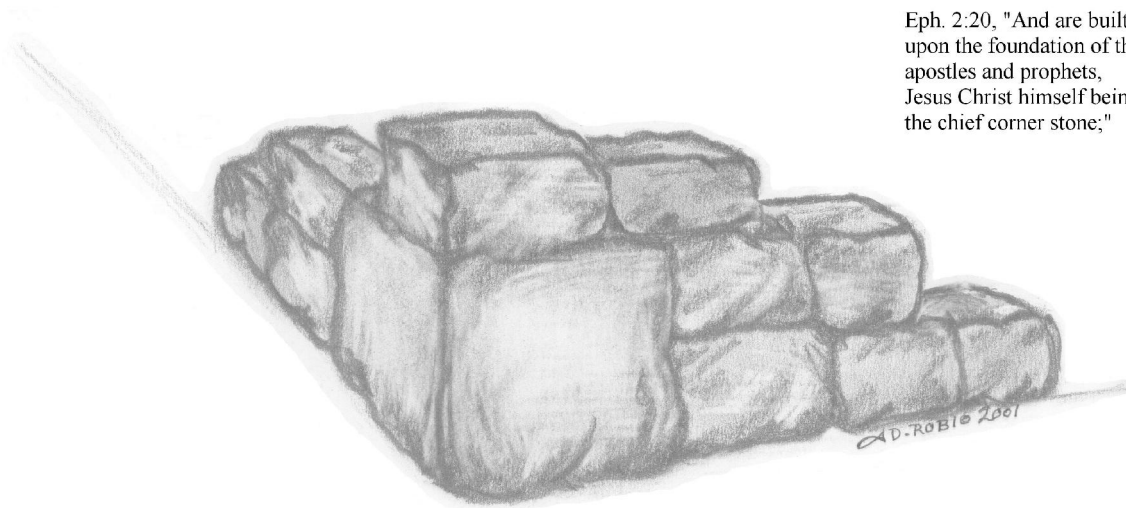


Inerrancy of Scripture: "Jesus Christ Himself Being the Chief Corner Stone"

A Christ exalting Biblical approach, declaring the *fact* that the Bible is without error in *all* areas, including (but not limited to) science, history, morals, and doctrine.



Eph. 2:20, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;"

By
James C. Farley

***INERRANCY OF SCRIPTURE: "JESUS CHRIST HIMSELF BEING
THE CHIEF CORNER STONE"***

by James C. Farley

DEDICATION

To Ted Youker,

the one who first made me aware of the vital nature
of the preservation of God's Word in the *Textus Receptus*.

WRITTEN 2000

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Original Artwork on Cover by Mrs. Denise E. Robillard

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I wish to acknowledge three key men who God has providentially brought into my life that I might hold Biblical stands in the doctrine of Bibliology. The first man is Mr. Ted Youker, who this article is dedicated to and who was the first pastor that taught me the importance of the preservation of God's Word in the *Textus Receptus*.

The next man is Dr. D. A. Waite, by whom I received the strongest grounding thus far in the all important subject of Bibliology by reading his book, Defending the King James Bible, A Four-fold Superiority, God's Word Kept Intact in English.

The third man whom God used to ground me in the Word and further my understanding of Bibliology is Dr. Thomas M. Strouse. His book, The Lord God Hath Spoken: A Guide to Bibliology, has been greatly used in my life.

In Dr. Strouse's book, under the chapter of "Inerrancy of Scripture," the section "The Defense of the Inerrancy of Scripture," and the subsection "The Philosophical Defense," the idea for the focus of my article had its inception.

Therefore, I give credit to Dr. Thomas M. Strouse and his book The Lord God Hath Spoken: A Guide to Bibliology for the focus of this present article.

I would like to acknowledge my mother for the original drawing, which she made for the cover of this article. I am so thankful for her artistic ability. She was able to draw what I had in mind, conveying the ongoing building upon the Lord Jesus Christ, the Chief Corner Stone, my Chief Corner Stone.

Finally, I would like to acknowledge the following people for their time and efforts to edit this article for me: Dr. Joseph Athyalil, Dr. Suhento Liauw, Pastor Donald Maconaghie, Pastor Jack Moorman, Denise Robillard, Dr. Thomas Strouse, and Pastor Ted Youker. Their help was invaluable to me in bringing this article to a finished product.

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Introduction

The foundation of faith in the Lord Jesus Christ is under attack; it has been ever since Satan tempted Eve in the Garden of Eden as he attacked the spoken Words of God. Faith cometh by hearing and hearing by the Word of God; therefore, it is to be expected that Satan would continue his attack on the written Words of God throughout all applicable dispensations which have followed. It should therefore be expected that he will presently attack every facet of the teaching of Almighty God, especially teaching which is foundational (Bibliology) and which is central (Christology).

This article set forth heretofore shall declare the Biblical doctrine of the inerrancy of Scripture on the basis of the Bible's teaching of the attributes of God. Indeed God's Son, with His manifest attributes, is the Corner Stone to the doctrine of the inerrancy of Scripture. The writer's desire for this article is to assert the truth of the inerrancy of Scripture with a Theocentric (God-centered), indeed Christocentric (Christ-centered), perspective. The writer's intent is not to offer a deep scholarly look at the inerrancy of Scripture. However, it is also not the intent to merely give devotional ponderings.

Select Overview of Bibliology

In order to develop properly the line of thought for the specific subject put forth in this article, *Inerrancy of Scripture: "Jesus Christ Himself Being the Chief Corner Stone,"* it is important to first give a select overview of Bibliology. In this section of the article, definition of terms and quotation of passages in the Bible will be presented to offer the reader a basic understanding of key doctrines encompassed within the main doctrine of Bibliology (the study of the doctrine of Scripture).¹ The doctrines of inspiration, preservation, infallibility, and inerrancy will now be examined. It should be noted that the proper order of these doctrines is 1) Inspiration, 2) Inerrancy, 3) Infallibility, and 4) Preservation. The Biblical reasoning: when God breathed His Word (*inspiration*), it was immediately without error

¹ Thomas M. Strouse, *The Lord God Hath Spoken: A Guide to Bibliology* (Virginia Beach, VA: Tabernacle Baptist Theological Press, 1998), p. 7. Dr. Strouse, in addition to this basic definition, gives his own personal definition of Bibliology on the same page, stating it as, "The doctrine which follows a Scripturally-based scheme or order of doctrinal development and which purports to incorporate into its system all the truth about the Judeo-Christian Scriptures."

