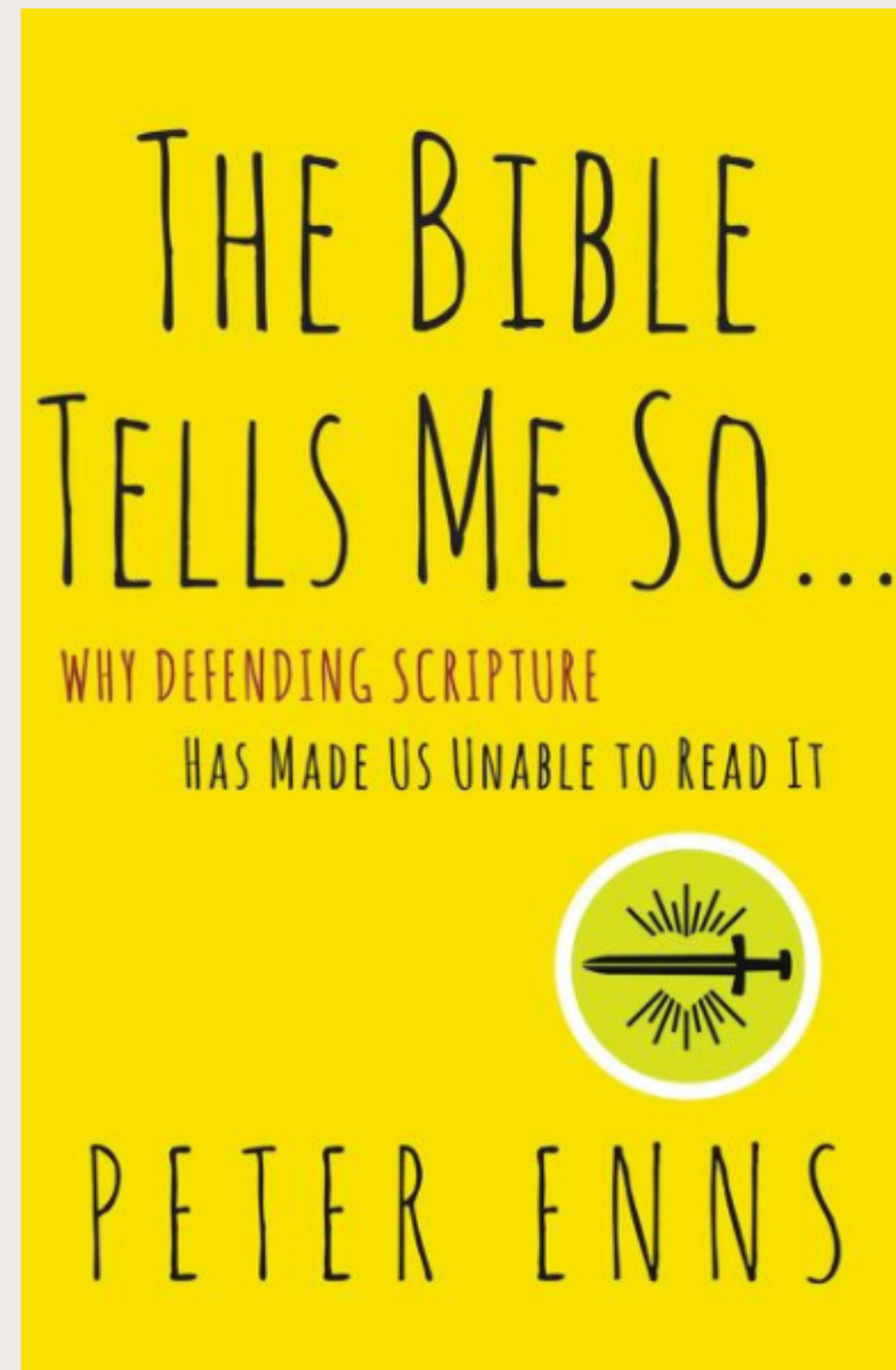
it's HISTORICAL



“As a person of faith, journeying onward along the Christian path, I want to do my best to take the Bible for what it is. I want to try, as best I can, to watch how the Bible behaves and then try and understand what sorts of things the Bible is prepared to deliver. I want to align my expectations with the Bible as an ancient text and accept the challenge of faith: letting go of how I think things should be and submitting to God. There’s the irony: the passionate defense of the Bible as a history book...

***the* PROBLEM**

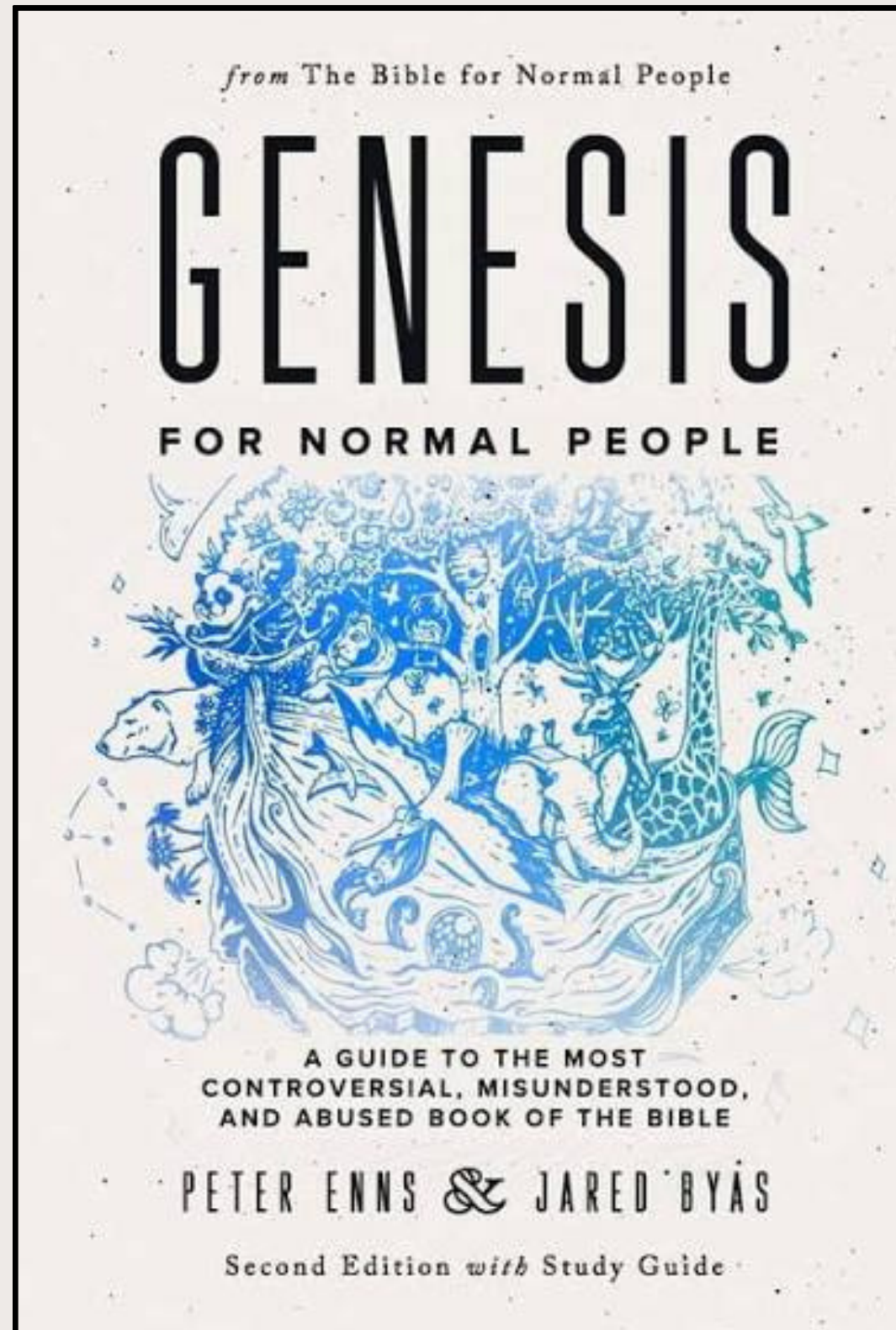
it's HISTORICAL



...among the more conservative wings of Christianity, despite intentions, isn't really an act of submission to God; it is making God submit to us. In its more extreme forms, making God look like us is what the Bible calls idolatry. Over the years I've grown more and more convinced that 'storytelling' is a better way of understanding what the Bible is doing with the past than 'history writing.'" (p.128)

the PROBLEM

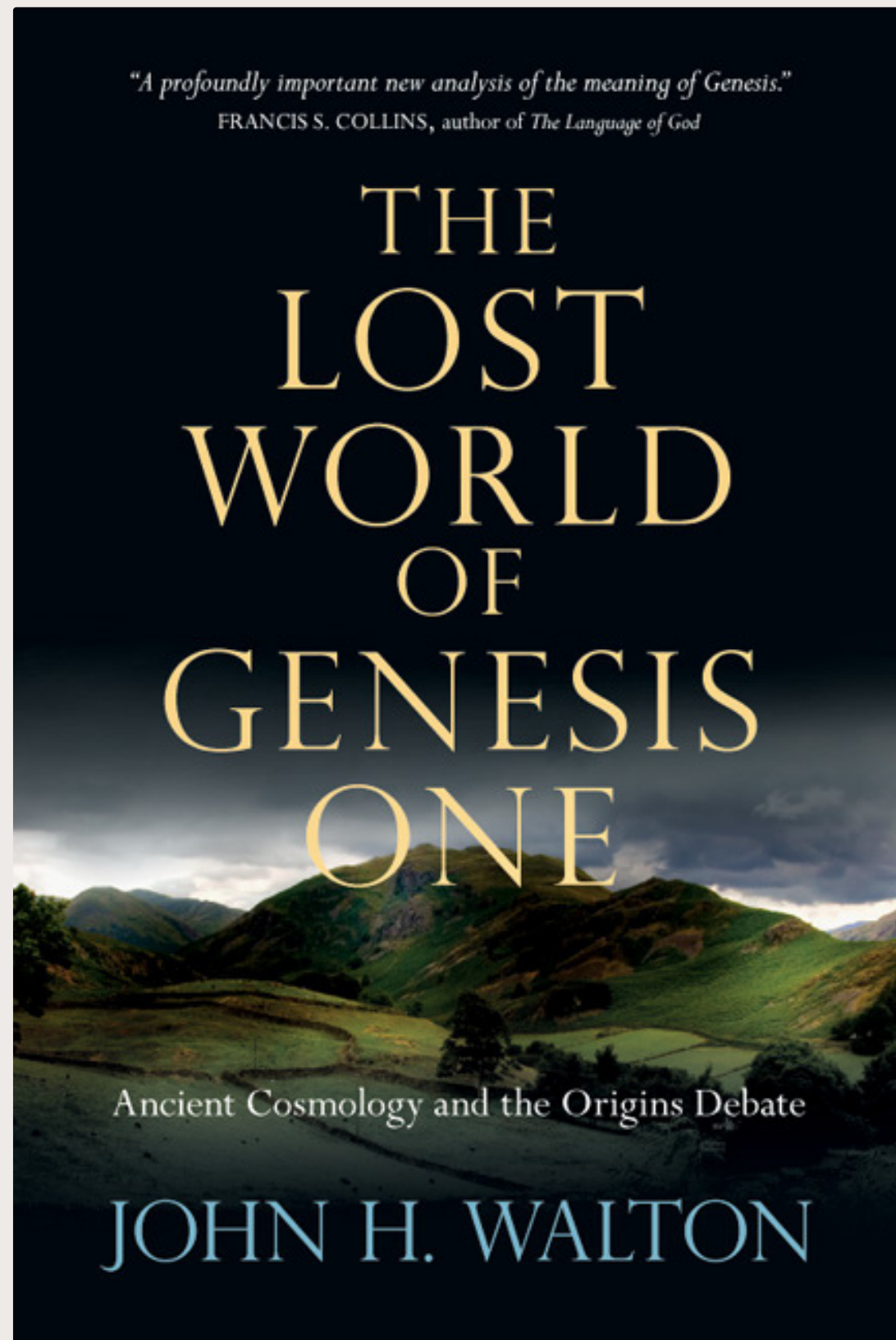
it's HISTORICAL



“Sometimes, modern readers of Genesis 1 think the story is a quaint relic of a silly ancient culture. Others think that Genesis 1 has to be scientifically and historically accurate because it is part of the Bible. Both ways of thinking sell the Bible short.”
(p. 38)

