

2013

## Mathers Systematic Theology - Chapter 2

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### Recommended Citation

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## CHAPTER 2

### INSPIRATION OF THE SCRIPTURES

2.1 The Inspiration of the Scriptures involves the accurate recording of the revelation.

2.1.1 Central Passages establish the inspiration of the Scriptures.

2.1.1.1 2 Timothy 3:16-17

The words “inspired by God” are a Greek compound word *theopneustos* which can be rendered “God-breathed” (2 Tim. 3:16) [author’s translation] (Aland & Black 1968:736). All Scripture owes its origin and contents to the divine breath. The Word of God is the product of the exhalations of God. Timothy’s age like our age seeks to undermine the origin, the content, and the value of the Word of God. Paul’s point to Timothy is that the Scriptures are trustworthy due to their divine origin. “All Scripture” is the New Testament apostolic doctrine (3:14) and the Old Testament writings (3:15). Therefore, the Scriptures are inspired by God. The apostle concentrates now on the purposes for which Scripture has been given by God. The Scriptures are profitable for doctrine (*didaskalia* – can be translated – teaching). All that one needs to be taught concerning their relationship to God is revealed in the inspired and therefore inerrant Word of God. They are profitable as well for reproof (*elegchon*). This refers to the self sufficiency of the Word of God in refuting falsehoods. The Bible has a corrective purpose as well. The word *epanorthosin* means to straighten up. The Word of God works to correct Timothy’s own life and the lives of others to whom he is called to minister. The Word of God serves for instruction in righteousness (*pais paideian ten en dikaiosune*) (3:16). *Paideia* refers to instruction in the area of child training and discipline. The inspired writings function in the life of the believer as does training and discipline in the life of a child. The believer is trained by the Word of God in regard to all righteousness. Paul moves now from the teaching, reproof, correcting, and instructing purposes of the Word of God to the ultimate purpose in 3:17. It is that the man of God may be adequate. The perfect passive participle *exisertismenos* is best translated “having been equipped or furnished” (Aland & Black 1968:736). The word equipped is used in the military of a supply sergeant who saw that each soldier was given everything that he needed to be victorious in battle. Paul wrote under the inspiration of the Spirit of God to remind Timothy of the divine origin and purposes of the Word of God (Mathers 1976:9-13).

2.1.1.2 2 Peter 1:20-21

Scripture originated with God the Holy Spirit (1:20-21). The Holy Spirit used holy men of God. He moved on them to write the scriptures using their personalities. This very fact of the oversight of the entire process by the Holy Spirit of God insures the product is without error. The scriptures exhibit a dual authorship (Lindsell 1976:34-35). This truth is determined by the Holy Scriptures (Hodge 1975:1:158). Shedd (1979:88) adds that the Holy Spirit’s role in the inspiration of the scriptures guarantees the infallibility of the writer. The apostle Peter is writing concerning the prophetic word being confirmed because of the transfiguration experience (1:18-19). Peter writes

“all prophecy of scripture” (graphes) in 1:20 [author’s translation] (Aland & Black 1968:807). All prophecy is the general category. Scripture is in the genitive case. It is a genitive of apposition so that what the apostle refers to isn’t just the Old Testament but whatever has the right to be called scripture. The genitive of apposition names a specific category that falls within that category. This is different than simple apposition in which the two words prophecy and scripture would have to be in the same case and usually agree in number as well. Peter agrees with Paul’s scripture in 2 Timothy 3:16 that “all scripture is God-breathed” [author’s translation] (Aland & Black 1968:736). The interpretation of 2 Peter 1:20 as referring to the Old Testament only is an argument from tradition. Scripture would have to be a plural form to refer only to the Old Testament. All prophecy does refer to the Old Testament. The application of 2 Peter 1:20 only to the Old Testament ignores the grammar and case of the word scripture. The use of graphes refers to all Scripture (Arndt & Gingrich 1973:165:2(b)). The grammatical impact is a reference to the entire 66 books of the bible. Warfield confirms that what Peter meant is the same truth that the apostle Paul refers to in 2 Timothy 3:16 (Warfield 1948:136). Peter’s words apply not only to the whole of Scripture but also to all its parts (ibid:136). Peter uses the word scripture in a wider sense than merely the Old Testament as evidenced by his usage in 2 Peter 3:16. He references Paul’s epistles calling them scripture.

Peter presents the necessity of making the spiritual advance in the Christian life (2 Pet. 1:3-11). He exhorts his readers to make certain their calling and election (klesin kai eklogen) (1:10). This certainty is in two areas. The first is their calling which refers to the divine invitation (Robertson 1933:6:152-153). God calling them through the gospel. The second is their election before the foundation of the world. Election (eklogen) is used with this meaning in 2 Thessalonians 1:4. Peter concludes in 1:12 (dio) that he wanted to remind them of these things (1:3-11). He adds that they have known and have been established (perfect active and perfect passive participles- (ibid:153-154). They have known the truth and having been established in the parousia truth. They have the truth and are established in it (Bigg 1975:263). Parousia is used of both the rapture (1 Thess. 4:15) and the second coming of Christ which occurs seven years after the rapture. Peter’s use of parousia in this context refers to Christ’s second coming. Now Peter reveals that “our Lord Jesus Christ has revealed” [author’s translation] (Aland & Black 1968:806) to him his approaching death (1:14). He wants to put his readers “in remembrance” [author’s translation] (ibid:806) (en upomnesei) so that they can call them to mind after his departure (1:15). The Word of God is reliable because it was revealed to eyewitnesses (1:16). Peter tells us that the apostles hadn’t devised myths. They made known the power and parousia (second coming of Christ- at the end of the 7 year tribulation period). They were eyewitnesses of that one’s deity (megaleiotetos – divinity and divine attributes of God – Arndt & Gingrich 1973:498). The Father testified to the deity of the Son. Peter adds they heard the Father’s voice from heaven being with Christ on the holy mountain of transfiguration (1:18). He interprets the meaning of the transfiguration of Christ for us in 2 Peter 1:19. “We have” (echomen – present active -1<sup>st</sup> person plural- continuous action- the present abiding possession of the believer in Christ) “the prophetic word not fulfilled but more certain” (comparative form of the adjective bebaios) [author’s translation] (Aland & Black 1968:807). The prophetic word refers to the Old Testament, the prophets, and messianic and kingdom promises

