

MY VIEW OF THE INSPIRATION, AUTHORITY, AND INERRANCY OF THE BIBLE

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INSPIRATION

I believe inspiration means God-breathed and superintended by God, thus, overseen by God himself (2 Tim. 3:16). I write with reference to the original autographs comprising the sixty-six canonical books which I unhesitatingly accept as the Bible. Moreover, I conclude that God desirously and condescendingly accommodated himself to man by employing the vehicle of language in order to communicate information, bringing spiritual data within man's reach. By his choice these languages were Hebrew for the Old Testament (some Aramaic notwithstanding) and Greek for the New. Consequently, it is my position that, like the incarnation itself, the writing of Scripture was both a fully human and thoroughly divine enterprise. Indeed, it was a uniquely cooperative effort between God and man whereby divine influence from God, by the power of his Spirit, secured the accurate transmission of truths, couched both in literal and figurative terms, composed in prosaic and poetic styles, into human language (2 Pet. 1:21). Divine activity not only accompanied the production but also the preservation of Holy Writ; hence, God, in progressive and sometimes revelatory ways, graciously disclosed himself and redemptively essential truths to mankind. He neither

dictated what is written nor revealed all that man wants to know; yet, in a full and complete way, he revealed his word to mankind. God involved himself with and for man, inspiring a written record aimed at redeeming mankind and evoking holiness among humanity.

AUTHORITY

I affirm that the authority of Scripture transcends cultural barriers and is unequivocally superior to any and all "sacred" texts. Indeed, I assert that the Bible of which I speak is authoritative for determining belief and behavior. Moreover, I maintain that God's word is ascientific, meaning its intent is redemptive not scientific. While it is accurate in its scientific assertions, it is not intended to be a textbook on the sciences. For this reason, it is best interpreted through a theological grid. Also, this redemptive, that is to say soteriological, purpose is communicated through various genres (kinds) of literature. Finally, authoritative revelation from God means that he wants mankind to be in touch with him and that he has declared how this can be achieved.

INERRANCY

I surmise inerrancy to mean that Scripture is error-free and trustworthy in what it affirms. That is to say the propositional content of the Bible is true, though sometimes obscure, being

exempt from falsehood, fraud, or deceit. I further opine that God primarily employed the two languages, as mentioned above, over some sixteen-centuries, via the instrumentality of dozens of human authors, with the end result being sixty-six individual "books," divided into two different "testaments," and, yet, fully complementary in ethical, spiritual, and theological tone are these books and testaments, faithfully formulating one perfectly correlated book. This fact raises the banner of Scripture as the greatest, most objectively written text of all time.

Additionally, I hold that Holy Writ is fundamentally historical, that it is neither fiction nor pseudo-history, and is, in fact, penned in an "antimyth" mode aimed at "demythologizing" the realm of religion, which is superstitious-mankind's frequent tendency. Further, I deem Scripture to be infallible as well, meaning it is neither subject to failure nor misleading, and that it is mankind's sure, safe, reliable rule and guide for life, both physical and spiritual. Conclusively, then, Scripture is the nurturing nectar of all Christian disciples and is God's written road-map for progressing Christian pilgrims.

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