the **PROBLEM**

it's HISTORICAL

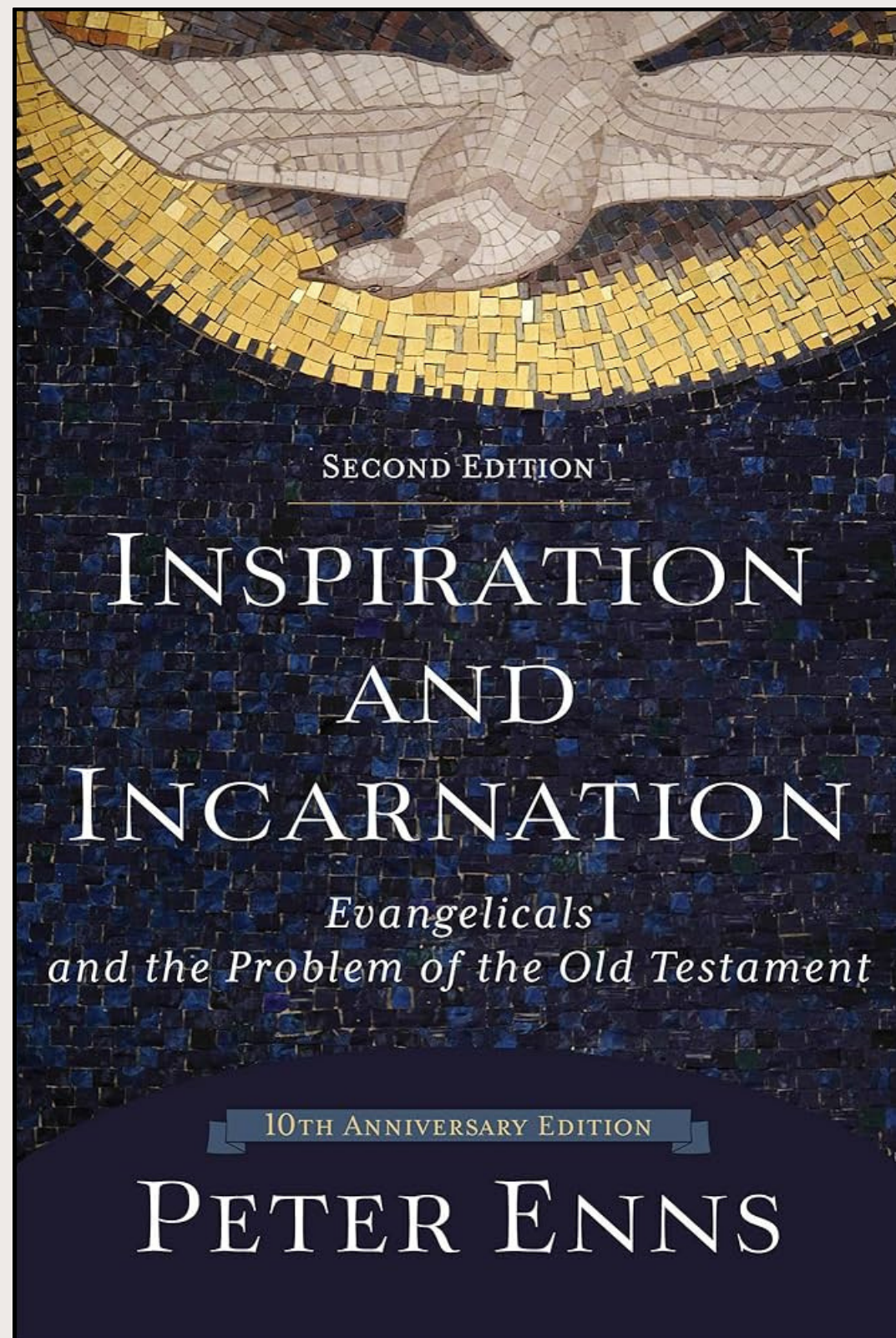


“It seems to many that they have to make a choice: either believe the Bible and hold to a young earth, or abandon the Bible because of the persuasiveness of the case for an old earth. The good news is that we do not have to make such a choice. The Bible does not call for a young earth. Biblical faith need not be abandoned if one concludes from scientific evidence that the earth is old.”

(p.96)

the PROBLEM

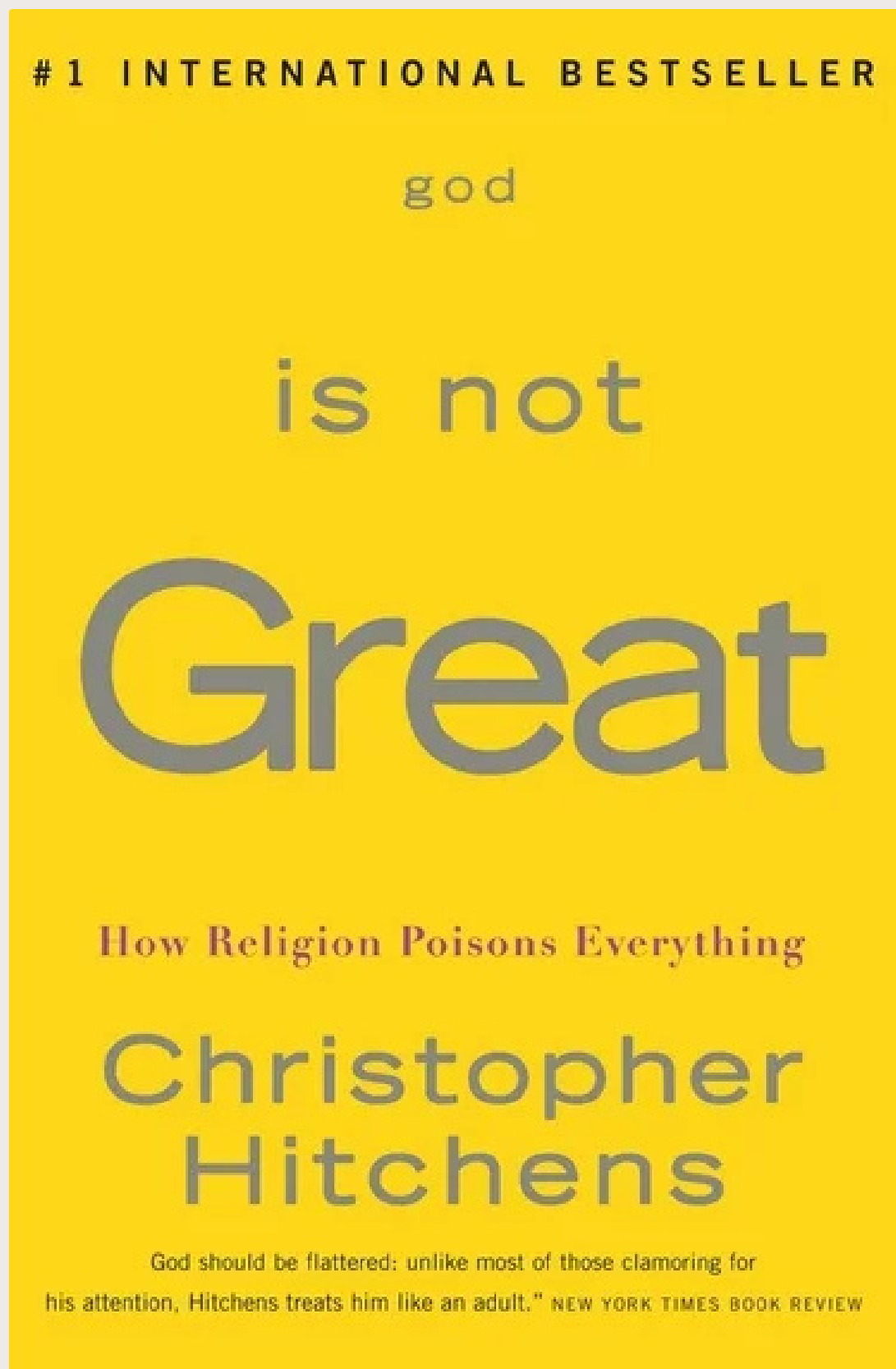
it's HISTORICAL



“It is a fundamental misunderstanding of Genesis to expect it to answer questions generated by a modern worldview, such as whether the days were literal or figurative, or whether the days of creation can be lined up with modern science, or whether the flood was local or universal. The question that Genesis is prepared to answer is whether Yahweh, the God of Israel, is worthy of worship.” (p.55)

the PROBLEM

it's HISTORICAL



“Christians [err] in assuming that the four Gospels were in any sense a historical record. Their multiple authors—none of whom published anything until many decades after the Crucifixion—cannot agree on anything of importance. Matthew and Luke cannot concur on the Virgin Birth or the genealogy of Jesus. They flatly contradict each other on the ‘Flight into Egypt,’ Matthew saying that Joseph was ‘warned in a dream’ to make an immediate escape and Luke saying that all three stayed in Bethlehem until Mary’s ‘purification according to the laws of Moses,’ which would make it forty days, and then went back to Nazareth via Jerusalem.” (p. 111)

the PROBLEM

it's HISTORICAL

There are two ways we can know things: by experiencing them or being told they're true by someone we trust.

- I know you exist because I see you. I know the President exists because reliable people have told me that he does. Both are reasonable, accurate, and good reasons to believe in something.

We know the Bible is true because there is good evidence that we can see with our own eyes (revisit the unique characteristics of the Bible), and because we trust that the writers were telling the truth.

The Bible claims to be an accurate account of history. It does not leave itself open to viewing it as just a “feel-good” story (Genesis 5; Exodus 17:4; 2 Chronicles 35:27; Luke 1:1-4; Acts 1:1).

- Sometimes the writers of the Bible told something differently than we would because of their culture (e.g., how many days Jesus was in the tomb), but the writers are still telling the truth about what happened.
- Sometimes the writers of the Bible tell things from different perspectives, but that does not mean that they contradict each other (Activity: everyone write about their morning and compare. Do the stories contradict or just focus on different parts of the day?)

the FOUNDATION

it's HISTORICAL

Two places where people often attack the accuracy of the Bible are in Genesis and the story of the resurrection, but we have strong evidence that both are real history:

- Genesis: (1) Fossils demonstrate that the earth is young; (2) The earth appears to be young; (3) The Israelites believed that Genesis was history (Exodus 20:11); (4) Jesus believed that Genesis was history (Matthew 19:4–6, Mark 10:6).
- Resurrection: It is widely accepted that (1) Jesus' tomb was found empty; (2) Many individuals and groups had experiences of seeing the risen Lord; (3) Jews who killed Jesus were converted after the resurrection (Acts 2:36–40); (4) The apostles were willing to die for the story of the resurrection (Acts 21:13; Revelation 12:11). The only explanation for these facts is that Jesus actually rose from the dead.

the FOUNDATION

it's HISTORICAL

Recommended Reading

- The Bible Tells Me So – Peter Enns[^]; God is Not Great – Christopher Hitchens[^]; The Lost World of Genesis 1 – John H. Walton[^]; Genesis for Normal People – Peter Enns[^]

Resources

- Why I Trust My Bible (Ch 1-2, 13) – William Mounce*
- The New Answers Book, Volumes 1-4 – Ken Ham*
- The Case for Christ – Lee Strobel*
- The Case for Christ for Kids – Lee Strobel*
- That's A Great Question: What to Say When Your Faith Is Challenged (ch. 7-12) – Glenn Pearson*
- The Bible is God's Word – Kyle Butt
- Behold! The Lamb of God – Kyle Butt and Eric Lyons
- Out With Doubt – Kyle Butt
- www.ApologeticsPress.org Videos and Articles
- The Christian Courier

[^]Antagonistic toward Biblical Worldview, but highly influential. Children should be exposed to their writings in an age-appropriate way before leaving the home.