(1:19). The prophetic word is like a lamp shining in a dark place (kosmos- the evil world system- by application – this is the dark place). He exhorts them to pay heed to it until the day star dawns (arises) in your hearts. Peter alludes to the revelation of Jesus Christ. The divine mind, God the Holy Spirit, using Peter’s personality has in mind the rapture (1 Pet. 1:7). Now, the apostle Peter gives us the first principle of interpretation. All prophecy – scripture did not originate with man (2 Pet. 1:20). Epiluseos is best understood as to originate. Meaning is established through usage in the New Testament. Epiluo – the verb from which epiluseos is a derivative means to release (Arndt & Gingrich 1973:295). This word is formed from two greek words the preposition epi and the verb luo. Peter gives the reason as indicated by the connective (gar) that scripture did not originate with man (1:21). Prophecy not ever not even once has come (aorist passive- action has been done to the subject) “by the will of man” [author’s translation] (Aland & Black 1968:807). God, the Holy Spirit, who restrains evil, restrained men from writing the scriptures. No prophecy has ever originated by will of man (thelmati anthropou) but by the Holy Spirit. The Holy Spirit is the agent and divine author of scripture “but by the Holy Spirit” (1:21) [author’s translation] (Aland & Black 1968:807). The verb “pheromenoi” is a present middle participle, nominative, masculine, plural. The subject of this verb is men which is nominative, masculine, plural. “Men being moved by the Spirit of God have spoken from God” (2 Pet. 1:21)[author’s translation](ibid:1968:807). There is a dual authorship behind the writing of the scriptures. The Textus Receptus text has “holy men of God being moved by the Holy Spirit have spoken” (Textus Receptus 1825 edition 1973:509).

2.2 Inspiration extends to all parts, words, and letters of Scripture.

2.2.1 The Bible claims to be inspired in its entirety.

The Bible testifies to the fact that all scripture is God-breathed (2 Tim. 3:16-17). Scripture originated with God, the Holy Spirit (2 Pet. 1:20-21). There is a dual authorship behind the scriptures. Inspiration extends to both the Old and the New Testaments (1 Tim. 5:18). The apostle Paul quotes from Deuteronomy (25:4) and also from the gospel of Luke (10:7) calling both scripture. The inspiration of the Word of God extends to the very choice of words of scripture (1 Cor. 2:13). Jesus taught that the inspiration extends to the letters of scripture (Matt. 5:18). The Bible is completely reliable (2 Pet. 1:16-18) and trustworthy (1:19). The Scriptures cannot be broken (John 10:35). “The Scripture is not able to have been loosed” [author’s translation] (John 10:35) (Aland & Black 1966:369). The verb luo to loose has the idea of to be abolished or to do away with (Arndt & Gingrich 1973:485.4). The Bible teaches the verbal plenary inspiration of the scriptures. Verbal inspiration means that the words are inspired. Plenary inspiration means that inspiration extends to all scripture. The scriptures come from God. The same perfections of the character of God are extended to the Word of God (Walvoord 1974:22). The Holy Spirit moved on holy men of God to write the scriptures (2 Pet. 1:20-21). It is begging the question to assume that this extends to the oral prophecies as well beyond what is written. This is an irrelevant question. Oral prophecies are recorded in the Word of God as well. An example of this is the prophecy of Caiaphas who spoke from God. This is recorded in the gospel of John 11:51. The Thessalonians received the apostolic preaching not as the words of men but the Word of God. “And for this very reason also

we give thanks to God unceasingly, because having received word of preaching” (akoes-oral message) “from us of God you yourselves have received” (welcomed 1<sup>st</sup> Aorist middle, 2<sup>nd</sup> person plural – Han 1974:374) “not word of men” (plural) “but just as it is truly Word of God, which also supernaturally energizes in you those believing” (present active participle, dative, plural, masculine-ibid:374) [author’s translation] (1 Thess. 2:13) (Aland & Black 1968:706). Word is in the accusative case. Akoes is a genitive of apposition. Word names a broad or general category. “Akoes” as a genitive of apposition names a specific category within that broad or general category. “Of God” is a genitive but a genitive of simple apposition. It agrees in number and case to the word to which it is related in the sentence (Williams 1971:5:12). In this case, it is in simple apposition to “akoes.” “Of God” is related to “akoes.” The oral message their preaching was the Word of God. The Thessalonians received the apostolic preaching as the Word of God. It was not “word of men” but “just as it is truly Word of God.” “Kathos” is a subordinate conjunction that introduces a comparative clause. The preaching of the apostles is compared to the Word of God. This is true as indicated by “alethos” because their message was the Word of God. Another comparison could be observed in the context the comparison of the word of men (plural) to the Word of God. The apostle’s preaching wasn’t a humanistic message but the very Word of God. The infallibility of the Word of God is related to inspiration. The Holy Spirit, the third member of the triune God, cannot lie.

## 2.2.2 The Canonicity of the Scriptures

The definition of canon means a standard or rule by which the book was measured. The early church recognized the authority of the New Testament. It didn’t give any authority to the Bible. The authority of the Bible is the Bible’s testimony to itself (Shedd 1979:1:142). The Scriptures claim to be God breathed. They were written by men chosen by the Holy Spirit (2 Pet. 1:20-21). There is a dual authorship behind the scriptures. Christ charged the scribes with the blood of all the prophets from Abel to Zacharias. This reference is found in Luke 11:51. This covers the entire Old Testament canon from Genesis to the last book of the Hebrew Old Testament which is 2 Chronicles (Ryrie 1974:45). The discovery of the Old Testament Dead Sea Scrolls in 1947 gave us an account of the Old Testament books which is a 1000 years earlier than the previous copies which was A.D. 895. (ibid:45). The Old Testament books were written on scrolls from Moses in the fifteenth century B.C. to Malachi in the fifth century B.C. (ibid:45). The Dead Sea Scrolls gave us the Hebrew Old Testament at the time of the second or first century B.C. (ibid:45). The one exception was the book of Esther (ibid:45). The Masoretes had added the vowel pointings to the Hebrew Bible at A.D. 900. The Hebrew Old Testament had been translated into the Greek language in B.C. 250. This translation is known as the Greek Septuagint (ibid:46). The Council of Jamnia in A.D. 90 recognized the authority of the Old Testament scriptures. The Council of Carthage in A.D. 397 recognized the authority of the 27 books of the New Testament (Lightner 1972). The scriptures are authoritative because of the testimony of the Lord Jesus Christ. The scriptures are witnessed to by the Prophets. The Holy Spirit testifies that the scriptures are the Word of God (Eph. 6:17, 1 Tim. 4:1). The power of the Word of God testifies to both its authority and power to be obeyed (Chafer 1971:1:89-104). Hodge (1975:1:152-153) argues that only the Old Testament books which