(*inerrant*) and thus not able to err (*infallible*). Then, from that point on, God has providentially and completely kept *all of His very Words* (*preservation*) throughout all applicable dispensations.

Consider, however, that all four of these separate doctrines are very interconnected and interdependent, each being a part of the main doctrine called Bibliology. Though there is more breadth to the study of Bibliology, such as study of the Revelation of Scripture and the Canonicity of Scripture, a Biblical teaching of inspiration, infallibility, and preservation, is necessary for a proper and balanced understanding of inerrancy. Therefore, it is the intent of this writer to present an *overview* the true teaching of the inspired preserved infallible inerrant Word of God, with a climactic *focus* on the inerrancy of Scripture.

Consider the following and fitting analogy, which shows the importance of giving an overview of Bibliology prior to delineating the doctrine of inerrancy of Scripture: seeing a whole landscape enables one to properly see the functional importance of trees in that landscape. A writer could try and impress upon readers the importance of the trees, how they hold back the cold wind of winter and the flooding waters of Spring. This would be an informative article to write. However, if the reader is not made fully aware of the whole landscape they cannot truly appreciate the necessity of the trees, that they are instrumental in the protection of the village below. Keep in mind, it is *trees* (plural) which are able to do this and not *a tree* (singular). Likewise, it is necessary to give a select overview of Bibliology, rather than presenting only the specific topic of the inerrancy of Scripture.

Since the main *focus* of this article is the inerrancy of Scripture, it is the purpose of this writer to come to a logical climax upon this doctrine. Therefore, the ordering in the presentation of these four doctrines will be somewhat different than the dispensational order, but because they are all interdependent and interconnected the flow of thought will not at all be illogical.²

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It is the sincere wish of this writer to make it known that though logic in thought is offered, this writer is clearly aware that “all the treasures of wisdom and knowledge” are hid in Christ, according to Colossians 2:3. Believers are completely dependent upon the Lord Jesus Christ to have a right understanding of Him and His Word. If logical thinking does not line up with Biblical teaching, then one should depart from this logic.

The beginning point shall still be inspiration, as it must be. Preservation is second; inerrancy and infallibility are insignificant, even invalid, without the verbal plenary providential preservation of God's Word.³ Infallibility will follow; the fact that God's Word is without error (inerrant) means little if God's Word is *able* to err or to fail (fallible). Thus, infallibility shall precede inerrancy.

Inspiration of Scripture takes first precedent. The classic passage concerning the Inspiration of Scripture is 2 Timothy 3:15-17. David Cloud has written an extensive article on Biblical inspiration and his comments on this passage are worth consideration:

2 TIMOTHY 3:[15]-17 -- "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, [thoroughly] furnished unto all good works."

Note that the Apostle Paul wrote these verses. He was chosen by God to reveal divine truths (Ep. 3; Ga. 1)...Paul was utterly dedicated to the Lord Jesus Christ and suffered constant persecution and hardship because of his faith. He was personally called by Christ to be an Apostle and he had the signs of an Apostle (2 Cor. 12:12). Let us see what the Apostle Paul testified concerning the nature of the Bible:

(1) The Bible is set apart from all other books (v. 15). Here the Scriptures are called "holy." This means "set apart, different." According to Paul's teaching, the Bible cannot in any way be compared with other books. (2) The Bible is from God (v. 16). This verse literally says the Scriptures are God-breathed. This is a concept of the Bible being a product of God, though written by men. This is the doctrine of divine inspiration. (3) The Bible is from God in its entirety (v. 16). All of the Scripture is said to have come from God. The word for Scripture here, *graphie*, is a word meaning "writing" or "book." This is referred to as "plenary inspiration." Plenary means full, complete, entire. (4) The Bible is from God in its smallest detail (v. 15). The word for Scripture here is *gramma*, referring to a letter. This teaches that even the smallest details of the Bible are from God. This is called "verbal inspiration." (5) The Bible is one book with an all-encompassing these[s]: Salvation in Jesus Christ (v. 15). The Bible is not just a group of unrelated, disconnected religious writings. It is a unified Book planned by God to teach man the way of salvation (compare Lk. 24:44-45; Jn. 1:45; 5:39; Ep. 3:11). (6) The Bible can protect Christians from error (vv. 13-15). If the Bible contains myths, mistakes, and untrue claims concerning authorship, miracles, and prophecies, it certainly is not a book that can give sure protection from false teachings! (7) The Bible is sufficient to make the Christian complete and mature (v. 17). An imperfect book could not produce perfection.⁴

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The word *providential* in this context is pertaining to the direct oversight and guiding by God Himself. The word *verbal* pertains to the *very words* (plural). The word *plenary* pertains to *all* of the words; the word means "complete in every respect," *Merriam-Webster's Collegiate Dictionary, Tenth Edition* (Springfield, MA: Merriam-Webster, Inc., 1996), p. 894.

⁴

David W. Cloud, "Biblical Inspiration," *Way of Life Encyclopedia of the Bible & Christianity* (Oak Harbor, WA: Way of Life Literature, 1999) [brackets mine].

Another author, Thomas M. Strouse, gives a personal definition for the doctrine of inspiration, stating it as, “the process whereby the Holy Spirit influenced the writers of Scripture to record accurately His Words, the product being the inspired Word of God.” He immediately goes on to say that, “Inspiration then, is the process which occurred for over a period of 1600 years, or from 1500 B.C. to A.D. 100. The product of inspiration is the *autographa* (autographs).”⁵ This view rightly limits inspiration to only the originals, not extending inspiration to scribal copies or any translation.