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Resources

it's MORALLY UPRIGHT

DEFINITION: The teachings of the Bible, and the God described in the Bible, strictly and consistently adhere to ethical and moral principles.



it's MORALLY UPRIGHT

NEW YORK TIMES BESTSELLER

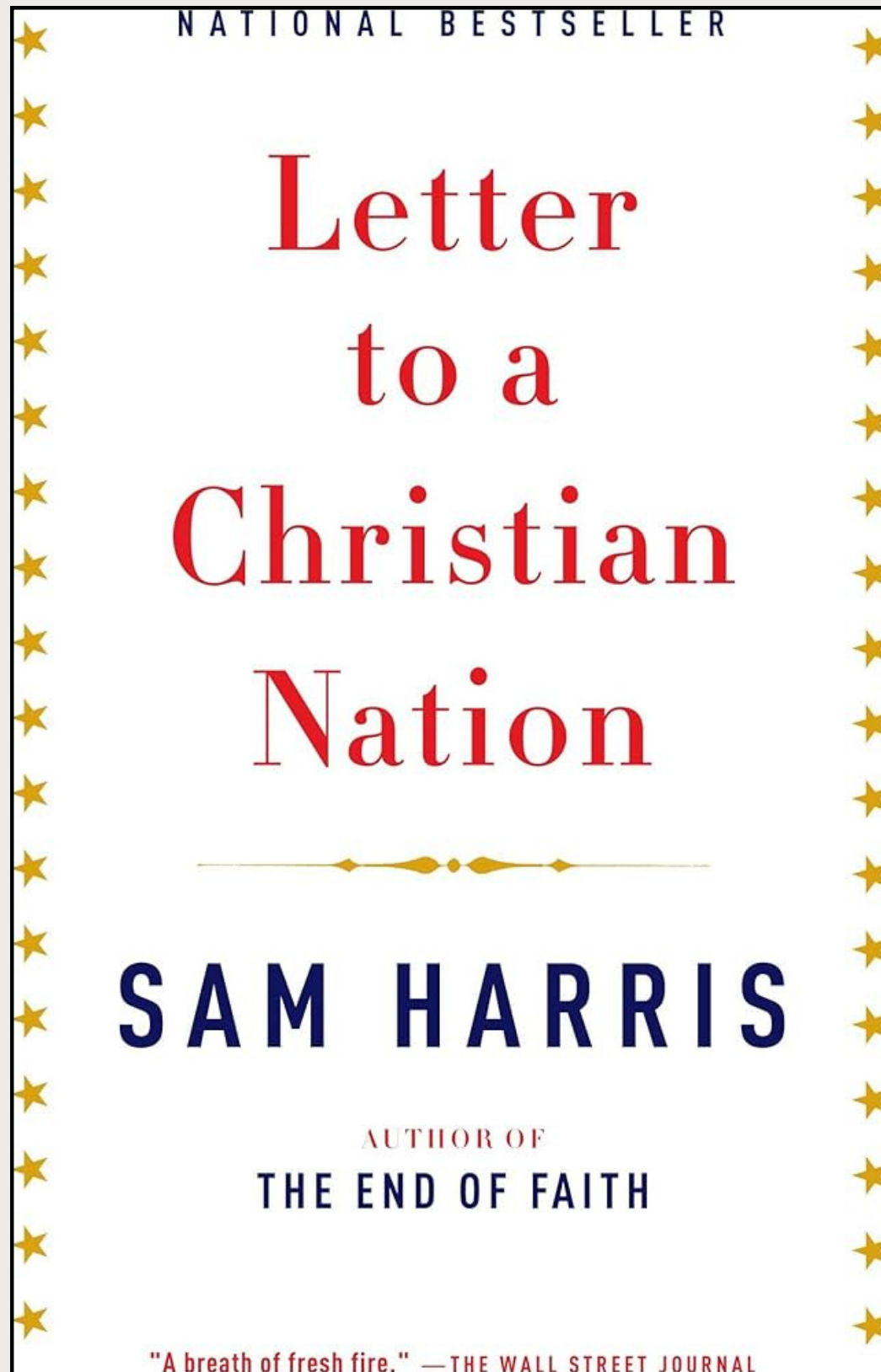
The **GOD** Delusion

Richard
Dawkins

“The God of the Old Testament is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully. Those of us schooled from infancy in his ways can become desensitized to their horror.” (p. 51)

the **PROBLEM**

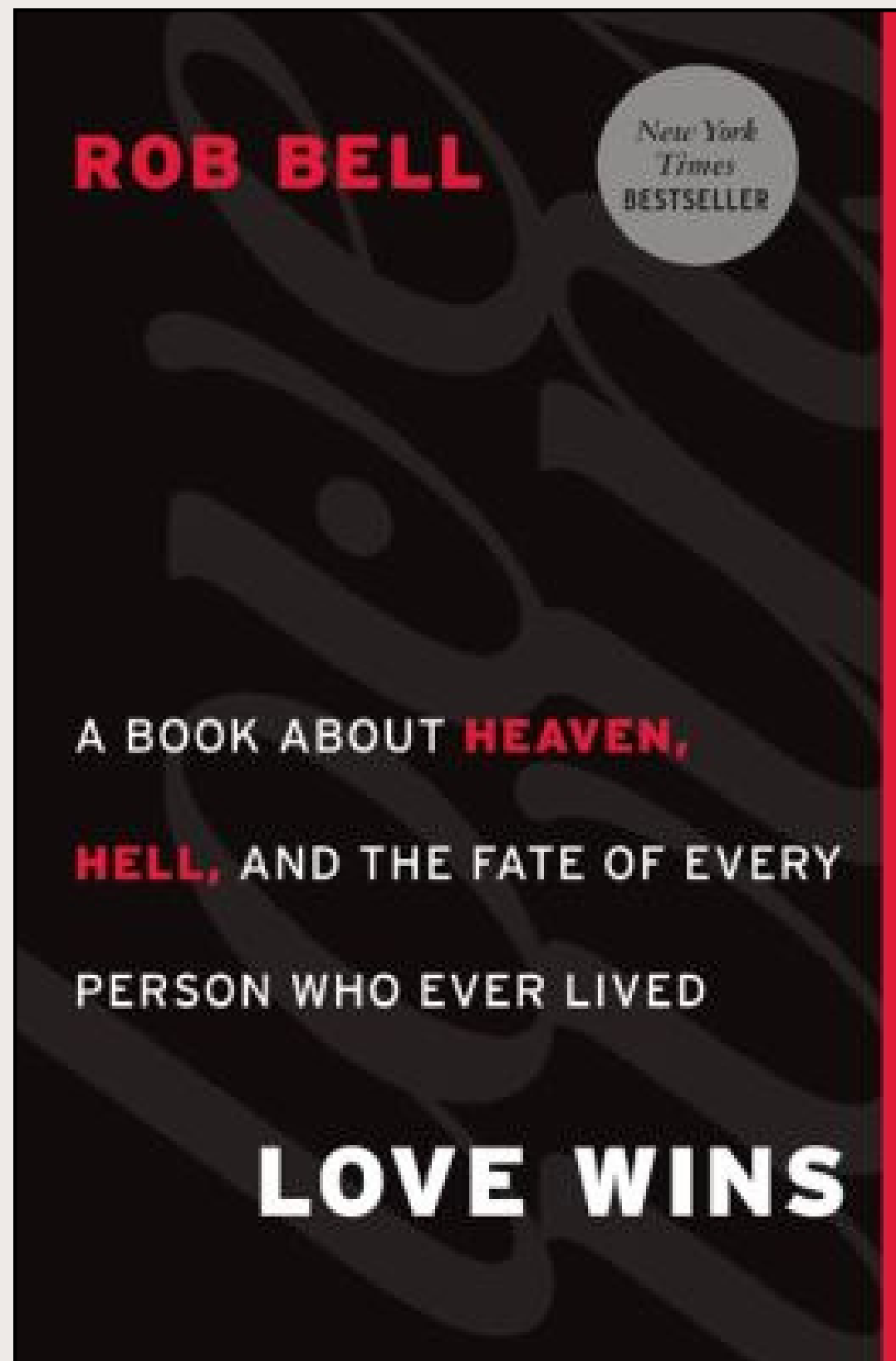
it's MORALLY UPRIGHT



“Christianity is more or less synonymous with the proposition that the crucifixion of Jesus represents a final, sufficient offering of blood to a God who absolutely requires it (Hebrews 9:22–28). Christianity amounts to the claim that we must love and be loved by a God who approves of scapegoating, torture, and the murder of one man—his son, incidentally—in compensation for the misbehavior and thought-crimes of all others.” (p. 98)

the **PROBLEM**

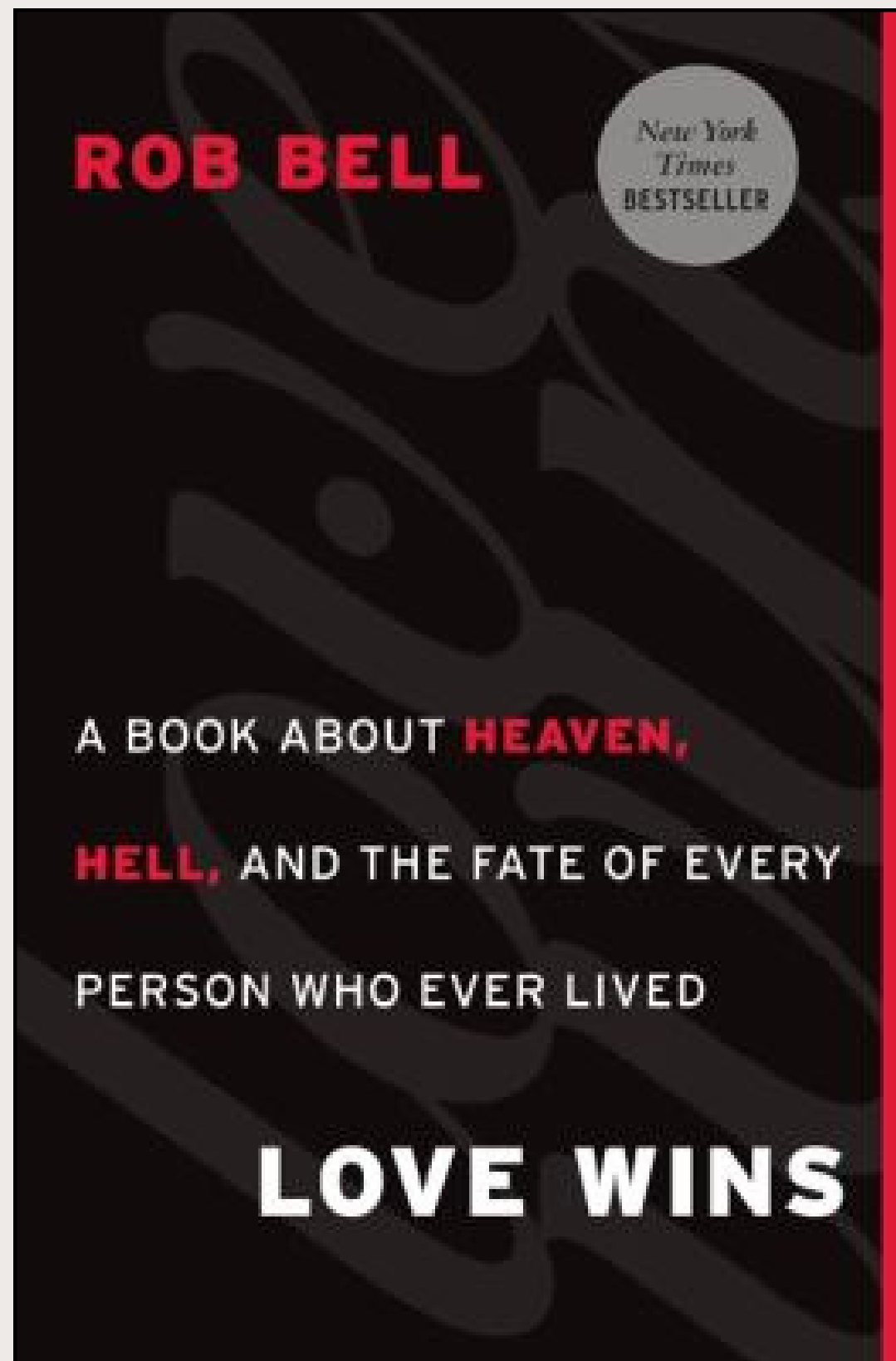
it's MORALLY UPRIGHT



“Millions have been taught that if they don’t believe, if they don’t accept in the right way, that is, the way the person telling them the gospel does, and they were hit by a car and died later that same day, God would have no choice but to punish them forever in conscious torment in hell. God would, in essence, become a fundamentally different being to them in that moment of death, a different being to them forever. A loving heavenly father who will go to extraordinary lengths to have a relationship with them would, in the blink of an eye, become a cruel, mean, vicious tormenter who would ensure that they had no escape from an endless future of agony. If there was an earthly father who was like that, we would call the authorities...