Christ and his apostles recognized as the Word of God are to be part of the canon. They testified to the authority of the Old Testament books to be the Word of God. In the case of the New Testament, only those books proven to be written by apostles or having apostolic approval are recognized as having divine authority. They are the Word of God. The apostles were appointed by Christ. It must be underscored that the early church did not lend any authority to the Old and New Testaments. They recognized the authority of each of the 66 books of the Bible. Hebrews, James, Jude were slower to be added to the canon than others (Warfield 1948:415). Other books which were not readily accepted until later were 2 Peter, 2<sup>nd</sup> and 3<sup>rd</sup> John (Ryrie 1974:44). This points to the fallibility of the early church to recognize parts of the Bible to be the Word of God (Warfield 1948:416). These books had to be written by a prophet, a recognized leader in Israel or an apostle or someone who wrote under the supervision of an apostle. An example of this would be the Gospel of Mark who wrote his gospel under the supervision of Peter. Luke wrote his gospel and the book of Acts under the supervision of Paul (Ryrie 1974:43). The reader should check 1 Peter 5:13 and 2 Timothy 4:11. Warfield (1948:411) based his argument for New Testament canonicity on whether the book of the Old or New Testament was written by a prophet or an apostle. The apostles recognized the authority of the Old Testament. Paul quotes both Deuteronomy and Luke in 1 Timothy 5:18 calling them both scripture. The authenticity of the writer was recognized not only by the church but by scholars throughout the ages. The testimony of the books of the Bible claiming to be the Word of God (ibid:412). The Bible book claims to be authoritative (Ryrie 1974:43). The contents of the New Testament books must be consistent with other scripture. There must not be contradictions or other problems in the book. The book had to have a life changing power (Lightner 1972). The New Testament recognized the Old Testament as scripture (2 Tim. 3:14-17, 2 Pet. 1:20-21). The canon of our Lord Jesus Christ had a three fold division of Law, the Prophets, and the Writings (Luke 24:44). These are the major arguments for canonicity. They are the Bible's testimony to itself and the early church recognized that authority. The Bible book had to be written by a recognized leader, prophet, or apostle or under the supervision of an apostle, content must be consistent with the rest of scripture, and the book had to have a life changing power. Secular historical books (Caesar's Gallic War the oldest A.D. 900, Livy (A.D. 17-59) earliest manuscript A.D. 4<sup>th</sup> century, Tacitus A.D. 100 has 2 partial copies 9<sup>th</sup> to 11<sup>th</sup> century A.D., history of Thucydides 5<sup>th</sup> century B.C. has 8 manuscripts earliest 10<sup>th</sup> century A.D.) are accepted upon much less manuscript evidence than the wealth of New Testament manuscripts which exceeds 5,000 in number (Bruce 1943:16-17 in Ryrie 1974:46-47). These are not complete manuscripts. Seventy five papyri date from the second century A.D. (ibid:47).

2.3 Other views of inspiration must be considered.

2.3.1 Six Other Theories of Inspiration.

The Bible doesn't teach the mechanical theory of inspiration. God dictated the scriptures and the men who wrote the scriptures copied. 2 Peter 1:20-21 argues for dual authorship behind the writing of the scriptures. A second view is that of inspiration extending only to the concepts of scripture. The concepts of the scriptures are inspired. The words of scripture aren't inspired. The

words of scripture are taught by the Holy Spirit (1 Cor. 2:13). Concepts must be expressed in words. Concepts and words are so interrelated that the conceptual view of inspiration is impossible. A third view is that of natural inspiration. The Hebrew writers of scripture had a genius for writing religious literature. Fourthly, the mystical view of scripture is that God worked in the writers of scripture. He works in us in the same way today (Phil. 2:13). A fifth view is that inspiration is partial extending to some parts of Scripture (Chafer 1971:1:68-71). A sixth view of inspiration views some parts of Scripture inspired to a greater degree than other parts (Walvoord 1974:19). The plenary aspect of Scripture argues that inspiration extends to all Scripture (2 Tim. 3:16-17, 2 Pet. 1:20-21).

## 2.4 Illuminating Ministry of the Holy Spirit

### 2.4.1 The Holy Spirit illuminates the Word of God for the believer.

The Apostle Paul in 1 Corinthians 2:12 writes: “Now we haven’t received the spirit of the world” (kosmos – world system) “but the spirit who is from God in order that we may have known” (eidomen- perfect active subjective – 1 person plural) “the things” [of God-understood] “having been given to us by God” (Aland & Black 1968:582). “We may have known” is a consummative perfect – action is completed. This is from the perspective of eternity. It is subjunctive mood in a subordinate clause expegetical of purpose introduced by hina (Williams 1971:22, 25-26). Yet the active voice is something that the subject does. This means that we are to study the Word of God – and allow the Holy Spirit to teach us – open the scriptures to our understanding. Jesus predicted this ministry of the Holy Spirit during his last week on earth (John 14:26, 16:13-15). The Holy Spirit illuminates the Bible to the born again Christians so that they will have insight into the meaning of a particular Bible passage or book. “To pneuma” is neuter gender. “To ek tou theou” (1 Cor. 2:12) (Aland & Black 1968:582) “which is from God” [author’s translation] refers not to the person of the Holy Spirit. The NASB is translated incorrectly as “who”. The person of the Holy Spirit is established in other paragraphs of Scripture. It refers rather to the procession of the Holy Spirit. Grammatical rules state that a neuter noun referred to by a pronoun would have to be a neuter noun. The writers of the Scriptures did not follow this grammatical rule but instead used masculine pronouns (Ryrie 1973:14). This indicates that the Holy Spirit is a person and not a thing. He is the third person of the triune God (ibid:14). Ryrie cites John 16:13-14 where the demonstrative masculine pronoun that one (ekeinos) is used. The reflexive pronoun himself (eautou) is used in John 16:13. The relative masculine pronoun in John 15:26 and Ephesians 1:14 is used with the neuter noun spirit (pneuma). Jesus said: “Whenever the parakletos may have come whom” (relative masculine pronoun) “I will send to you from the Father, the Spirit of truth He Himself proceeds from the Father, that one will testify concerning me” [author’s translation](John 15:26) (Aland & Black 1968:392). Ephesians 1:14 has the relative masculine nominative singular pronoun referring to the person of the Holy Spirit. “He is earnest” (down payment) “of our inheritance to redemption of his possession to praise of His glory” [author’s translation ](Aland & Black 1968:665). The Aland and Black critical text (1968:665) has two textual readings. The reading “hos” is preferred to “ho” because the Holy Spirit is a person. “Hos” is a relative masculine singular pronoun. The relative