Preservation of Scripture is secondarily in view. Certain terms have previously been defined, such as *verbal* and *plenary*. These two words are very important when discussing the doctrine of the preservation of God’s Word. *The very Words* of God are preserved, according to Scripture, and all of the Words of God are preserved, according to Scripture. Thirdly, the word *providential* is of immeasurable importance. It is the conviction of this writer that God has indeed preserved His Word. He has preserved it and therefore it is *providential*. For a proper view of this providential verbal plenary preservation view, the writer of this article shall again quote Strouse:

Two significant passages which the author will address are Jn. 12:48 and Jn. 17:8.

In reference to the former verse, Christ said, ‘The word that I have spoken, the same shall judge him in the last.’ The expression ‘the word’ translates *ho logos* and it refers to the totality of Christ’s canonical words. One must expect that Christ’s canonical and inscripturated words will be the ever-present standard by which all mankind will be judged.

The latter verse, Jn. 17:8, states, ‘For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.’ The verse teaches that Christ’s responsibility before the Father is to give His believers the Father’s words (*remata*). Several questions must be answered. What and where are these words? Has Christ fulfilled His responsibility in preserving the Father’s words to His immediate audience and to future generations (cf. v. 20)? The answer to the first question is that the Father’s words are the canonical Scriptures. The second question must be answered in the affirmative. The Lord Jesus Christ has the power, character and means to preserve the Scriptures. Not only has the Lord preserved His Word to His immediate audience, but He has preserved it through their word (*logou*, e.g., the NT Scripture) for future generations.⁶

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Thomas M. Strouse, *The Lord God Hath Spoken: A Guide to Bibliology*, pp. 38, 39.

⁶

Thomas M. Strouse, *The Lord God Hath Spoken: A Guide to Bibliology*, pp. 106, 107.

Strouse's statement, in which he connects the attributes of Christ and the Preservation of Scripture, presents a vital truth. Since Christ is fully God, the involvement of the whole Godhead is in the Preservation of Scripture. If the believer will not receive the authority of Christ's Own Words, neither will he receive the teaching on the omnipotent (all-powerful) involvement of the Triune God in *providentially preserving* the verbal plenary inspired Word of God.

Many teachers and preachers today are deceptive, much like a magician deceives the eye with their slight-of-hand magic tricks. These men speak of preservation of the *original* manuscripts (*autographa*) and do not carry over the teaching to the *copies* (*apographa*). It is not true preservation unless it speaks of a text that one may hold in his hands today! Beware of such men who deceive others like this.

Certainly, God uses fallible men who are faithful "to observe" God's Word (Matthew 28:20). However, God does **not** need man. God is self-sufficient. Is this not one of God's attributes? Therefore, God does **not** need men to preserve His Word *or* to *find* His preserved Word. There are numerous men today who firmly believe that the science (falsely so called)⁷ of Textual Criticism is needed in order to restore God's Word.⁸ These men would do well to consider again the attributes of God and forsake their ungodly rationalism.

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1 Timothy 6:20 & 21, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and **oppositions of science falsely so called: Which some professing have erred** concerning the faith. Grace be with thee. Amen." The Greek word translated "science" is γνῶσις (gnoseos). The Critical Text is ultimately the product of Gnosticism. Textual Criticism is evolutionary, a science (falsely so called), and advances Gnosticism. Therefore, it is most reasonable to assert an application from this verse: believers must shun any teaching which advances itself against the providential verbal plenary preservation view in the *apographa* (copies) and specifically the teachings of Textual Criticism as taught by B. F. Westcott and F. J. A. Hort.

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"For many centuries now God has ensured that there have been qualified textual critics to analyze available manuscripts. In other words, textual criticism is not a new discipline-it is an old one-employed by anyone who has ever compared two or more manuscripts in an effort to reproduce an accurate copy of God's Word. If our present translations do indeed reproduce the original readings, it is because textual critics did their work well." Mark Minnick, in *From the Mind of God to the Mind of Man: A Layman's Guide to How We Got our Bible* (Greenville, SC: Ambassador-Emerald International, 1999), p. 72. Notice the uncertainty in the words of Minnick concerning God's Word. How can a preacher stand in his pulpit and teach or preach when the strongest word he can give to God's Word is "if?" Why is it easier for men to believe that God would use rationalistic evolutionary methods of unbelievers to preserve His Word rather than believing God at His OWN Word that HE would do it? The only conclusion that this writer can come to is that it is pride in man rather than faith in God. Believers are to receive the Word, not be textual critics.

A. W. Tozer wrote:

Teach us, O God, that nothing is necessary to Thee...‘The Father hath life in himself,’ said our Lord, and it is characteristic of His teaching that He thus in a brief sentence sets forth truth so lofty as to transcend the highest reaches of human thought. God, He said, is self-sufficient; He is what He is in Himself, in the final meaning of those words....Need is a creature-word and cannot be spoken of the Creator.⁹

Christ’s Own Words concerning the Old Testament show verbal plenary preservation of Scripture in the Gospel of Matthew chapter 5 verses 17 & 18, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

The “jot” is the smallest letter in the Hebrew alphabet. The “tittle” is just a small piece of a letter. Christ was saying that right down to small pieces of letters would not be lost from God’s verbal plenary inspired Word. Christ was teaching providential verbal plenary preservation of His Word.

Without going into a technical dealing of textual matters, the author of this article is of the conviction that the Greek *Textus Receptus* and the Hebrew Masoretic Text (Ben Chayyim) are the verbal plenary preserved Word of God in the original languages.¹⁰ The reader should note that the only English version of the Bible translated solely from these two texts is the Authorized Version, commonly known as the King James Bible.