the **PROBLEM**

it's MORALLY UPRIGHT



...If there was an actual human dad who was that volatile, we would contact child protective services immediately. If God can switch gears like that, switch entire modes of being that quickly, that raises a thousand questions about whether a being like this could ever be trusted, let alone be good. Loving one moment, vicious the next. Kind and compassionate, only to become cruel and relentless in the blink of an eye. Does God become somebody totally different the moment you die? That kind of God is simply devastating. Psychologically crushing. We can't bear it. No one can." (pp. 173-174)

the PROBLEM

it's MORALLY UPRIGHT

NEW YORK TIMES BESTSELLER

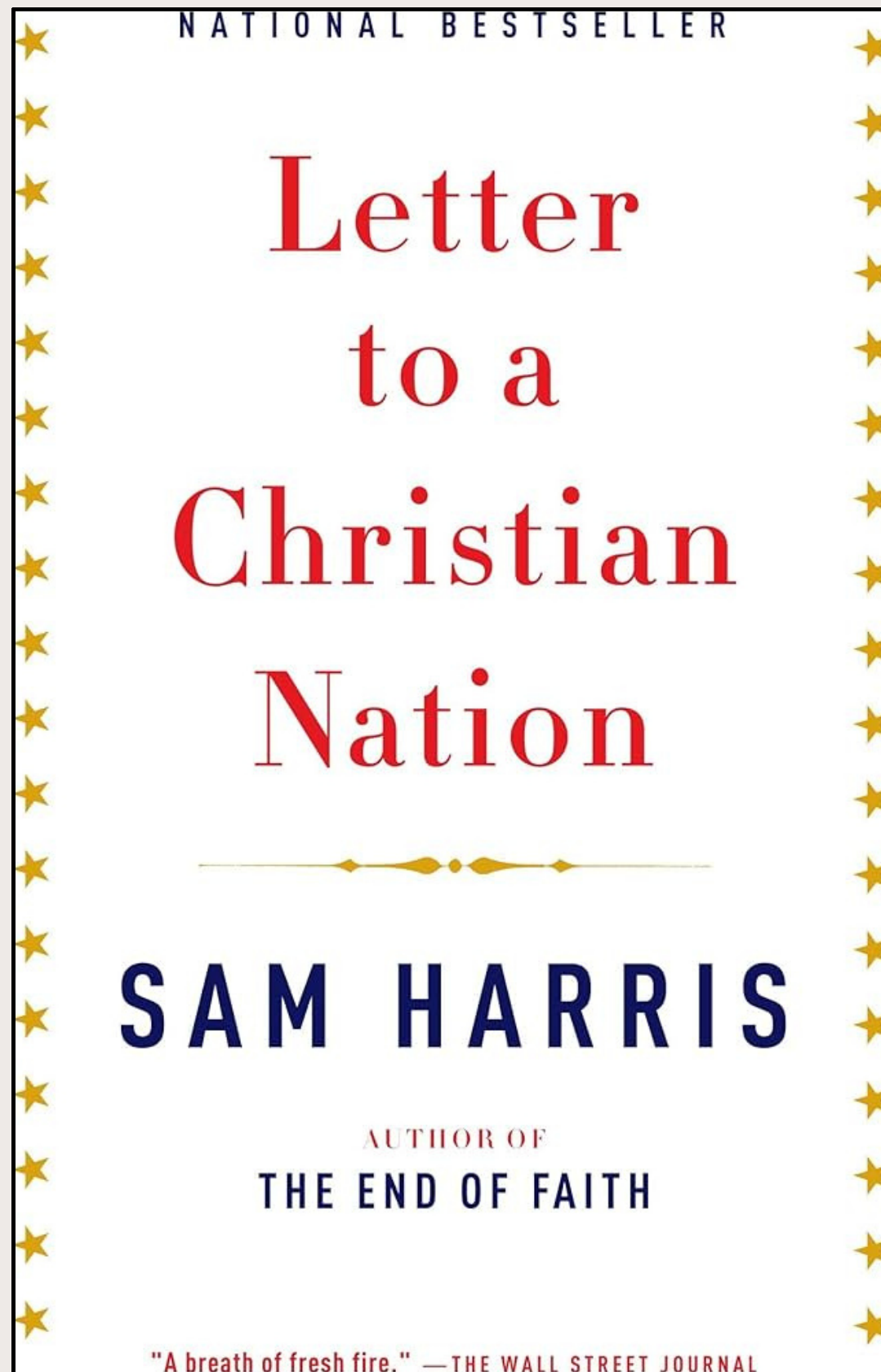
The **GOD** Delusion

Richard
Dawkins

“To which chapter, then, of which book of the Bible should we turn—for they are far from unanimous and some of them are odious by any reasonable standards. How many literalists have read enough of the Bible to know that the death penalty is prescribed for adultery, for gathering sticks on the sabbath, and for cheeking your parents? If we reject Deuteronomy and Leviticus (as all enlightened moderns do), by what criteria do we then decide which of religion’s moral values to accept?” (p. 81)

the **PROBLEM**

it's MORALLY UPRIGHT

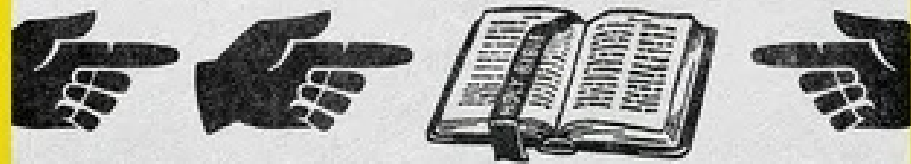


“The only real restraint God counsels on the subject of slavery is that we not beat our slaves so severely that we injure their eyes or their teeth (Exodus 21). It should go without saying that is not the kind of moral insight that put an end to slavery in the United States. There is no place in the New Testament where Jesus objects to the practice of slavery. St. Paul even admonishes slaves to serve their masters well—and to serve Christian masters especially well.” (p. 16)

the **PROBLEM**

it's MORALLY UPRIGHT

How the Bible Actually Works*



*In Which I Explain
How an Ancient,
Ambiguous, and
Diverse Book Leads
Us to Wisdom Rather
Than Answers—and
Why That's Great News

Peter Enns

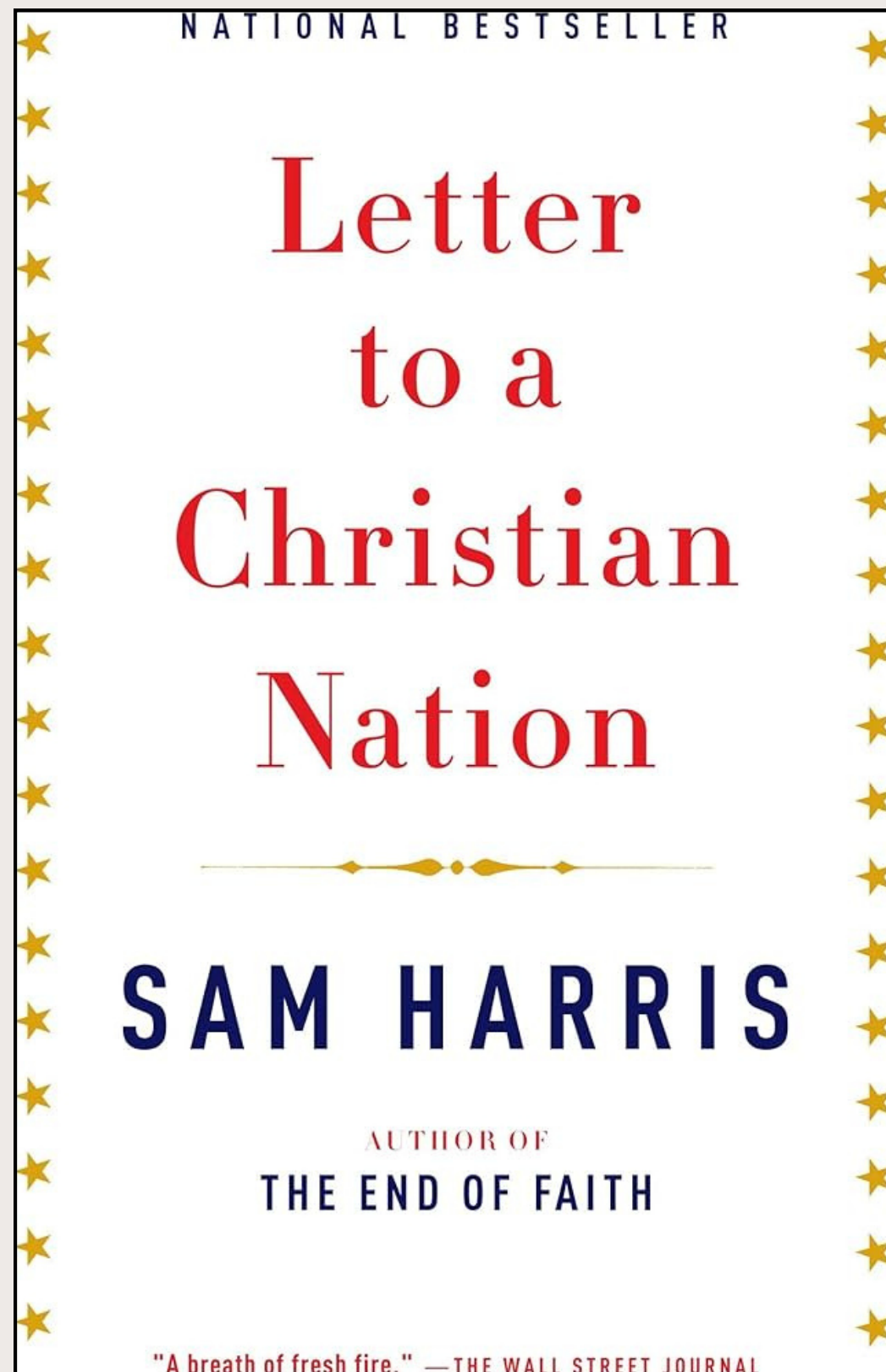
Author of *The Bible Tells Me So*

“The spiritual disconnection many feel today stems precisely from expecting (or being told to expect) the Bible to be holy, perfect, and clear, when in fact after reading it they find it to be morally suspect, out of touch, confusing, and just plain weird.”

(p.19)

the PROBLEM

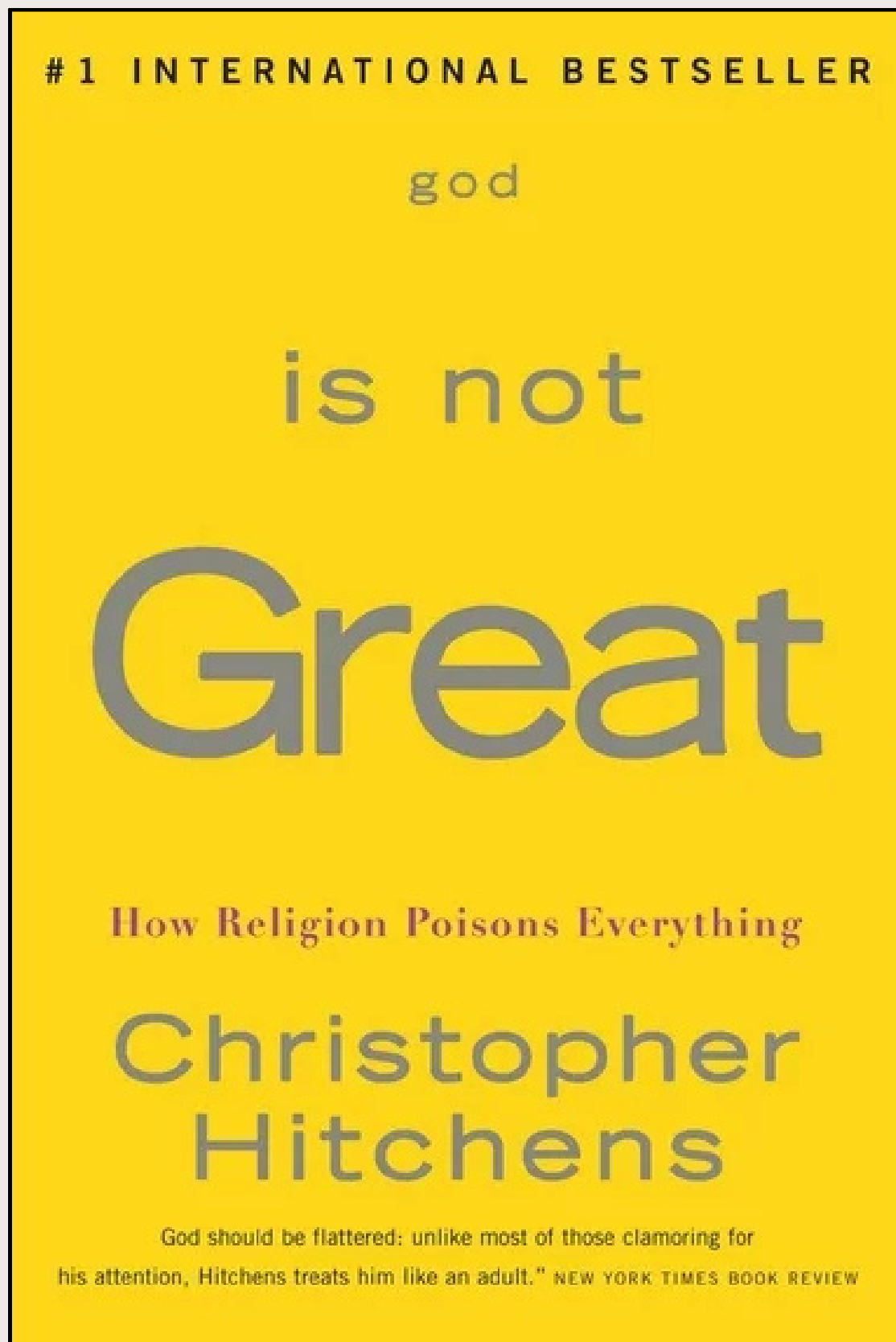
it's MORALLY UPRIGHT



There is, in fact, no worldview more reprehensible in its arrogance than that of a religious believer: the creator of the universe takes an interest in me, approves of me, loves me, and will reward me after death; my current beliefs, drawn from scripture, will remain the best statement of the truth until the end of the world; everyone who disagrees with me will spend eternity in hell. . . . An average Christian, in an average church, listening to an average Sunday sermon has achieved a level of arrogance simply unimaginable in scientific discourse—and there have been some extraordinarily arrogant scientists.” (pp. 74–75)