pronoun “ho” is masculine neuter singular. Therefore, Ephesians 1:14 should be translated who rather than that. The relative masculine pronoun “hos” has as its antecedent the dative masculine singular noun “the Holy Spirit” (ibid: 665). The relative pronoun’s number and gender is determined by the antecedent to which it refers (Goetchius 1965:236). In John 16:7, the reflexive masculine pronoun “auton” is used. It is to be translated him. In John 16:8 (Aland & Black 1968:393), the demonstrative masculine pronoun “ekeinos” is to be translated “that one.” Grammatical rules follow the gender of the noun rather than the grammar of the text. Walvoord (1974:14) adds that the procession of the Spirit must be distinguished from the illumination ministry of the Holy Spirit. The first epistle of John (2:27) confirms the illumination ministry of the Holy Spirit as a teaching ministry to the believer. John writes: “And you the anointing whom you have received” (Aorist Active Indicative 2<sup>nd</sup> person plural – Constative – completed action – one time only – the anointing of the Holy Spirit – is what the apostle Paul calls – the indwelling of the Holy Spirit in 1 Corinthians 6:19) “from Him” (Christ) “abides in you” [indwells you] “and you have” (present active indicative 2<sup>nd</sup> person plural – continuous action) “not need that anyone may teach you” (present active subjective 3<sup>rd</sup> person singular) “but as His anointing” (reference to the indwelling ministry of the Holy Spirit) “teaches” (present active indicative – 3<sup>rd</sup> person singular – customary or gnomic – refers to timeless fact) “concerning all things” (at present the 66 books of the bible) “and it is true and is Not” (emphatic form of the negative) “a lie.” The apostle John refers to the fact the the teaching ministry of the Holy Spirit to the believer is true and is not a lie. “Alethes” meaning true is used with this nuance in 1 John 2:27 (Arndt & Gingrich 1973:36(2)). John draws to the attention of his readers that they have been recipients of the teaching ministry of the Holy Spirit in the past. “Kai kathos edidaxen humas” translated means “and just as He has taught you” [author’s translation] (1 John 2:27) (Aland & Black 1968:817) (Aorist Active Indicative – 3<sup>rd</sup> person singular – constative – without reference to the time of the action but just that He has taught the believers). The particular truth taught by the Holy Spirit to the believers was “abide in Him” (Aland & Black 1968:817) [author’s translation]. Abide is a present active indicative, 2<sup>nd</sup> person plural (Han 1974:429). It would be better translated as a present active imperative which denotes action already begun and continuing. It should be translated: “keep on abiding in Him” [author’s translation] (1 John 2:27). To abide in Christ is to obey Him. Those believers referred to as little children (teknia – share the like nature of the Father) are admonished to abide in Him (2:28). They will have boldness or shame at Christ’s appearing (the rapture) depending on whether they have continued to abide in Christ. We will have boldness at the appearing of Christ if we have continued to abide in Christ as a lifestyle. We will experience shame at His appearing if we have not lived a life of abiding in Christ. The believer is responsible to His Savior and Lord for this truth from the point at which he learned of it.

## 2.5 The Inerrancy of the Word of God

### 2.5.1 The Word of God is completely without error.

Shedd (1948:1:76-77) argues that it is highly improbable that God would not guarantee the accuracy of the recording of the revelation that He gave. Further, he argues that even if there were



difficulties it wouldn't change any scripture or doctrine. A verbal plenary inspired bible is an error free bible. It is a direct contradiction to have an inspired but not an inerrant bible. The idea that the bible can only be trusted in matters of salvation but not in other subjects came out of Germany as early as 1650 by Calixtus (ibid:1:74). This idea of limited inerrancy was restated by Baumgarten in 1725. The Scriptures on the subject of salvation are so interrelated to what Shedd calls secondary matters that discrediting one discredits the others (ibid:1:74-75). The epistle of Jude verse 3 tells us that we are "to contend for the faith" (the body of truth) "once for all delivered to the saints" [author's translation] (Aland & Black 1968:832). Chafer commenting on the many variant readings in the critical text reminds us that we need not be alarmed. We have a great wealth of manuscripts (1971:1:87). This author adds that the science of textual criticism helps us to determine the textual reading that is in question. The external and internal evidence clears up these difficulties. The original autographs can be arrived at in the sparse number of variant readings because of science of textual criticism. Those who claim an errant bible argue from trivial matters relating to numbers or dates (Hodge 1975:1:169). It becomes apparent that these are superficial. These alleged errors when submitted to careful examination are cleared up. Many of these so called errors in scripture are the result of transcribers (ibid:1:169). Those who argue that the Bible is inerrant in the original autographs are begging the question. An inspired Bible is an inerrant Bible. The miracle is that the Bible written by many different authors from different cultures, over a period of 1600 years agrees under the Holy Spirit's guidance (Chafer 1971:1:29). The unity of the Bible argues for the oversight and control of the Holy Spirit in the writing of the scriptures (Chafer 1971:1:29,94). The gospels, for example, do not have to agree in every instance because each writer had a particular purpose and theme in writing his gospel. Hodge (1975:1:170) argues that it is not necessary to agree perfectly in everything but only on one hypothesis that the writers of scripture wrote under the divine inspiration of the Holy Spirit. Historical and scientific objectors must realize the truth of John 10:35. Distinction must be made between the theories of men and the facts of God. The Bible contradicts the theories of men but not the facts of God (ibid:1:171). The Bible has answered all the great questions of the ages concerning God, man, life after physical death, and the future (ibid:1:171). It might be added that the Bible answers the question of salvation and assurance of the believer. The Bible has a unique view of God when compared to other religions and philosophers. Hodge (ibid:1:171) points out that God to the eastern world is unconscious ground of being. God is all nature to the Greeks. To the philosopher Fichte, man's subjective ego is God. To Schelling, God is the "One." It is the union of the subject with the object the One that is the divine God experience (ibid:1:171). To the Christian, it is receiving Jesus Christ as their personal Savior (John 1:12, 14:6).