Certainly, only a brief look at the doctrines of inspiration and preservation is present in this article, however, one should again keep in mind that the main *focus* of this article is the inerrancy of Scripture. For a more in depth view of these all-important doctrines, the reader is encouraged to obtain copies of the books listed in the bibliography. The following section will offer a brief look at the doctrine of **Infallibility of Scripture.**

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Aiden W. Tozer, *The Knowledge of the Holy: The Attributes of God: Their Meaning in the Christian Life* (New York City, NY: Walker and Company, 1996), pp. 59, 60. While this writer does not appreciate everything about this book or Tozer, there is still much insight to be gained from reading his works.

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For a very good and understandable discussion of the textual matters, read the second chapter of the book by Donald A. Waite, *Defending the King James Bible, A Four-fold Superiority, God’s Word Kept Intact in English* (Collingswood, NJ: The Bible For Today, Inc., 1996), pp. 20-61.

The doctrine of the infallibility of Scripture requires only a simple definition. It refers to “the inability of the *autographa* to contain mistakes or to err.”¹¹ The belief in the infallibility of God’s originally inspired Word cannot be underemphasized. With the doctrine of preservation of the inspired Word of God already discussed, that *all* of the *very Words* of God are *wholly* kept intact, it is logical and Biblical to therefore extend infallibility to the *apographa*, which are the copies of the originals. The fact is that there are no original manuscripts of the inspired Scripture existing today; what are in existence today are copies (*apographa*) only. Thus, heralding alone the infallibility of the *originally inspired* Scripture (the *autographa*) is quite insufficient, though it is the common fundamental proclamation. Without verbal plenary preservation of God’s Holy Writ, it is a smoke screen to preach a belief in the infallible Word of God!

What passages in the Bible may one attribute their understanding of the Infallibility of Scripture? Without a doubt, the strongest passage in the Bible teaching the Infallibility of Scripture is found in John 10:34-36, which states, “Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”

Clearly, the Lord Jesus Christ is quoting from Psalm 82:6 in John 10:34 for two purposes, though perhaps not limited to these two. The first purpose is to identify the Jews that were standing before Him with the message of God spoken in Psalm 82.

Contextually, in John 10:33, the verse states, “The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou being a man, makest thyself God.” The audacity of those religious leaders! They were setting themselves up as a judges over the Lord Jesus Christ! They were putting themselves therefore in the place of God the Son (for He is The Judge) and therefore these religious Jewish leaders were false gods!

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Thomas M. Strouse, *The Lord God Hath Spoken: A Guide to Bibliology*, p. 100.

What did God say in Psalm 82? If one reads the Psalm, God clearly points out unjust and wicked judges in the congregation of God. He reveals their heart: in pride they are seeking to usurp His authority as Judge. Further, He says of them that, “they know not, neither will they understand; they walk on in darkness.” This is the context to the phrase of Psalm 82:6 which was quoted by Christ in John 10:34. He says of them that they “shall die like men” and “fall like one of the princes.”

The Lord Jesus Christ is speaking about the religious hypocrites who were standing as unjust and wicked judges over Him, Who is God, which is the second application He was making when He said, “I am the Son of God.” He says this in reference to their accusation of blasphemy, in which they recognized His claim of being God.

Nestled in all of this is the authority of Scripture; that it cannot be broken. This is essentially the meaning of the doctrine of infallibility. It means *not able to err or fail*. If the Scripture cannot be broken, then the message stands. In the context of John 10:35 then, it stands of God. He will use it to judge them in the last day (Psalm 82:8; John 12:48).

Application of men from the 1st Century on, from the Gospel of John 10:33, must be made at this time. May men today hear and understand this application as it applies to them. But first, one should consider that these Jews in John 10:33 not only abhorred the Words of the Lord Jesus Christ and wanted to prove that His Words could fail and err, but they would have desired to change His Words. They would have wanted His Words to be changed so that their own false beliefs and practices would not be condemned. They would indeed attack the infallibility of Christ and His Word. They were indeed desiring to silence Christ's Words by intending to stone Him (John 10:33) and later in seeking again to take Him (John 10:39).

Next, consider that Gnostics as early as the first century were tampering with the Word of God.¹²

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This writer will not presently enter into a proof of this statement. However, for an excellent discourse on this subject, read “GNOSTICISM AND THE NEW TESTAMENT TEXT,” which is Appendix A in Dr. Strouse's book, *The Lord God Hath Spoken: A Guide to Bibliology*.

They were changing the Word of God to suit their own false doctrine¹³ and false practices. Satan indeed was using these men to provide perverted manuscripts of the Word of God and lead men astray from the true Christ. However, God prevailed over them in preserving perfectly *all* of the *very Words* of God in the Byzantine family of Greek manuscripts and having them compiled into one text, which today is the text known as the *Textus Receptus*.

Application: These Gnostics were just like the unbelieving Jews in the days of Jesus Christ in that they tried to set themselves up as gods over Him! This they did by changing the *very Words* of God, just as the unbelieving Jews would have, if they could.

Third, consider that the men B. F. Westcott and F. J. A. Hort, who were Anglican Bishops and heretics from the 19th Century, devised the evolutionary, rationalistic, and unscriptural rules of Textual Criticism.¹⁴ These men were Gnostics of the 19th Century, denying the blood atonement of the Lord Jesus Christ, the deity of Christ, and the bodily resurrection of Christ.¹⁵ They furthered the tampering of God's Word, specifically in the New Testament, in their corrupt evolutionary text known as the Critical Text. The attack on God's Word in the New Testament is primarily at the textual level.¹⁶ However, believers

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Specific examples listed in Strouse's book are Docetism and Adoptionism. Strouse states, "The Gnostics denied the incarnation of God and/or denied that Jesus was the Christ. These heresies are known historically and theologically as Docetism and Adoptionism, respectively."

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The Appendix at the end of this article has been written for further consideration of the statement made concerning Textual Criticism, that it is evolutionary, rationalistic, and unscriptural. The Appendix was not included as a section within the body of this article since it would detract from the thrust of the article. However, what was written in the Appendix should help the reader to gain a proper understanding of the battle that is raging concerning the textual issue.