the PROBLEM

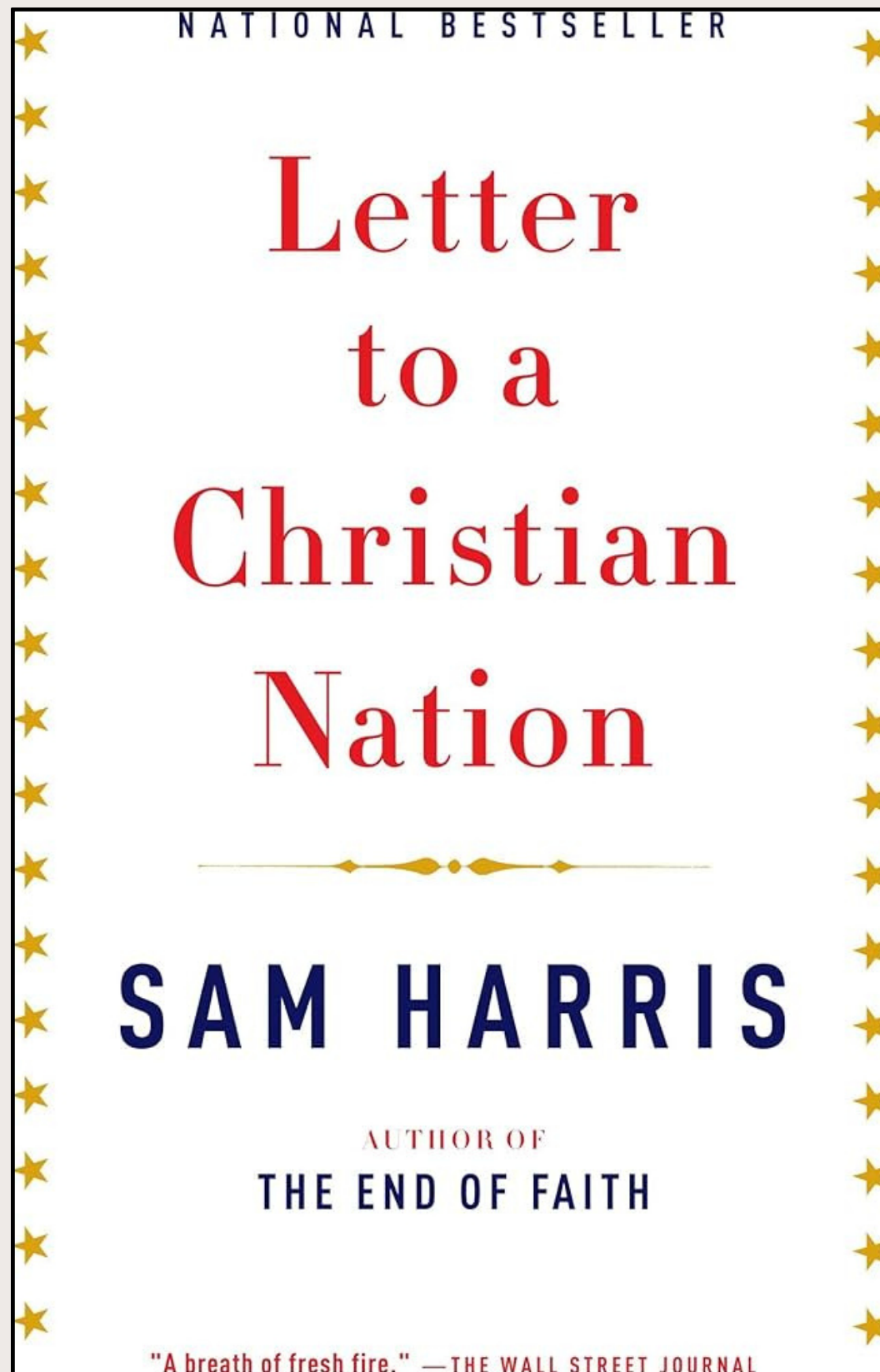
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“There is a central paradox at the core of religion. The three great monotheisms teach people to think abjectly of themselves, as miserable and guilty sinners prostrate before an angry and jealous god who, according to discrepant accounts, fashioned them either out of dust and clay or a clot of blood. The positions for prayer are usually emulations of the supplicant serf before an ill-tempered monarch. The message is one of continual submission, gratitude, and fear. On the other hand, and as by way of compensation, religion teaches people to be extremely self-centered and conceited. It assures them that god cares for them individually, and it claims that the cosmos was created with them specifically in mind.” (p. 74)

the PROBLEM

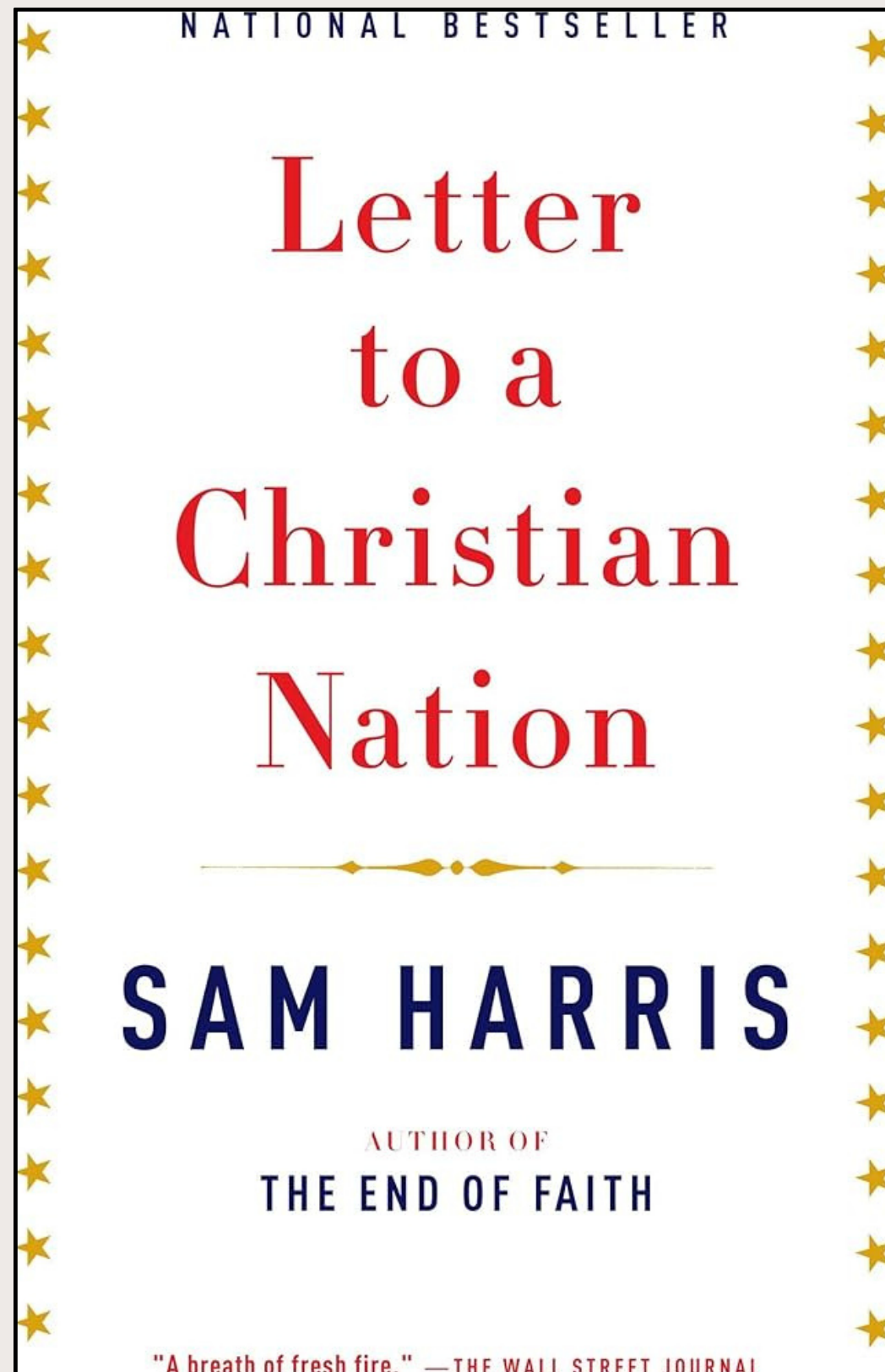
it's MORALLY UPRIGHT



“Somewhere in the world a man has abducted a little girl. Soon he will rape, torture, and kill her. If an atrocity of this kind is not occurring at precisely this moment, it will happen in a few hours, or days at most...The same statistics also suggest that this girl's parents believe—as you believe—that an all-powerful and all-loving God is watching over them and their family. Are they right to believe this? Is it good that they believe this? No.” (p.51)

the **PROBLEM**

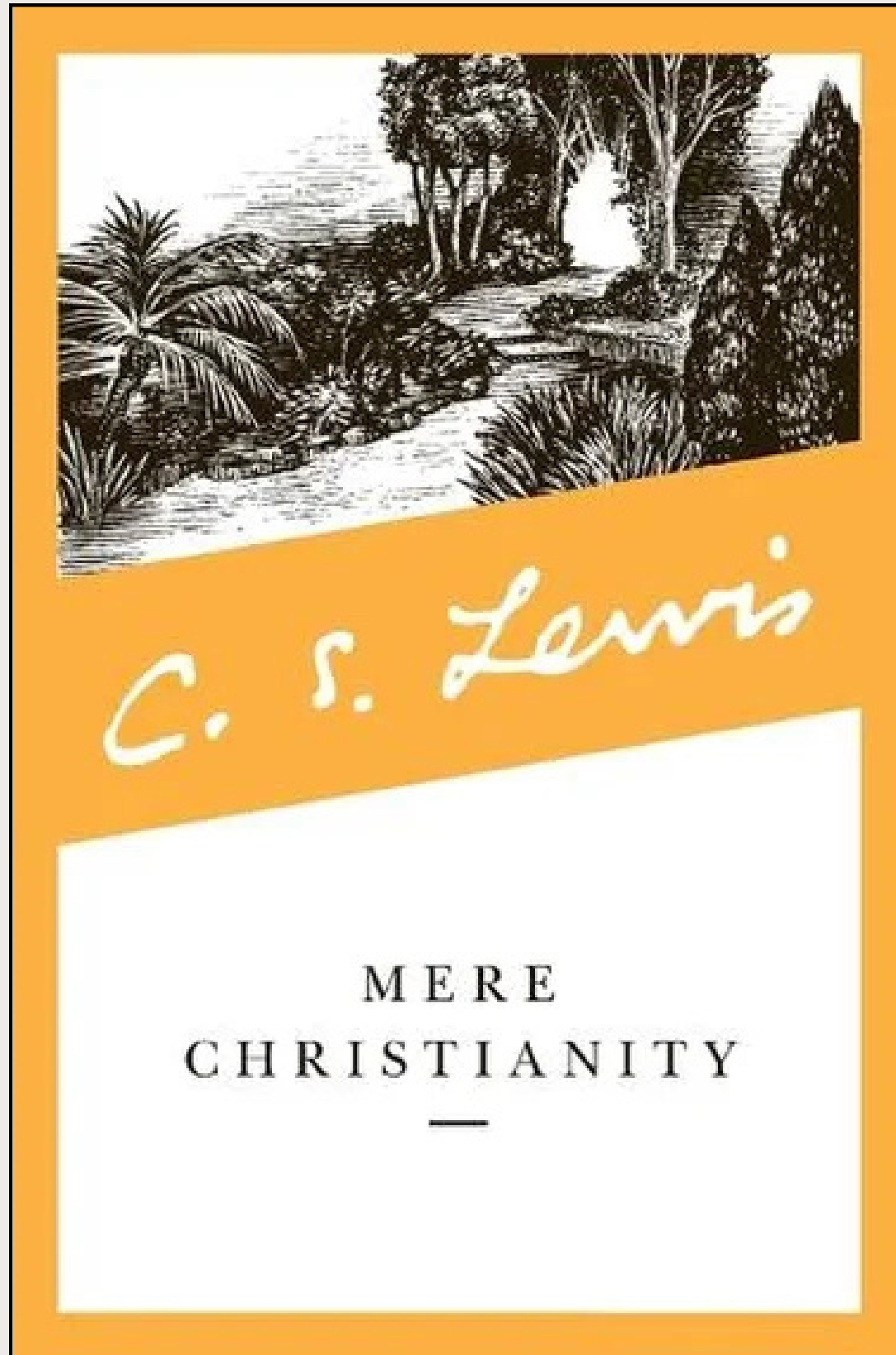
it's MORALLY UPRIGHT



“Examples of God’s failure to protect humanity are everywhere to be seen. The city of New Orleans, for instance, was recently destroyed by a hurricane. More than a thousand people died; tens of thousands lost all their earthly possessions; and nearly a million were displaced. It is safe to say that almost every person living in New Orleans at the moment Hurricane Katrina struck shared your belief in an omnipotent, omniscient, and compassionate God. But what was God doing while Katrina laid waste to their city? Surely He heard the prayers of those elderly men and women who fled the rising waters for the safety of their attics, only to be slowly drowned there. These were people of faith. These were good men and women who had prayed throughout their lives. Do you have the courage to admit the obvious? These poor people died talking to an imaginary friend.”
(p. 52)

the **PROBLEM**

it's MORALLY UPRIGHT



“Of course, God knew what would happen if [people] used their freedom the wrong way: apparently He thought it worth the risk. Perhaps we feel inclined to disagree with Him. But there is a difficulty about disagreeing with God. He is the source from which all your reasoning power comes: you could not be right and He wrong any more than a stream can rise higher than its own source. When you are arguing against Him you are arguing against the very power that makes you able to argue at all: it is like cutting off the branch you are sitting on.” (p. 48)

the PROBLEM

it's MORALLY UPRIGHT

God never changes, and He makes Himself known to us in both the Old Testament and the New Testament (Malachi 3:6, Hebrews 13:8, Hebrews 1:1-2, John 14:9).