### 2.5.2 Errancy is a philosophical faith and belief.

The scholar who does not believe in the inerrant Word of God comes with presuppositions and pre-understandings. He is a self-fulfilled prophecy. Trembath (1987:89) argues that the roots of religious certainty extend to the theory of knowledge which is called foundationalism by philosophers. Post-Enlightenment knowledge theories rest upon facts. These theories are a solid empirical foundation (ibid:89). Certainty was based on fact. The Bible is fact to fundamental

evangelicals and evangelicals. The words of scripture give certainty to those who are believers in Christ. Trembath points to the authorial intention, the nuance of the words understood by biblical audiences, and usage established by lexicons as the basis for this certainty (ibid:89).

Fundamental evangelicals and evangelicals argue for the verbal plenary inspiration of the scriptures or the verbal inspiration of the scriptures. The subjectivity of human authority sitting in judgment on the Word of God must be discarded. The verbal plenary inspiration of the scriptures extends to all parts of scripture (2 Tim. 3:16-17; 2 Pet. 1:20-21). The inspiration of the Word of God extends equally to both the Old and New Testaments (1 Tim. 5:18). It extends as well to the choice of the very words of scripture by the Holy Spirit (1 Cor. 2:13). The Word of God is inspired even to the very choice of letters (Matt. 5:18). The solid foundation of divine words which became the basis for facts argues for the certainty of the inerrancy of the scriptures.

### 2.5.3 Errancy is an illogical belief system.

The belief in the errancy of the bible is a philosophical question. Errancy argues that the bible is filled with errors. Common Sense Philosophy established the fact that through induction (inductive study) facts and self-evident truths are arrived at. This is accomplished by observations and experiments. Induction supports the verbal plenary inspiration of the scriptures. Errancy which is a philosophical position contrary to common sense must be rejected. Francis Bacon (1561-1626) was an English philosopher. He has been called the father of philosophical empiricism. Bacon popularized the scientific method. He used the inductive method for his scientific inquiry. His *Novum Organum* was a departure from the deductive approach of Aristotle's *Organon*. His method of inquiry required the searcher for truth to set aside all of his biases and prejudices. Bacon observed nature. His observations were recorded. He formulated a principle from the data. The final step in his method was to test the experiment (Gillett 1966:130-131). Scottish Common sense philosophy is traced to Thomas Reid (Rescher 2005:16). He was the head of the Scottish school (ibid:16). The status of this school was expanded by those who succeeded him: J. Beattie (1735-1803), Dugald Stewart (1753-1828), T. Brown (1778-1820), and James McCosh (1811-1894) (Rescher 2005:16). Scottish Common Sense Philosophy attacked Locke's idea theory which they attributed to Aristotle (Harris 1998:97). Locke argued that objects perceived are not realities externally so but merely ideas in our minds representing these objects (ibid:97). Hume was another philosopher that the Scottish school attacked (ibid:97). Hume is known for his skepticism. This is historically true (Hurlbutt III 1965:178). Kant said that Hume awakened him from his dogmatic slumbers (Geisler 1988:164). Locke treated objects as ideas in one's mind. Our perceptions are not knowledge at all but an idea in our mind (Harris 1998:97). Berry (1997:24) states Reid's thought concisely that his empiricism accepted facts rather than the conjecture of the rational school of philosophy. Locke relied heavily on Descartes (Harris 1998:97). Rene Descartes rejected all certainty. He is known for his doubt. He deemed knowledge to be the result of the perceptions of the thinker. Those who disbelieve the inerrant Word of God may well have been influenced by Descartes. His work *Discourse on the Method of rightly conducting the Reason and seeking Truth in the Sciences* argued that truth was found by skepticism. Truth was arrived at by not accepting the obscure and uncertain. His perception based on self would be faulted today because of its extreme subjectivity (Gillett 1966:131). He proceeded from

the known to the unknown. He has been called the father of modern thought. His philosophy influenced Spinoza, Hegel, and Kant (ibid:131). Harris (1998:98) argues that there is a connection between Scottish Common Sense Philosophy and the thought of evangelicals. Allan (1993:150) argues that Descartes consideration of the principles of human knowledge was the opening that later Scottish historians welcomed to advance their own discipline. Grant's *The Origin of the Gael* argued that historical truth was attained by facts and experiments (ibid:150). Reid argued that we perceive objects rather than the ideas of these objects. In effect, he was presenting the concept of direct realism rather than the doctrine of ideas (Harris 1998:98). Memory and the testimony to past events can be relied on to be completely trustworthy. Evangelicals need to embrace this theory of knowledge over Kant's theory of knowledge. He denied that man has any apparatus in himself to know spiritual things. This is very similar to the truth of 1 Corinthians 2:14. Kant's view is similar to the Arminian philosophy of truth that we take a step of faith in order to understand. This is contrasted by Calvin's philosophy of truth that men are dead in trespasses and sins. They are unable in and of themselves to take a step of faith (Eph. 2:1). Evangelicals found it easier to identify with Thomas Reid's realistic thought on language, testimony, and events. This served as a guide to be able to determine the subjectivity of modern efforts to destroy the biblical record (ibid:99). Those who believe in the errancy of the bible have been taken captive by modern ideological thought (Col. 2:8). Those who believe the Word of God to be inerrant have a solid theory of knowledge in Scottish Common Sense Philosophy. The testimony to the facts of the Bible and their self evident truths are completely trustworthy. Broadie (2003:6 in Broadie (ed.) 2003) discloses that the Scottish Enlightenment was transported to America in the mid eighteenth century. Scots educated by Thomas Reid and his school of thought went to America. Students of these Scottish immigrants came to American colleges to learn the ideas of the Scottish thinkers of that period. This resulted in the spread of Scottish philosophy spread throughout American education. The Scottish Common Sense Philosophy prevailed until the middle of the nineteenth century (ibid:6). The poison of German idealism had been cured (Harris 1998:116). Reid used Newton's hypothesis that thought contrary to common sense was to be repudiated. John Witherspoon (1723-94) brought the Scottish Common Sense Philosophy to America in the 18<sup>th</sup> century as did J. McCosh (1811-94) in the 19<sup>th</sup> century. Leaders in America, following the Revolution, welcomed the fact that humanity had a theory of knowledge (epistemology) which became the basis for public morality of a new world order (Harris 1998:126). It was argued that the Bible was a factual book (ibid:127). The Bible and Bacon's inductive method were brought to America. The Bible, a factual book, was the necessary resource to understand one's world. Any philosophy which ignored the Bible blasphemed. Evangelicals and those who hold to biblical errancy have committed apostasy and blasphemed against the God of heaven. That evangelicals do teach that the Bible has errors should not surprise us. The current age of grace is predicted in the Scriptures to be characterized by denials of the faith and departures from the truth (I Tim. 4:1). The scriptures could now be studied and expounded based on the inductive method (Harris 1998:127). The Princeton theology- biblical and theological study – was based on the scientific method of Bacon's inductive method. James W. Alexander, son of Archibald Alexander was a proponent of this new method. Charles Hodge's *Systematic Theology* of the Scriptures was based on this method (ibid:127-128). The Bible uses the scientific method. It is