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The reader is encouraged to obtain a copy of *HERESIES OF WESTCOTT AND HORT* (Collingswood, NJ: The Bible For Today, Inc., 1998) and *Westcott's Denial of Christ's Bodily Resurrection* (Collingswood, NJ: The Bible For Today, Inc., 1996), which are two books approximately 60 pages in length, proving thorough documentation that both Westcott and Hort were unbelievers and indeed heretics.

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This is in contrast with the fact that attacks on the supernaturalism of the Bible, the historical veracity of the Bible, and literary aspects of the Bible are mainly proposed against the Old Testament. Therefore, when speaking of preservation in regard to the textual issue, this article declares that the New Testament is *providentially* preserved. These statements are therefore *not* to the exclusion of the Old Testament in its *providential* preservation.

may be assured that God prevailed over these men to keep *all* of the *very Words* of God intact in the *Textus Receptus*.

Application: These textual critics were just like the unbelieving Jews in the days of Jesus Christ in that they tried to set themselves up as gods over Him! This they did by changing the *very Words* of God, just as the unbelieving Jews would have, if they could.

Fourth, consider that Textual Criticism has been carried on in the 20th Century. Time and space, in this article, do not permit a lengthy history tracing men of this past century, however, apostates such as the well known Bruce Metzger are highly revered today by men who hold to the Critical Text. He, along with men involved in such organizations as the United Bible Society, push new editions of the Critical Text as they are produced. Men are persisting in corrupting the Word of God, though God prevails, and again, believers may be assured that they have the Word of God kept in tact in the Greek New Testament (the *Textus Receptus*) and in English (the Authorized Version, commonly referred to as the King James Bible).

Application: Men *claiming* to be believers, beware! Textual critics are acting just as the unbelieving Jews in the days of Jesus Christ in that they tried to set themselves up as gods over Him! This they do by changing the *very Words* of God, just as the unbelieving Jews would have, if they could.

Further, aspiring textual critics are parading themselves even within fundamental circles, teaching and exercising the science (falsely so called) of Textual Criticism of Westcott and Hort. These men¹⁷ are leading the next generation of young preachers and teachers (along with many more Christians) astray from the preserved infallible inerrant Word of God, the *Textus Receptus*, the Masoretic Text, and the Authorized Version.

Application: Teachers leading the next generation of Christians astray, beware! Aspiring textual critics are acting just as the unbelieving Jews in the days of Jesus Christ where they tried to set

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Many of these men teach in para-church liberal arts Christian colleges and universities. A few teach in local church Bible colleges and seminaries.

themselves up as gods over Him! This they do by changing the *very Words* of God (as they preach, teach, and write books and pamphlets), just as the unbelieving Jews would have, if they could.

Now, if Scripture is not able to fail or to err, then logically and Biblically the **Inerrancy of Scripture** is fact. This now is the *focus* of discussion.

Inerrancy in most simple terms means, “*actuality* of being without error.”¹⁸ Some would like to stop at infallibility, saying that it is enough that the Scripture is *not able* to fail or err. They would be of the opinion that it really doesn’t matter if *in actuality* the Scripture does not contain error. They have the mind set that the details do not really matter. Such a discussion of the inerrancy of Scripture is necessary and the patient reader will find proof of that herein. The following section of this article shall present an overview of inerrancy.

Overview of the Doctrine of Inerrancy of Scripture

An **expanded definition of the Inerrancy of Scripture** is, “the Scripture is entirely inerrant, including statements regarding history, science, morals, and doctrine, being free from all errors or deceit.”¹⁹ Since this article's *focus* is to present the doctrine of inerrancy, much more time is now dedicated to an overview of this Bibliology doctrine. It will be helpful at this time to give the four main **views of Inerrancy of Scripture**.

The first view is called **Full Errancy**. This view is held by the world of unsaved, unregenerate, infidels. Religious Liberals also hold to this view.²⁰ They deny the fact that God breathed His Word (2 Timothy 3:16) and that it has come forth from God, though He used holy men of God as they were moved by the Holy Ghost to speak His Words (2 Peter 1:21). They certainly deny the verbal plenary preservation by God. They deny the Infallibility of Scripture, that it *cannot* fail or err. It is not surprising

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Thomas M. Strouse, *The Lord God Hath Spoken: A Guide to Bibliology*, p. 52.

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Thomas M. Strouse, p. 51.

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Thomas M. Strouse, p. 53.

then that they would hold this view of full errancy. They believe that the Bible is a product of man and thus it is filled with error.

Next, is the view of **Limited Inerrancy**. This is perhaps the most inconsistent view of the four. It holds that in areas of science and history the Bible has errors, however, concerning the doctrine of salvation, the Bible is without error. Relative to this view, a simple question comes to the mind of this writer. If the Bible were to have even one error concerning history and science (which is relatively verifiable data) then how would one know if the Bible's teaching on salvation (which is a proposition of faith²¹) has any veracity to it at all?! Again, Liberals and those who are considered left-wing Neo-evangelicals hold this view of Limited Inerrancy.²²

Third, **Full Inerrancy** is a view held by Neo-evangelicals.²³ This view presents Scripture as being fully without error in every area. However, this view teaches that historical and scientific passages do not necessarily show an exact representation. Those who hold this view see these passages as presenting a phenomenon, or how it appeared to the observer's eyes, and not necessarily the reality of it. Those who hold this view would prefer the interpretation of archaeological findings and scientific speculations rather than what the Bible plainly states.

Finally, the correct view and Biblical teaching is known as **Absolute Inerrancy**. Most Bible believing fundamentalists hold this view. This teaching asserts that the Bible is absent of error in all areas, including history and science. It also asserts that every historical, scientific, moral, and doctrinal statement given in the Bible is exact and in harmony with the whole of Scripture and with objective

²¹ Hebrews 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen."

²² Thomas M. Strouse, *The Lord God Hath Spoken: A Guide to Bibliology*, p. 54.