- In both the Old and New Testaments, God is truly just and truly loving (Exodus 34:6-7, Romans 11:22).
- God defines what justice is based on His unchangeable character (Deuteronomy 32:4, Psalm 89:14).
- God showed His justice AND love on the cross, as He willingly sacrificed Himself so we would not have to bear the punishment for our sin (Romans 3:23-26).

The Old Law might seem harsh to us sometimes, but that is because it demonstrates the seriousness of sin (Galatians 3:24).

- Now though, because of Jesus' sacrifice, we can draw near to God without the Old Law (Hebrews 10:8-10, 19-22).

As Creator, God has the unique right to do with people as He pleases (Romans 9:20). (Have your kids draw a picture, and then make believe that the picture is angry because you should've drawn it differently.)

- God has the right to punish sin, and we wouldn't want to serve Him if He did not. (Do you want to live in heaven with Hitler, murderers, thieves, etc.? We want to be safe from them!)
- Sometimes, especially in the Old Testament, God punished sin immediately on earth. Now, God reserves His punishment for the last day (2 Peter 2:9).
- Let's read some of the times God punished sin, or told the Israelites to punish people for their sin (Genesis 6-9 Numbers 16; Deuteronomy 7:1-6). In all of these examples, the people who were being punished were in rebellion toward God and were extremely wicked.
- God is just and will punish sin, but remember, God is also love. He loves all people and wants everyone to be saved (1 Timothy 2:3-4). Because Jesus suffered in our place, no one is forced to bear the punishment for sin (John 3:16).

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Sometimes people get upset with God for not doing things how they want Him to—but that's as silly as the picture you drew getting mad at you! Let's talk about three things that make some people angry with God.

The first thing that makes people angry is that God would send people to hell.

- God has the right to do with His creation what He wants to do. And it's important to remember that God doesn't want to send anyone to hell (1 Timothy 2:4).
- God chose great suffering for Himself so that no one has to go to hell (1 Peter 3:18).
- God also shows His love by giving people free choice (Joshua 24:15). Do you want a robot puppy or a real puppy who chooses to love you?

The second thing that makes people angry is that people have to experience pain and suffering on Earth.

- God's original creation had no evil (Genesis 1:31).
- Much pain and suffering are caused by people who disobey God, and we can't blame God for that. Is it Mom's fault if you disobey her and get hurt, or is it your fault? (Talk about a time when the natural result of disobedience was someone getting hurt.)
- Pain and suffering help us to grow (Romans 5:3-5). When has something hard happened to you and it helped you get stronger?
- Pain and suffering will someday end forever (Revelation 21:1-5). Let's talk about how beautiful heaven will be. I can't wait to be there with you!

The third thing that makes people angry is that God never told people they could not own slaves.

- Slavery in the first century was often a way to pay debt, and did not always involve kidnapping.
- Mistreating another person is ALWAYS wrong, and God ALWAYS forbid people from hurting each other (Leviticus 19:18, 1 John 4:7).
- Many people owned slaves in the New Testament times, but when Jesus came, God gave commands that would eventually overturn the entire system of slavery (e.g., Love your slave like your brother [Philemon 15-16]).
- Jesus' kingdom was not of this world, so He did not give anyone commands that would be seen as a revolt against the Roman Empire (John 18:36).
- Jesus commanded all men to turn the other cheek, which is why He told slaves to be obedient to their masters (Ephesians 6:5, Colossians 3:22).

the FOUNDATION

it's MORALLY UPRIGHT

-The Arguments

- Letter to a Christian Nation – Sam Harris^; Love Wins – Rob Bell^

-Resources

- Why I Trust My Bible (Ch. 12) – William Mounce*
- Erasing Hell – Francis Chan and Preston Sprinkle*
- Mere Christianity (Books 1-2) – C.S. Lewis*
- The New Answers Book, Volumes 1-4 – Ken Ham*
- Christian Courier

^Antagonistic toward Biblical worldview, but highly influential. Children should be exposed to their writings in an age-appropriate way before leaving the home.

*Upholds biblical worldview in the area being discussed and is a helpful resource, but not written a member of the church. (Not everything found in this work will be in accordance with Scripture.)

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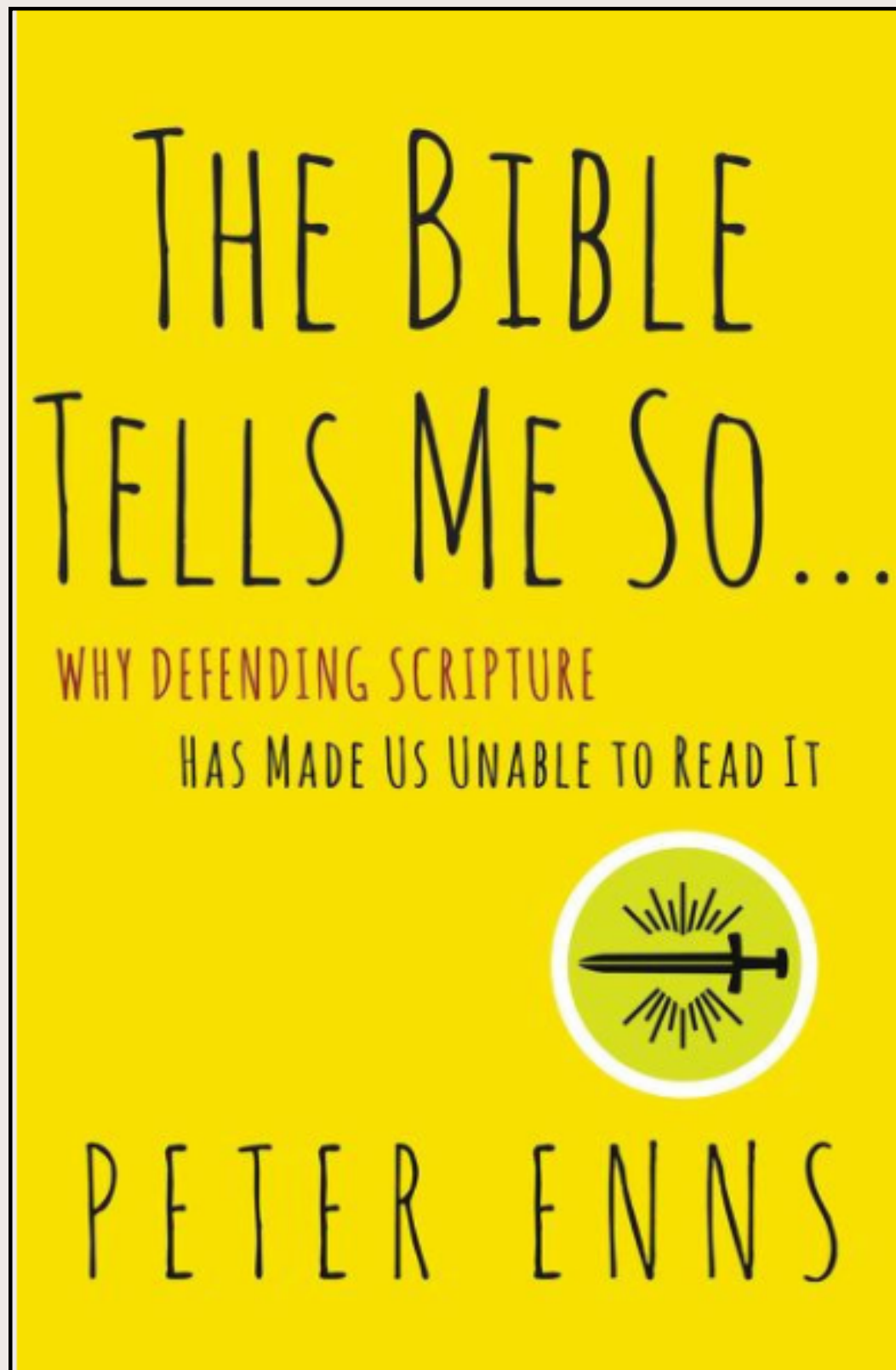
Resources

it's BINDING

DEFINITION: (of an agreement or promise)
Involving an obligation that cannot be broken. All people are obligated to obey what the Bible says.



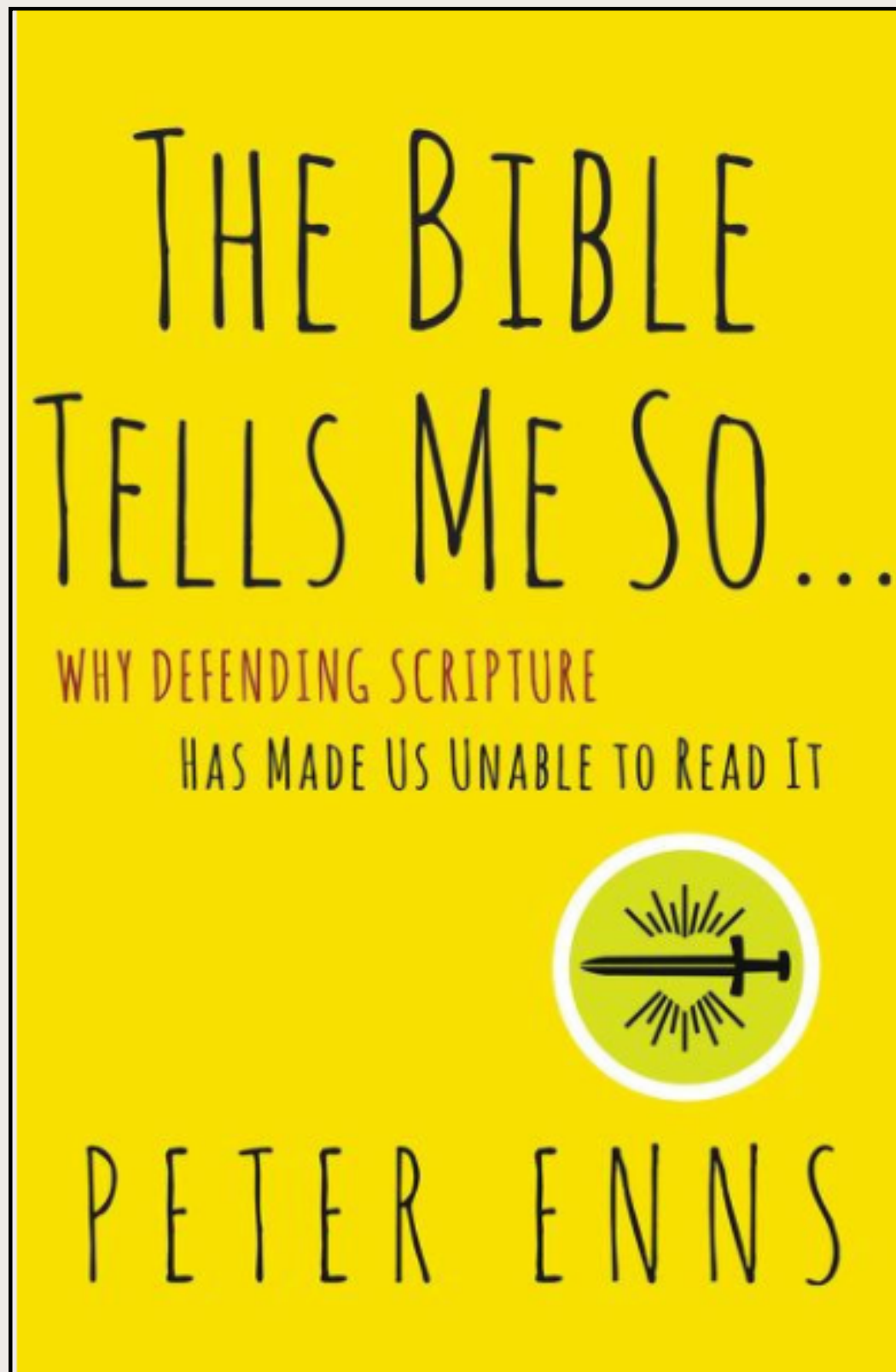
it's BINDING



“The Bible is ... not a legal contract—make sure you read the fine print and follow every word or get ready to be cast into a dungeon. . . . When we open the Bible and read it, we are eavesdropping on an ancient spiritual journey. That journey was recorded over a thousand-year timespan, by different writers, with different personalities, at different times, under different circumstances and for different reasons...
(pp. 23–24)