no longer a valid argument to fault the Bible on this basis. As a historian trained in historiography, the Bible is a historically reliable supernatural book. The testimony of past events on the part of eyewitnesses is completely trustworthy (2 Pet. 1:16-19).

2.6 The inerrancy debate requires historical analysis and explanation.

2.6.1 The fundamentalist – modernist controversies didn't end in the 1920's and 1930's.

This is an ongoing controversy. The 1920s saw division at Princeton Theological Seminary. In 1929, Doctors J.G. Machen, R.D. Wilson, O.T. Allis, C. VanTil, and N. Stonehouse left Princeton Seminary. These Princeton Doctors and scholars founded Westminster Theological Seminary. The National Association of Evangelicals was founded in 1942 because of the rejection of the authority of the scriptures in many main line denominations (Ockenga 1976 Foreword in Lindsell 1976). The power of the Word of God can be seen in the part that Bible translations played in the making of the American republic. The revision of the King James Version of the Bible was completed on May 20, 1881 in the United States. This was the revision of the New Testament. The revision of the Old Testament was not completed until May 19, 1885. The American Standard Bible had a number of obsolete English words. The clamor came for a continuation of the revision of this Bible. The American Revised Version was published in 1898 (Simms 1936:276). It was a revision rather than a translation (Grant 1961:82). The fundamentalist- modern controversy was seen to be continuing in the battle over bible translations. Thuesen (1999:59) points out that a lawyer, Philip Mauro, attacked the Revised Version. Mauro thought the Greek text upon which the New Testament of the Revised Version was based to be defective. His suspicions were focused on the Greek manuscripts Vaticanus and Sinaiticus. Mauro did not accept the argument that older manuscripts were to be preferred. He had greater distrust for the Vaticanus manuscript. He questioned the origin of the Vaticanus manuscript. He questioned why the Vatican would revise and store these manuscripts unless it supported the Roman Catholic position and the practices of Rome. Mauro thought it contained textual errors and was advantageous to Roman Catholicism. W. Burgon, an English scholar argued that the Revised Version had created uncertainty and doubt in the minds of millions of Christians (ibid:60). Allegiance to the King James Bible was reaffirmed (ibid:111). The translators of the Revised Version could not answer in the affirmative that the Bible was trustworthy in all its teachings (ibid:112). Earlier, the Reformed institutions in Calvin's Europe in the 17<sup>th</sup> century had created a definitive statement on the *autographa*. This question on the autographs (the originals) of scripture became the center of debates in 19<sup>th</sup> and 20<sup>th</sup> century America (ibid:114). The Preface of the Revised Standard Version admitted that some phrases and words were unclear and had lost their meaning (ibid:112). J. Oliver Buswell Jr. called for a new translation of the Scriptures by scholars who believed in the infallible Word of God and the deity of the eternal Son of God, Jesus Christ (ibid:124). The first revision of the King James Version was 1881-1895. This revision took place in England. The American Standard Bible [this translation is also called the American Revised Version] was published in 1898 (Simms 1936:276). Grant (1961:97) confirms that it was poorly received in America. The American Revised Standard Version was carried out in America from 1945 to 65 (ibid:4). Thuesen (1999:4) argues that since the Reformation and the