²³ Thomas M. Strouse, p. 54.

science and history. The classic statement is that, “The Bible is not a science book or a history book, but where it speaks on science or history it is absolutely correct and true.”²⁴

Why is it so important to hold the right view? Certainly, a believer would wish to hold the right view of how God views His Own Word. A believer is only required to have faith, to believe God at His Own Word. Further, consider **man’s need for the Inerrancy of Scripture**. The Bible does teach inerrancy of God’s Word, but beyond that, man *needs* this to be true.

Arthur W. Pink so eloquently and adequately described man’s need, in his book The Doctrine of Revelation, in chapter 9, where the need of man is put forth:

...the contents of the Bible are just what might be looked for. What are the essential characteristics we should expect to find in a written communication from God to fallen mankind? Would they not be, first, the imparting to us of knowledge of the true God; and second, of that instruction which is best suited to our varied needs? Such is precisely what we have in the Bible....Yet it will also follow that if the Bible be divine revelation, then it must be suited to the needs of man, and not simply this or that man, but of all without distinction....The Holy Scriptures furnish us with an accurate diagnosis of the human heart and all its manifold workings. They describe to us our enemies and make known the stratagems which they employ, and how they are to be resisted and overcome. They discover to us the character of that malady which has smitten our moral nature, and the great physician who is able to recover us therefrom. They specify the most serious of the dangers which menace us, and faithfully warn us against the same....There is no important problem relating to either our temporal or eternal welfare upon which the Bible does not supply excellent counsel. Though its contents be ineffably sublime, they are at the same time intensely practical, meeting every moral and spiritual need, adapted alike to Jew and Gentile, ancient or modern, rich or poor.²⁵

The great need of man demands the inerrancy of Scripture; without inerrancy of Scripture man is doomed. *If* the Bible has even one error, then how can man know if there are more? Where will it end? How can man judge where the errors might be and how extensive they are? Since the Bible is the only present special revelation of God in this dispensation, man is dependent on it to have a proper understanding and view of God and of himself. *If* the Bible has any errors, then man’s view of God and the revealed need for God cannot be accurate. *If* the Bible is errant, then it is also fallible. *If* it is fallible,

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Thomas M. Strouse, p. 54.

²⁵

Arthur W. Pink, *The Doctrine of Revelation* (Grand Rapids, MI: Baker Book House, 1975), pp. 107-109. While Arthur W. Pink had doctrinal beliefs with which this author would differ, his articles, books, and commentaries rival most contemporary authors in depth and quality.

then God is fallible and man is altogether hopeless. *If* the Bible is fallible then certainly the attributes of God are in direct question.

Since He has spoken in His Word, that He would entirely preserve His Word, it must be *entirely* preserved *without* error, else God is a liar. Only from the Bible do we know it to be so that God cannot lie.²⁶ This is the final authority. Therefore, believers must only have childlike faith in His promises of verbal plenary preservation of His Word. Further, man is in no place to judge whether there be error in God's Word, let alone to what extent that might be, even *if* it were true that it was *errant*.

God's Provision of the Inerrancy of Scripture is inherently founded on His attributes. This is the key to this article. Inerrancy of the Bible is fact because God's Own attributes demand it to be so. The next section of this article shall examine briefly how *Who* God Is demands belief in the *fact* that Scripture is inerrant.

God the Son's Attributes are the Chief Corner Stone to the Doctrine of Inerrancy of Scripture

Surely by this time, one must be curious why the title, *Inerrancy of Scripture: "Jesus Christ Himself Being the Chief Corner Stone"* was chosen for this article. In thinking through this vital doctrine of the inerrancy of Scripture, a desire was present to establish a writing that would truly honor the Lord Jesus Christ. Further purposes intended: to fix firmly in the heart and mind of the reader a solid footing of the inerrancy of the Word of God and to depart from much man-centeredness which is prevailing in published works today. Many books and pamphlets being written today are tearing down faith by exalting man and his accomplishments (or rather, lack of) instead of building up faith in God's Word.

The title of this article comes from Ephesians 2:20, which says, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*." How was this

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Numbers 23:19, "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Romans 3:3-4, "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." Titus 1:2, "In hope of eternal life, which God, that cannot lie, promised before the world began."

“building fitly framed together” which “groweth unto an holy temple in the Lord” accomplished? The gospel had been accomplished and was being preached unto the Gentiles and Jews alike. Quoted below is the whole text that was considered:

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit. For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to youward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power (Ephesians 2:19-3:7).

Reading in Ephesians chapter three it is clear that the dispensational truth of the Gentiles being grafted in to *the eternal redemptive purposes of God in Jesus Christ*,²⁷ to be the light of the world, which He had intended for the nation of Israel, *was* a mystery. However, it had been revealed to the apostle Paul (v.3). This was not only revealed to him, but, he also “wrote afore in few words” and told them “when ye read, ye may understand my knowledge in the mystery of Christ” (v. 4). This same revelation was then revealed “unto his holy apostles and prophets by the Spirit” (v. 5). Therefore, seeing all of this together with Ephesians 2:20, it is clear that the church at Ephesus was built on the apostles and prophets who brought the inscripturated (“I wrote afore in few words”), preserved (“when ye read”), illuminated (“ye may understand”) message of the “promise in Christ by the gospel” (v. 6). Of course, the Lord Jesus Christ is the Chief Corner Stone!

God the Son is directly linked to the inspired and preserved message of the Word of God and because this is so, it would *have* to be inerrant and infallible because the very attributes of God the Son demand it! The remainder of this article will give a brief overview of the attributes of God and relate

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Charles Logan Parker, *An Expository Theology of the Minor Prophets: A Contextual Approach to Preaching the Messages of the Minor Prophets* (Unpublished, written in Virginia Beach, VA: Tabernacle Baptist Theological Seminary, 1998), p. 8 The phrase “the eternal redemptive purposes of God in Jesus Christ” has been coined by Dr. Parker as the overall theme of Scripture.

them to this present study on the inerrancy of the verbal plenary inspired providentially preserved infallible Word of God. Though philosophical defenses of the Word of God are somewhat common, the exact presentation written herein is not. It is the writer's prayer that the redeemed of God will recognize the attributes of the Son of God, revealed in the Word of God, illuminated by the Spirit of God, as authoritative in proving the inerrancy of *all of the very Words* of God.