the **PROBLEM**

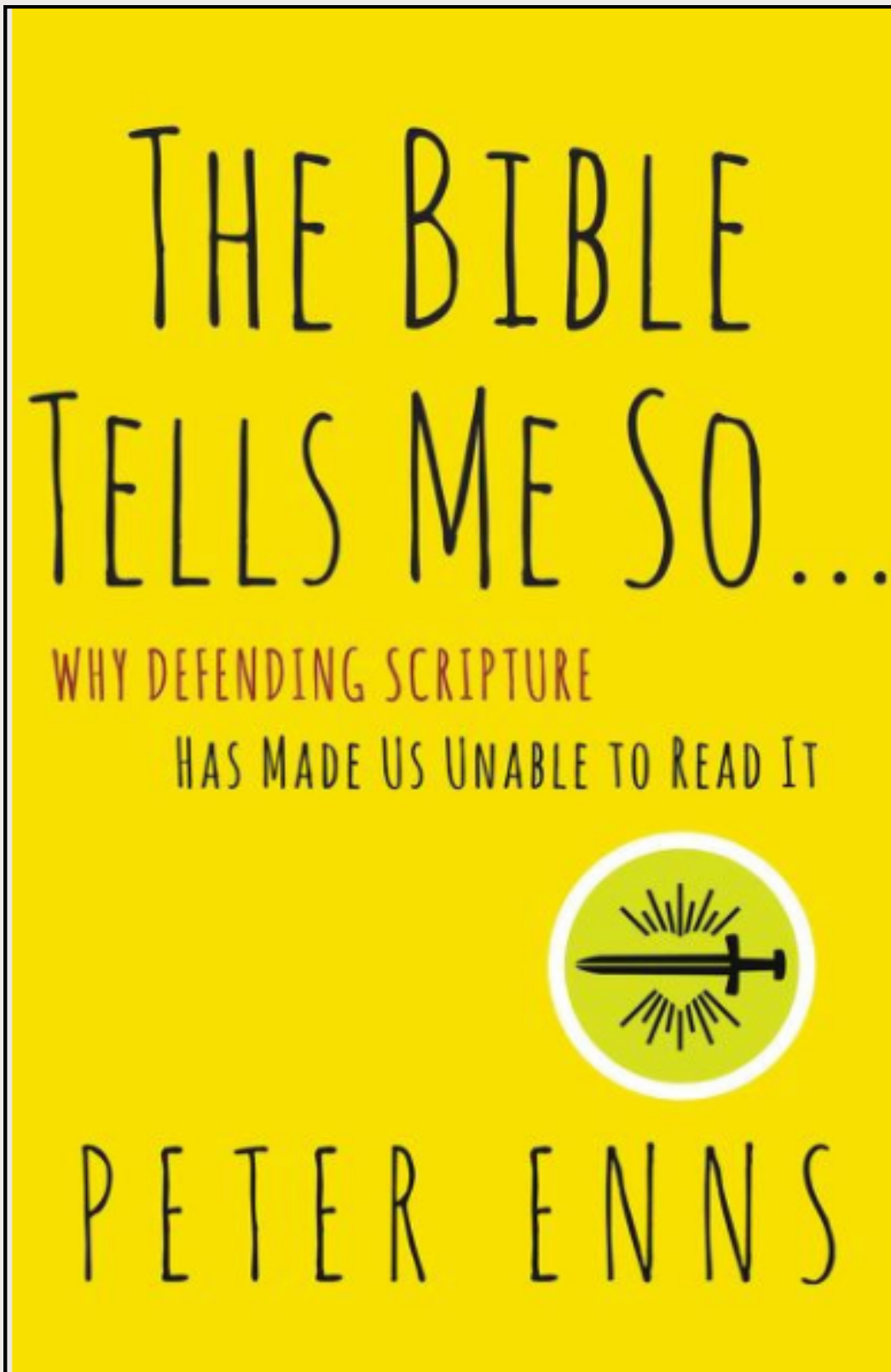
it's BINDING



“Rather than a rulebook ... the Bible is more a land we get to know by hiking through it and exploring its many paths and terrains. This land is both inviting and inspiring, but also unfamiliar, odd, and at points unsettling—even risky and precarious. . . . We, like the ancient Israelites and the early followers of Jesus, encounter God not high up in the heavens, but in the here and now, through our own circumstances, our own ups and downs. That’s how the Holy Bible, the Word of God, works as a book of spiritual comfort, guidance and insight.”
(p.19)

***the* PROBLEM**

it's BINDING

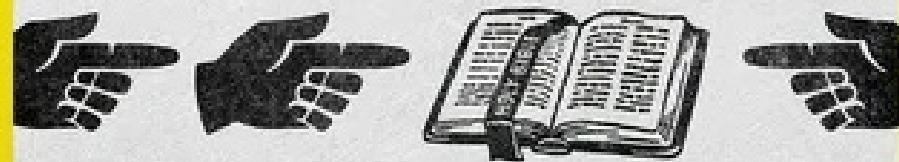


“Likewise, spiritual maturity won’t happen by looking to the Bible as a one-size-fits-all-how-to-grow-up-Christian instructional manual. We can’t ‘go to the Bible’ for ironed-out answers, or even principles, to many—or most—of the specific and important decisions we make every second of the day, on the fly. Waiting for the Bible to ‘tell me what to do’ means we’ll either be waiting forever, in silence, paralyzed about making any decisions, or we’ll wind up baptizing our bad decisions with a Bible verse, that, lets face it, has about as much to do with what we’re dealing with at the moment as a Shakespearean sonnet has for guiding roof repair.” (pp. 134–135)

***the* PROBLEM**

it's BINDING

How the Bible Actually Works*



*In Which I Explain
How an Ancient,
Ambiguous, and
Diverse Book Leads
Us to Wisdom Rather
Than Answers—and
Why That's Great News

Peter Enns

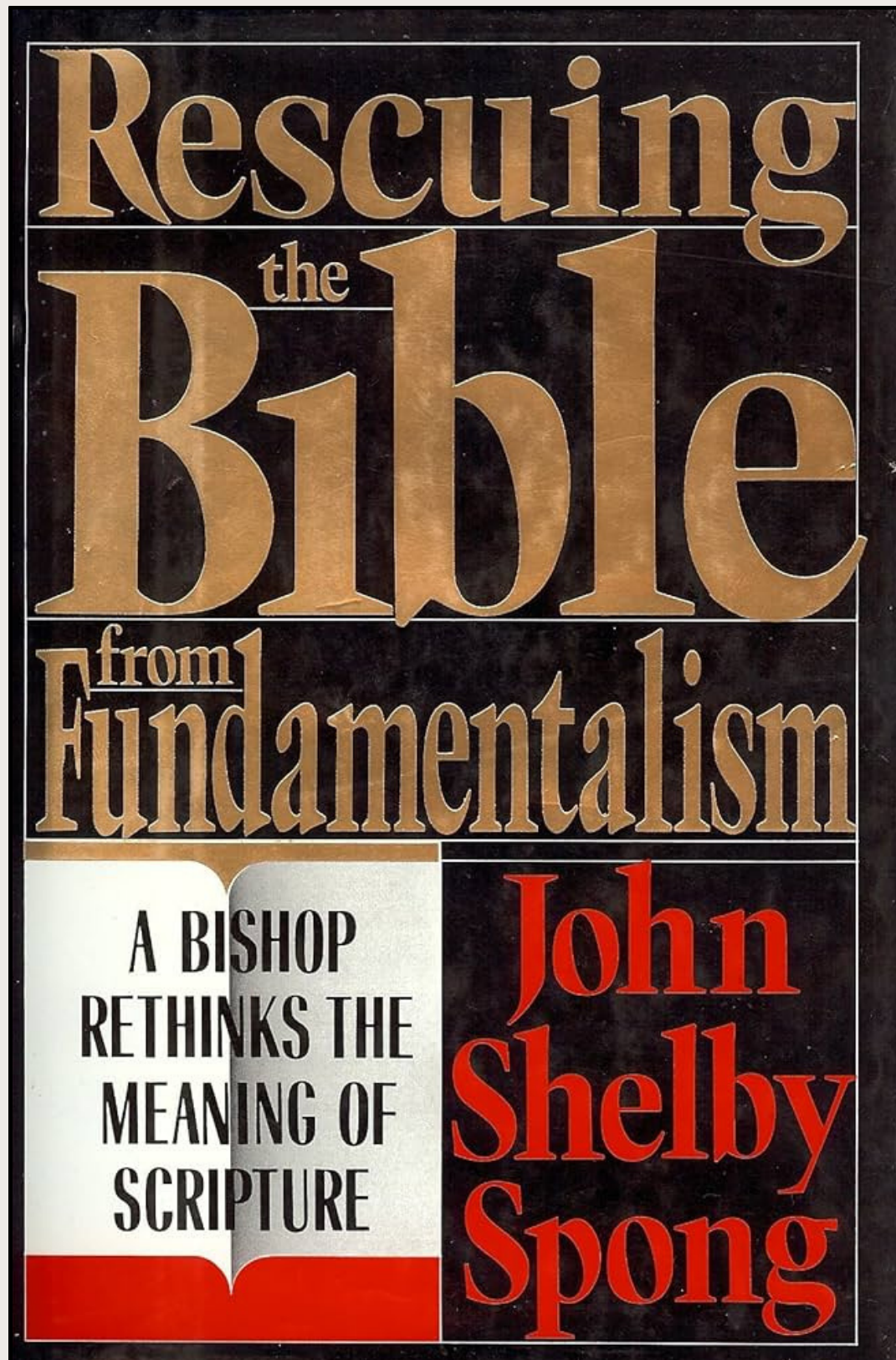
Author of *The Bible Tells Me So*

“Doesn’t God realize that we don’t share the common understanding that, say, Paul shares with the people in Corinth or Thessalonica? Doesn’t God realize that making twenty-one of twenty-seven books of the New Testament letters means that we will have to think—really think—about what these letters were meant to do and then be really thoughtful and intentional, maybe even humble, about how to engage them for ourselves? Doesn’t God know that we will have to exercise tremendous—what’s that word again? Oh yes—wisdom in order to know **how** or **even if** these words will apply to me. . . .”

(p. 200)

the PROBLEM

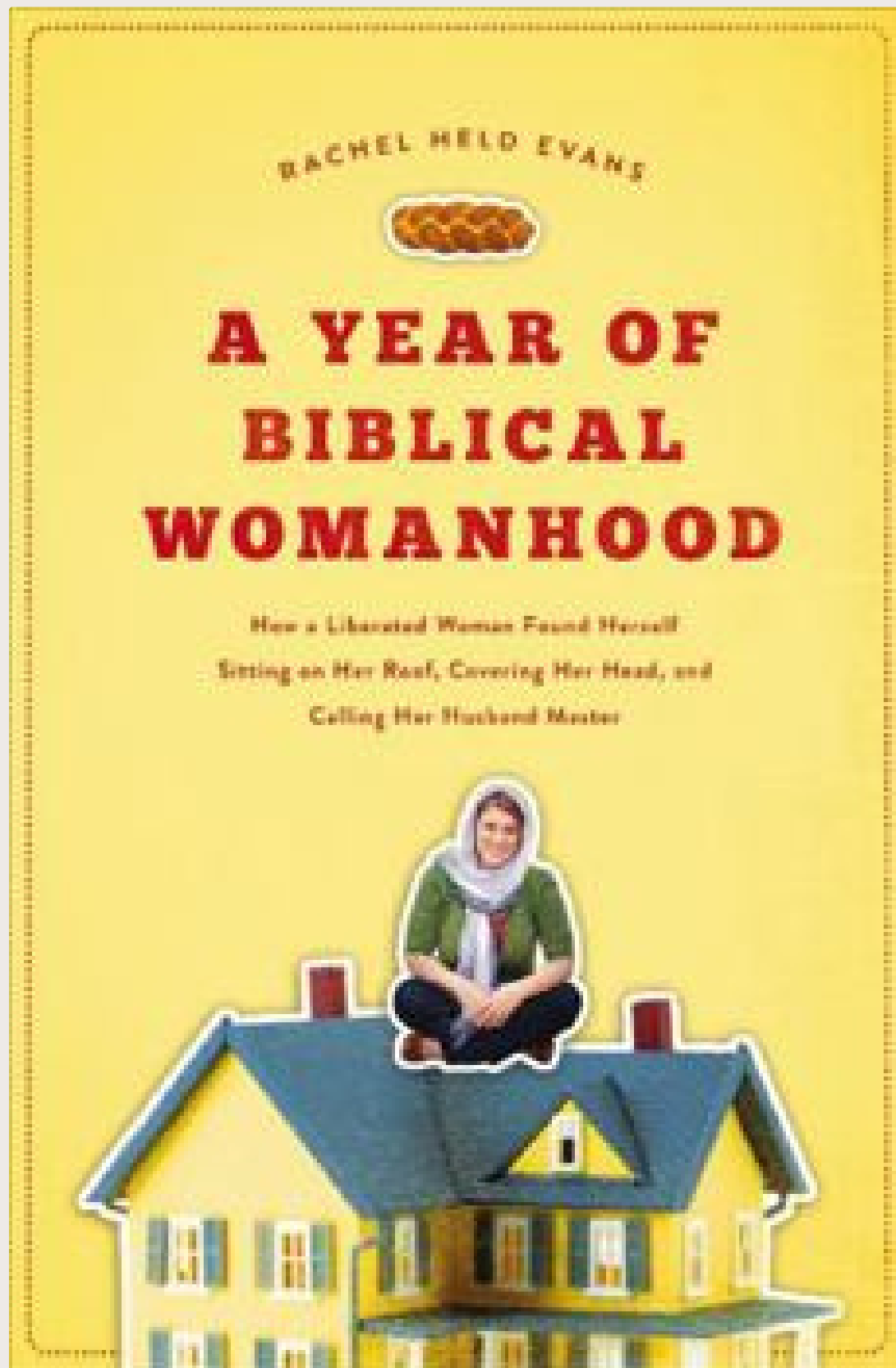
it's BINDING



“The authors of the bible did not have the knowledge on this subject that is available to us today. The sexual attitudes in Scripture used to justify the prejudiced sexual stereotypes of the past simply are not holding in this generation. They are not in touch with emerging contemporary knowledge. So it was sex that drove me to the Bible. The new emerging sexual consciousness and the passing of ancient stereotypes challenged the authority of Scripture, raised profound questions about the authenticity of biblical insights, and created for me and for many others a crisis of faith.” (p. 9)