Enlightenment these two events shaped the world of English speaking Christians. The Revised Standard Version was published in the United States in 1952 (Bridges & Weigle 1960:v-vi). M.F. Unger objected to the translator's view that translation was a matter of linguistics not theology. Dr. Unger's counter argument was that this view disregarded the ministry of the Holy Spirit. The National Association of Evangelicals wanted a new translation of the scriptures. This would eventuate in the New International Version (Thuesen 1999:13). The nineteen fifties in the United States centered around the Bible's authority (ibid:4). On this question, English bible translations had not come to a conclusion in 600 years. The Bible testifies to its own authority (2 Tim. 3:16-17 and 2 Pet. 1:20-21)(ibid:124-125). C. I. Scofield argued that fulfilled prophecy was proof of an inspired and inerrant Bible (ibid:125). Luther Weigle claimed that the Revised Standard Version translators were without bias (ibid:128). Fuller Seminary was founded in 1947. It became a neo-evangelical center. G. E. Ladd argued that the Revised Standard Version wasn't an adequate translation (ibid:129). It translated Isaiah 7:14 as a young woman rather than virgin. This Protestant translation, the Revised Standard Version, claimed to have used the latest scholarly information available (Rosenberg 1961:25). The Revised Standard Bible had become a catalyst and created a great deal of confusion in the area of biblical hermeneutics (Thuesen 1999:129). In 1953, Evangelical Theological Society requested revisions in the Revised Standard Version. They appointed J. R. Mantey to see if cooperation was possible with the Revised Standard Version translators. Negotiations failed. In 1969, the National Association of Evangelicals and the Christian Reformed Church met at Trinity College in Illinois. It was decided a new translation of the scriptures was needed. The new translation of the bible would be called the New International Version (ibid:135). Another reason for evangelical scholars taking the limited inerrancy position is their failure to make allowance for transcriptions made by those who copied the manuscripts. Metzger (1968:186-203) affirms that prior to the fourth century manuscripts were copied by hand. Often, the copyists were those who made translations without any skill in the original languages (ibid:14). Trained scribes both Christian and non-Christian reproduced manuscripts by hand. This was done when a lector was reading the manuscript aloud. Scribal errors were made because of inattentiveness (ibid:15). Manuscripts were checked for accuracy by a corrector (diorthotes). Mistakes were corrected with annotations in the margin. Monks copied manuscripts by hand during the Byzantine period. Errors could have occurred in the copying due to eyesight, difficulty in hearing, errors of mind and judgment, intentional interpolations, and spelling and grammatical changes. A scribe with an eyesight problem would have difficulty in distinguishing the letters of the manuscript. The errors of the mind would occur when the scribe glanced at the manuscript then glanced away to copy it down (ibid:192). Changes may have been introduced for doctrinal reasons. Sleepy or dull scribes may have made unintentional errors. Temptations came to harmonize parallel accounts. Variant readings are easily sifted depending on the theology presented in the text and the context. Burns (2001:45) gives us another reason why evangelical scholars have been turned to limited inerrancy. This is because a number of evangelical scholars have had to take their doctorates in secular universities. They were without any biblical training. Burns concludes that they are easily turned to limited inerrancy. They believe the bible is full of errors. The last reason that explains those who believe the bible is only reliable in matters of salvation, faith, and practice but not in

history, science, geography, and mathematics is some have committed apostasy. The limited inerrancy position argues that the Bible is trustworthy in matters of salvation, faith, and practice but not in other matters. In his book *The Battle for The Bible*, Harold Lindsell informed of the issue of the infallibility of the Scriptures. The question of whether the Bible is trustworthy or partially so (1976:23). Jesus himself warned of apostasy in his teaching (Luke 8:13; Matt. 13:21; Mark 4:17). Yes, some Christians and some Christian scholars today have blasphemed. They have rejected the authority of the Word of God sitting in judgment on the Scriptures. They substitute their own authority above the the Word of God. The apostle Paul in 1 Timothy 1:20 gives an example of those who rejected apostolic authority. He names Hymenaeus and Alexander. In 2 Timothy 2:17-18, Paul names Hymenaeus and Philetus having blasphemed stating that the resurrection had already taken place. The apostle Paul warns of apostates in the last days (2 Tim. 3:13). Last days is that period of time beginning in Paul and Timothy's day and continues until the present time. The Bible warns of religious teachers who are not saved in the last days for the church (Jude, 2 Peter, I John 4 and 5, 2 John, Acts 20:29, 2 Thess. 2:1-12, 1 Tim. 4:1, 1 Tim. 6:1-2, Titus 1:14, 2 Peter 3:1-18). Christendom has at the present time a large number of professing Christians who are not saved by grace through faith in Christ. They believe in a works salvation. They believe that water baptism saves them. Backsliders in the Old Testament are apostates in the New Testament.

## 2.7 Chapter Summary

### 2.7.1 These findings have been found from our discussion on the inspiration of the Scriptures.

The inspiration of the scriptures is defined as the accurate recording of revelation. 2 Timothy 3:16-17 is a central passage on the inspiration of the scriptures. It points the reader to the divine origin and purposes of scripture. The "all scripture" is "God-breathed" in 2 Timothy 3:16 refers to the New Testament apostolic doctrine in 3:14 and the Old Testament writings in 3:15. The word God breathed is made up of two greek words "theos" and "pneustos." The divine origin of scripture is traced to the expirations of the divine breath. Scripture is traced in its origins to the breathing out of God. The apostle Paul moves next to the divine purposes of scripture. Scripture is profitable for teaching (doctrine), for reproof (refuting falsehoods), correction (to correct one's life and the lives of others), and for instruction in righteousness (3:16). The word instruction is "paideia" which is used in the area of child training and discipline. The scriptures teach the child of God all that they need to know concerning righteousness. The ultimate purpose of the Word of God is found in 2 Timothy 3:17. It is that the man of God may be equipped for every good work. The word "equipped" is used of a supply sergeant who gives the soldier all that was necessary for his victory in battle. The apostle Paul wrote under the divine superintendence and guidance of the Holy Spirit to remind Timothy of the divine origin and purposes of scripture.

Scripture originated with God the Holy Spirit (2 Pet. 1:20-21). This passage confirms that there is a dual authorship behind scripture. Scripture is a genitive of apposition. The apostle refers to all which has a right to be called scripture. The inspiration of the scriptures extends to all parts, the very words, and the letters.

Inspiration extends to both the Old and New Testaments (1 Tim. 5:18). Paul quotes Deuteronomy 25:4 and Luke 10:7 calling both scripture. The inspiration of the Word of God extends to the choice of the words of scripture (1 Cor. 2:13). Jesus taught that inspiration extends to the very letters of scripture as well (Matt. 5:18). The Bible is completely reliable and trustworthy (2 Pet. 1:16-19). The scripture can't be broken. The Word of God can not be abolished or annulled. The Bible teaches the verbal plenary inspiration of the scriptures. Verbal inspiration means the words are inspired. Plenary inspiration means that inspiration extends to all of scripture. Oral prophecies are recorded in the Word of God (John 11:51). The inspiration of the scriptures is important because it means that the Word of God is free from error in the writing of the scriptures. The role of the Holy Spirit in the writing of scripture kept the writers from errors (2 Pet. 1:20-21). The Bible is the Word of God (1 Thess. 2:13). The infallibility of the Word of God relates to inspiration. The Bible is free from all error. The Holy Spirit can not lie. The mechanical theory of inspiration, conceptual view, natural inspiration, the mystical view, and the verbal inspiration view are false views of inspiration of the scriptures. The mechanical view of inspiration argues that God dictated and men wrote the scriptures. This ignores the fact that God the Holy Spirit used holy men of God to write the scriptures which included using their personalities (2 Pet. 3:15-16). The conceptual view is not accurate since 1 Corinthians 2:13 teaches that inspiration extended to the choice of words. The natural inspiration view argues that the Hebrews had a genius for writing religious literature. The mystical view argues that God worked in the writers of scriptures as he does in us today. The verbal inspiration view of the scriptures argues that inspiration extends to the words but not to all parts of scripture. Plenary aspect of the definition of scripture is omitted. Each book of the Old and New Testament had to pass the test of canonicity. These standards are the Bible's testimony and the book's testimony to itself, the early church recognized the authority of the books, the book had to be written by a recognized leader in Israel, a prophet, an apostle or one who wrote under the supervision of an apostle. Mark wrote under the supervision of Peter. Luke wrote his gospel and the book of Acts under the supervision of Paul. The content of the book must be consistent with the rest of scripture, and the book must have a life changing power.