It is the writer's desire to exhaust this line of thinking, however, the breadth, and length, and depth, and height of it all is boundless. Certain attributes must come into the focus of this present discussion rather than others, though, since they provide for the strongest applications to prove the inerrancy of Scripture according to the Bible. The reader should study the others and this article asserts strong examples for that further study.

God the Son's Infinitude Demands Inerrancy of Scripture. The very word *infinitude* means, "the quality of being infinite: INFINITENESS."²⁸ Consider what Isaiah 55:8-9 states, "For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

The LORD's Words alone should stagger us.²⁹ The fact that the *thoughts* of God put in contrast with the thoughts of man, and His ways put in contrast with ours, are to be compared with the heavens' distance from the Earth should give us a taste of how *He* is infinite. The verse says, "heavens" and cannot be merely talking about the blue sky above the Earth. It must also include the distance of the stars from

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Merriam-Webster's Collegiate Dictionary, Tenth Edition (Springfield, MA: Merriam-Webster, Inc., 1996), p. 598.

²⁹

Consider also Psalm 102:26-27, "They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou *art* the same, and thy years shall have no end." And yet another passage is Micah 5:2, "But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting."

the Earth. The closest star to the Earth is four light-years away! Can your finite mind imagine that? *One* light-year alone is 5.88 trillion miles!³⁰

This line of thought must be continued and also refined. Therefore, to have another taste of His infinitude, consider the following quote:

Again, to say that God is infinite is to say that He is measureless. Measurement is the way created things have of accounting for themselves. It describes limitations, imperfections and cannot apply to God. Weight describes the gravitational pull of the earth upon material bodies; distance describes intervals between bodies in space; length means extension in space, and there are other familiar measurements such as those for liquid, energy, sound, light, and numbers for pluralities. We also try to measure abstract qualities, and speak of great or little faith, high or low intelligence, large or meager talents.

Is it not plain that all this does not and cannot apply to God? It is the way we see the works of His hands, but not the way we see Him. He is above all this, outside of it, beyond it.³¹

With the infinitude of God the Son in view, what application can be made in relation to the doctrine of the inerrancy of Scripture? God the Son, Infinite, is the Chief Corner Stone of the verbal plenary inspired Word of God, which by relative comparison is finite to Him. It is therefore inconceivable that He would not cause and ensure His Word to be inerrant upon inspiration and to be perpetually inerrant, continuous throughout all applicable dispensations.³²

God the Son's Immutability Demands Inerrancy of Scripture. The word *immutable* means, "Not capable or susceptible to change."³³ How true this is of God the Son! "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8). This verse in Hebrews alone should be sufficient for the believer in Christ!

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Merriam-Webster's Collegiate Dictionary, Tenth Edition, p. 674.

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Aiden Wilson Tozer, *The Knowledge of the Holy: The Attributes of God: Their Meaning in the Christian Life* (New York City, NY: Walker and Company, 1996), pp. 83, 84.

³²

This truth must also include application to infallibility and preservation of God's Word. Again, preservation applies to *all* of the *very Words* of the *autographa* (originals) kept completely intact in the *apographa* (copies), specifically the *Textus Receptus* and Masoretic Text.

³³

Merriam-Webster's Collegiate Dictionary, Tenth Edition, p. 581.

Scriptural considerations of this very attribute of God, are supremely dealt with by Arthur W. Pink as well, in his book, The Attributes of God. The writer of this article would have loved to quote the whole chapter on “The Immutability of God” from Pink’s book. It is definitely worth studying and meditating on. May the following serve the present study:

Immutability is one of the Divine perfections which is not sufficiently pondered. It is one of the excellencies of the Creator which distinguishes Him from all His creatures. God is perpetually the same: subject to no change in His being, attributes, or determinations. Therefore God is compared to a *rock* (Deut. 32:4, etc.) which remains immovable, when the entire ocean surrounding it is continually in a fluctuating state; even so, though all creatures are subject to change, God is immutable. Because God has no beginning and no ending, He can know no change. He is everlastingly “the Father of lights, with whom is no variableness, neither shadow of turning” (James 1:17).

First, God is immutable in His essence. His nature and being are infinite, and so, subject to no mutations. There never was a time when He was not; there never will come a time when He shall cease to be. God has neither evolved, grown, nor improved. All that He is today, He has ever been, and ever will be. “I am the Lord, I change not” (Mal. 3:6) is His own unqualified affirmation.³⁴

With the immutability of God the Son in view, what application can be made in relation to the doctrine of the inerrancy of Scripture? Since God the Son is the Chief Corner Stone of the verbal plenary God breathed Word, *all of the very Words of the autographa* from the Divine Author must not be capable or susceptible to change. It is therefore inconceivable that He would not cause and ensure His Word to be inerrant upon inspiration and to be perpetually inerrant, continuous throughout all applicable dispensations.³⁵

God the Son’s Power Demands Inerrancy of Scripture. Surely man would say, “I know the meaning of power.” Man would boastfully say such a thing. However, though the word *power* be familiar, the power of the Son of God is beyond the understanding and reach of man!

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Arthur W. Pink, *The Attributes of God* (Grand Rapids, MI: Baker Book House, 2000), p. 37.

³⁵

This truth must also include application to infallibility and preservation of God’s Word. Again, preservation applies to *all of the very Words of the autographa* (originals) kept completely intact in the *apographa* (copies), specifically the *Textus Receptus* and Masoretic Text.