the PROBLEM

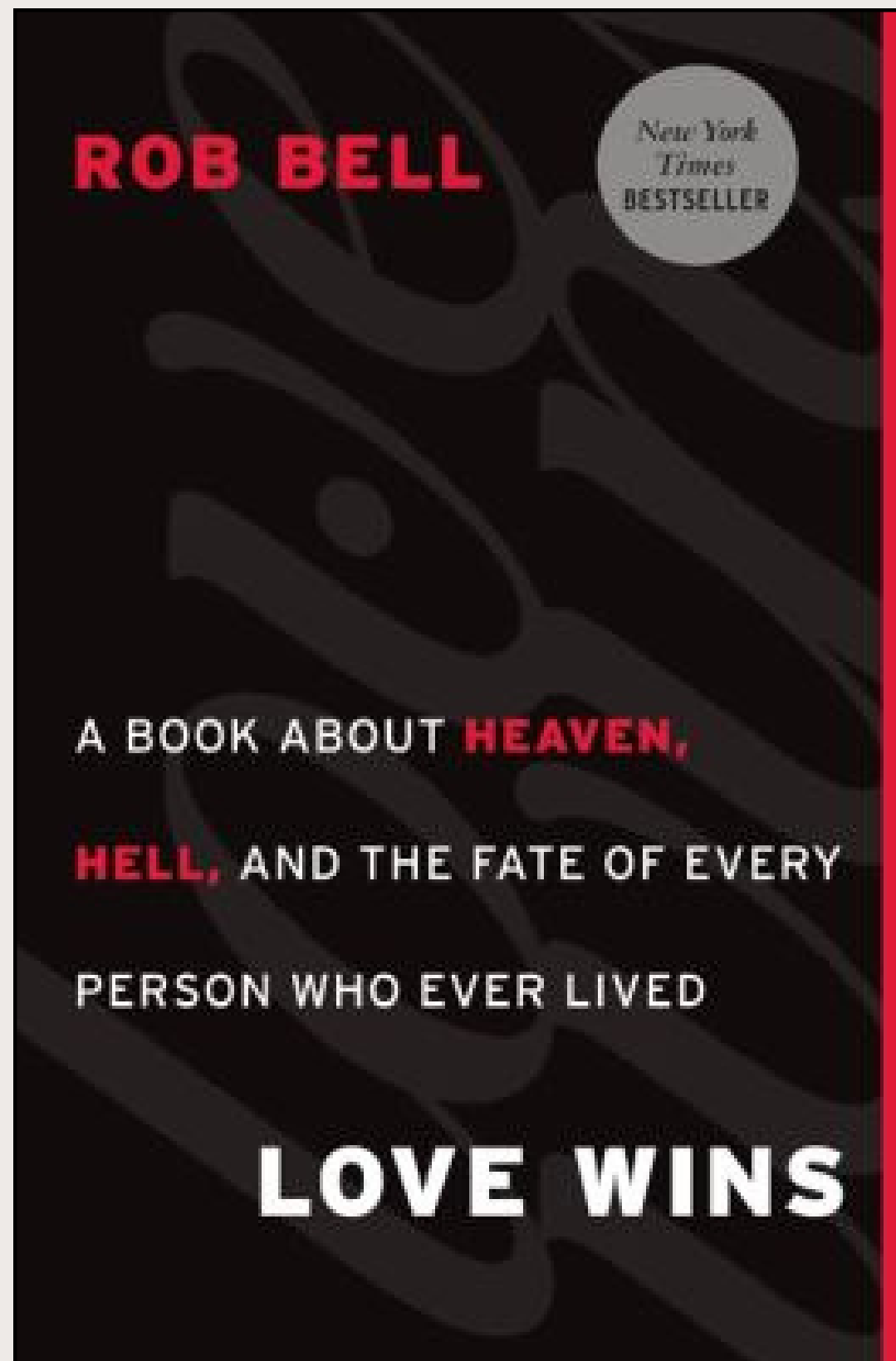
it's BINDING



“I’ve watched congregations devote years and years to heated arguments about whether a female missionary should be allowed to share about her ministry on a Sunday morning, whether students older than ten should have female Sunday school teachers, whether girls should be encouraged to attend seminary, whether women should be permitted to collect the offering or write the church newsletter or make an announcement ... all while thirty thousand children die every day from preventable disease. If that’s not an adventure in missing the point, I don’t know what is.” (p. 81)

the PROBLEM

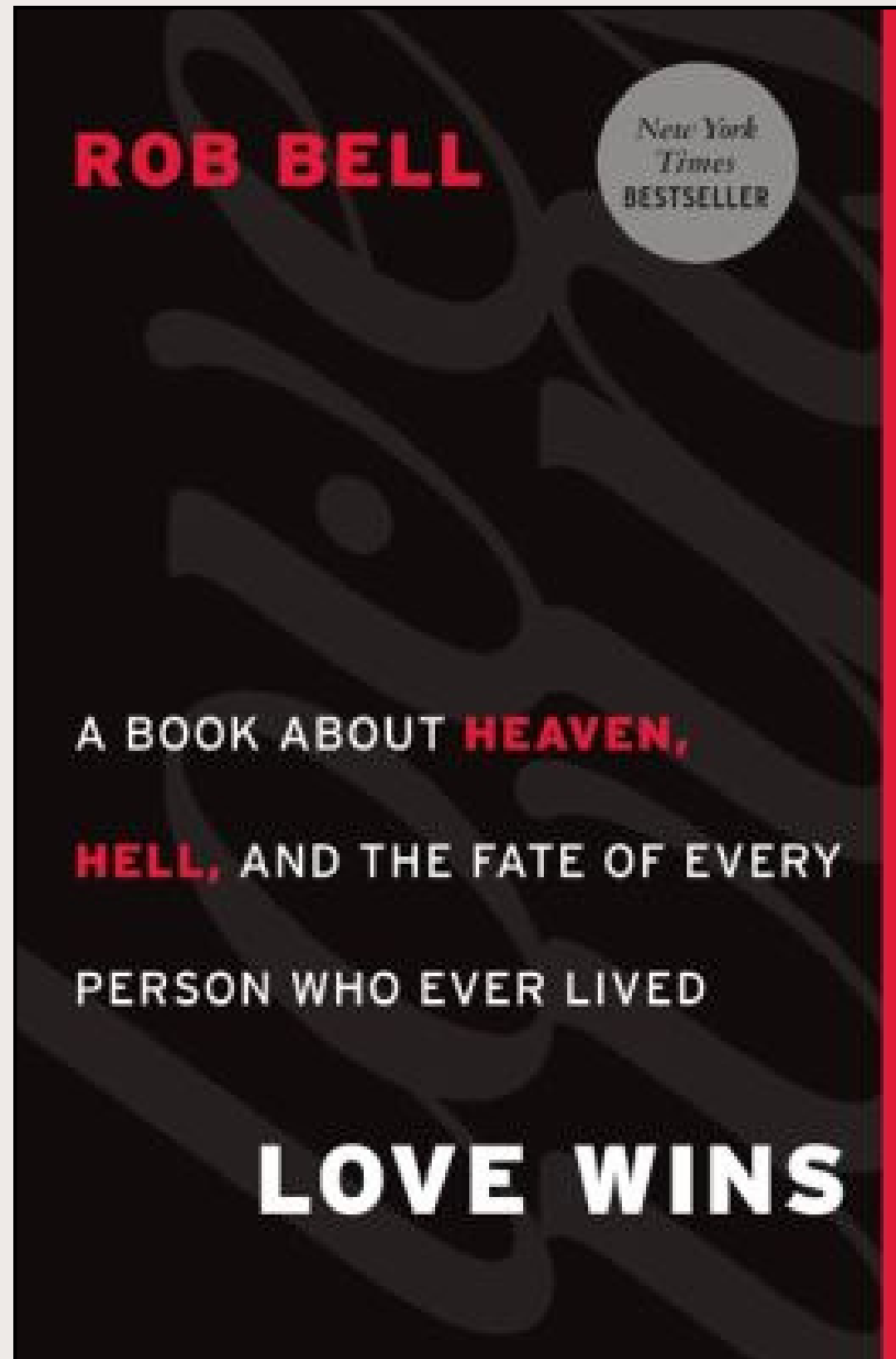
it's BINDING



“As obvious as it is, then, Jesus is bigger than any one religion. He didn’t come to start a new religion, and he continually disrupted whatever conventions or systems or establishments that existed in his day. He will always transcend whatever cages and labels are created to contain and name him, especially the one called ‘Christianity.’ Within this proper, larger understanding of just what the Jesus story even is, we see that Jesus himself, again and again, demonstrates how seriously he takes his role in saving and rescuing and redeeming not just everything, but everybody. . . .

the **PROBLEM**

it's BINDING



...He is for all people, and yet he refuses to be co-opted or owned by any one culture. That includes any Christian culture. Any denomination. Any church. Any theological system. We can point to him, name him, follow him, discuss him, honor him, and believe in him--but we cannot claim him to be ours any more than he's anyone else's." (pp. 150-152)

the PROBLEM

it's BINDING

Absolute truth can be known (e.g., Our house cannot both exist and not exist [John 8:32]).

- Truth is liberating, not a means of harming and controlling another (John 8:32, John 6:63).
- Truth is dividing, but others' reaction(s) to the truth doesn't change facts (Matthew 10:34–36, John 15:18–21).
- Truth must be spoken in love (Ephesians 4:15).

Jesus bound obedience on all men (John 12:48).

- Obedience is the natural result of loving and trusting Jesus (John 14:15).
- We will be judged by our obedience (Matthew 7:21–23)—obedience is required to be saved (1 Peter 1:22).

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The apostles carried the full authority of Jesus (Matthew 16:19).

- To prove they had this authority, Jesus promised to send them the Helper (the Holy Spirit of truth [John 14:16–17; 15:26–27; 16:7–11; Luke 24:46–49; Acts 1:8]).
- The Helper helped the apostles remember the words of Jesus so that they could bind them (John 14:26).
- The Helper also revealed more truth to the apostles that Jesus did not tell them while on Earth (John 16:12–13).

The apostles believed themselves to be binding truth from God (1 Corinthians 2:13; 1 Thessalonians 2:13; 2 Peter 3:15–16; Galatians 1:11–12; 1 John 4:6)

- The early church also believed that the apostles were binding truth from God (Acts 2:42).

The early church also believed that the apostles were binding truth from God (Acts 2:42).

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–Recommended Reading

- A Year of Biblical Womanhood: How a Liberated Woman Found Herself Sitting on Her Roof, Covering Her Head, and Calling Her Husband 'Master' – Rachel Held Evans^; The Bible Tells Me So – Peter Enns^; Love Wins – Rob Bell^

–Resources

- Mama Bear Apologetics – Ed. by Hillary Morgan Ferrer*
 - Mama Bear Apologetics Podcast
- Talking With Your Kids About God – Natasha Crain*
- Grasping God's Word – J. Scott Duvall and J. Daniel Hays*
- How to Read the Bible for All It's Worth – Gordon Fee and Douglas Stewart*
- When Is An Example Binding – Thomas B. Warren
- Interpreting the Bible and Instrumental Music – David Lipe
- THE BIBLE

^Antagonistic toward Biblical worldview, but highly influential. Children should be exposed to their writings in an age-appropriate way before leaving the home.

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All other recommendations are written by members of the church of Christ.

Resources

The background is a light beige wall. On the left, there's a wooden ladder with a potted plant on top. Below it, a stack of books is on the floor. In the center, the text is arranged in five lines. To the right of the text, there's a hanging plant in a woven basket. Further right, a tall bookshelf is filled with books, a small potted plant, and a box. In the bottom right corner, there's a large potted plant with broad leaves, a stack of books, and a small box. The floor is a light brown color.

Five Things MOMS need to teach their KIDS ABOUT the TEXT of The Bible