The Holy Spirit illuminates the Word of God for the born again Christian (1 Cor. 2:12). This ministry of the Holy Spirit was predicted as future by Jesus during the last week of his ministry on earth (John 14:26, 16:13-15). The Holy Spirit illuminates the Bible to the born again Christian so that they will have insight into the meaning of a particular passage of scripture. The grammatical evidence of the New Testament points to the fact that the Holy Spirit is a person. The relative masculine pronoun is used in referring to the Holy Spirit in John 15:26 and Ephesians 1:14. John 16:7 uses "auton" which is to be translated him. In John 16:8, "ekeinos" is used. Grammatical rules follow the gender of the noun rather than the grammar of the text. The apostle John in his first epistle calls the illumination ministry of the Holy Spirit a teaching ministry to the believer (1 John 2:27).

A verbal plenary inspired Bible is a Bible without error. This idea that the Bible can only be trusted in matters of faith came out of Germany as early as 1650. This is the limited inerrancy position. It should be remembered that we have a great wealth of manuscripts. The science of

textual criticism helps us to clear up any internal or external difficulties with a textual reading. The Bible was written over a period of 1600 years by different authors from different cultures during different time periods (Chafer). This is a miracle. The writing of the scriptures took place under the guidance of the Holy Spirit.

The concept of errancy is misunderstood by many evangelicals. The concept of errancy is both a philosophical faith and belief. The subjectivity of human authority sitting in judgment on the Word of God must be discarded. This is a philosophical question. Common Sense Philosophy established the fact that by induction both facts and self-evident truths are arrived at. Francis Bacon is remembered for his inductive method to arrive at facts and self-evident truths. Bacon (1561-1626), an English philosopher, popularized the scientific method. His *Novum Organum* was a departure from Aristotle's *Organon*. Bacon observed nature. He recorded his observations. He formulated principles from the data. The final step was to test the experiment (Gillett 1966:130-131). Scottish Common Sense Philosophy was traced to Thomas Reid (Rescher 2005:16). Reid accepted facts rather than the conjecture of the rational school of philosophy. Reid argued that we perceive objects rather than the ideas of these objects (Harris 1998:14). It is not the idea of the past but the past itself that we remember. Scripture points to events themselves rather than the mere ideas of the events. Memory and testimony to past events are both reliable and trustworthy. The subjectivity of modern attempts to destroy the biblical record has been thwarted by Reid's realistic thought on language, testimony, and events (ibid:14). Reid countered the German thought of both Kant and Hegel that truth wasn't a rational function of the mind (ibid:14). It might be added that those who believe in the errancy of the Bible have been taken captive by philosophy (Col. 2:8). Scottish Common Sense Philosophy was transported to America in the mid 18<sup>th</sup> century. This philosophy prevailed until the middle of the 19<sup>th</sup> century (Broadie 1907). Reid used Newton's idea that thought which contradicted common sense was to be rejected (Harris 1998:118). John Witherspoon (1723-94) brought Scottish Common Sense Philosophy to America in the 18<sup>th</sup> century as did McCosh (1811-94) in the 19<sup>th</sup> century. America, after the revolution, welcomed the fact that humanity had a new theory of knowledge which became the basis for public morality of a new world order (ibid:126). The Bible and Bacon's inductive method were brought to America. The Bible, a factual book, became the basis to understand the world. Belief in biblical errancy is both apostasy and blasphemy. Paul predicted such departures from the faith in 1 Timothy 4:1. The inerrancy of the scriptures is a necessary logical deduction based on verbal plenary inspiration. The testimony of eyewitnesses to past events is completely reliable and trustworthy (2 Pet. 1:16-19).

Bible translations have played an important role in the making of the American republic. The Revised Version of the King James Bible was completed in 1881. This was a revision of the New Testament. The Old Testament was not completed until 1885. The American Standard Bible had a number of obsolete words. American Revised Version was published in 1898 (Simms 1936). It was seen as a revision rather than a translation of the Bible (Grant 1961). The fundamentalist and modern controversy was seen now in a battle over Bible translations. J. W. Burgon, an Englishman, argued that the Revised Version had created uncertainty and doubt with millions of Christians (Thuesen 1999). The allegiance to the King James Version was reaffirmed. Those who translated



the Revised Version would not affirm that the Bible was trustworthy in all of its teachings (Thuesen 1999). The question of the original autographs became the center of the debates in 19<sup>th</sup> and 20<sup>th</sup> century America. King James Version was revised in England in 1881-1895. The American Standard Bible also called the American Revised Version was published in 1898 (Simms 1936). It was not received well in America. The American Revised Standard Version was undertaken from 1945 to 1965 (Grant 1961). The Revised Version of the King James and the American Standard Bible (American Revised Version) shaped the world of English speaking Christians (Thuesen 1999). M. F. Unger argued that the Revised Standard Version was unreliable because the translators viewed translation to be a matter of linguistics not theology. The National Association of Evangelicals was formed in 1942. They wanted a new translation of the scriptures (Thuesen 1999). In 1953, the Evangelical Theological Society requested revision in the Revised Standard Version. Negotiations failed. In 1969, the National Association of Evangelicals and the Christian Reformed Church met in Illinois at Trinity College. It was concluded a new translation of the scriptures was needed. The new translation would be called the New International Version (Thuesen 1999). Some evangelical scholars take the limited inerrancy position because they fail to make an allowance for transcriptions of the manuscripts by those who copied them prior to the fourth century. It was during this time that manuscripts were copied by hand (Metzger 1968).

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