Touching the Almighty, we cannot find him out: he is excellent in power, and in judgement, and in plenty of justice: he will not afflict. Men do therefore fear him: he respecteth not any that are wise of heart (Job 37:23-24).

God hath spoken once; twice have I heard this; that power *belongeth* unto God (Psalm 62:11).

Wherefore thus saith the LORD God of Hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them (Jeremiah 5:14).

And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? (Daniel 4:35).

...the Son of Man sitting on the right hand of power (Mark 14:62).

Reading such passages should stir the heart of the believer to consider the power of their Lord and Saviour. Notice the power of the *Words* of God in Jeremiah 5:14. Though God's *dealings* with man in the dispensation of which Jeremiah was living be different than God's *dealings* with man in the present dispensation, has God changed? Has God's *view* of false prophets in Jeremiah's day or His *view* of false teachers of this present dispensation changed? Beware of how you represent the LORD God of Hosts and His Word, textual critic!

Again, consider what Arthur W. Pink said on "The Power of God" in the following statement, "We cannot have a right conception of God unless we think of Him as all-powerful, as well as all-wise. He who cannot do what he will and perform all his pleasure cannot be God. As God hath a will to resolve what He deems good, so has He power to execute His will."³⁶

Does the present *reader* of this article have the right conception of God? It is clear that a wrong conception of God will change the view one holds of Bibliology in general and of inerrancy in specific. Certainly a believer's view of the Word would also affect their conception of God. It is circular.

³⁶

Arthur W. Pink, *The Attributes of God*, p. 46.

Finally, concerning the power of God the Son, consider that 1 Corinthians 1:24 states, “But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” Can the Bible be any more Christocentric in its revealing the power of God as attributed to Christ?³⁷

With the power of God the Son in view, what application can be made in relation to the doctrine of the inerrancy of Scripture? First, it is clear from 1 Corinthians 1:24 that Christ is the Power of God and the Wisdom of God. This links His power and wisdom together. His infinite wisdom is enforced by the full weight of His infinite power and His infinite power is exercised by immeasurable depth of His infinite wisdom. God the Son, as the Chief Corner Stone of the verbal plenary inspired Word, with infinite wisdom has poured out infinite power to produce *all* of the *very Words* of the *autographa* (originals) as inerrant. It is therefore inconceivable that He would not cause and ensure His Word to be perpetually inerrant, continuous throughout all applicable dispensations.³⁸

Conclusion

Many more attributes of God the Son could be expounded on in much detail and give marvelous testimony to the inerrancy of God’s Word. Consider the following attributes: the Sovereignty of God, the Divine Omniscience of God, the Divine Transcendence of God, the Omnipresence of God, the Faithfulness of God, the Goodness of God, the Justice of God, the Mercy of God, the Grace of God, and the Holiness of God. These and more could be explained and applied to the present declaration of the inerrancy of the inspired infallible providentially preserved Word of God. Lord willing, this article is sufficient to convince the gainsayer and to edify the believer.

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Certainly this passage bears testimony that Christ *does* have the power to preserve His Word as Strouse asserts in his book *The Lord God Hath Spoken: A Guide to Bibliology*, p. 106, when he states, “The Lord Jesus Christ has the power, character and means to preserve the Scriptures.”

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This truth must also include application to infallibility and preservation of God’s Word. Again, preservation applies to *all* of the *very Words* of the *autographa* (originals) kept completely intact in the *apographa* (copies), specifically the *Textus Receptus* and Masoretic Text.

The Lord Jesus Christ *is* the Chief Corner Stone of the revelation of God's Holy Word. By the apostles and prophets He revealed Himself through His Word, all of which is fitly framed together. From Him believers today are ultimately, within their churches, built on the apostles and prophets who brought the inscripturated, preserved, illuminated message of the "promise in Christ by the gospel." Believers have not only *the entire* message of the Word of God, but *all of the very WORDS of God*. God the Son is the foundation to the inspired and preserved Words of the Bible and because this is so, it would *have* to be *absolutely* inerrant because the very attributes of God the Son demand it! Amen!

APPENDIX

Anticipating dismissal of statements, which were made by this author, that Textual Criticism is evolutionary, rationalistic, and unscriptural, this appendix is provided for consideration. This section of the article has been put in the present appendix, rather than the main body of the article, because this writer did not wish to divert from the main thrust of the article. However, the present appendix will be a powerful challenge and consideration for those opponents to the *Textus Receptus*, the Masoretic Text (Ben Chayyim), and the Authorized Version (KJB).

First, consider that the Bible teaches that *all* men are to receive the Word of God and notice the effect in believers upon receiving the Word of God, as recorded in these passages:

- 1) **Mark 4:20** hear the Word → receive it → bring forth fruit
- 2) **Luke 8:15** heard the Word → keep it → bring forth fruit with patience
- 3) **John 17:8** Father gave words to the Son → Son gave words to His disciples → disciples received His words → disciples knew surely and believed
- 4) **Acts 2:37 & 41** heard → pricked in their heart → gladly received his word → baptized → added to the church → continued steadfastly in doctrine, fellowship (“in breaking of bread”), and prayers
- 5) **Acts 8:14 & 16** Samaria had received the Word of God → baptized
- 6) **Acts 11:1; 10:47** Gentiles had also received the Word of God → received the Holy Ghost → baptized
- 7) **Acts 17:11-12** received the Word with readiness of mind → searched the Scriptures daily → many of them believed
- 8) **1 Cor. 15:1-4** Gospel preached “according to the Scriptures” → “ye have received” → “wherein ye stand” → “by which also ye are saved”
- 9) **Phil. 4:9** (things learned, received, heard, and seen in the Apostle Paul) → do
- 10) **1 Thess. 2:13** heard the Word of God → received it → “effectually worketh also in you that believe”
- 11) **1 Thess. 4:1-12** (“how ye ought to walk and please God” & “commandments we gave you by the Lord Jesus”) → received → “abound more and more”

These verses should be proof enough that *all* men are to receive the Word of God. Many unbelievers will not receive the Words of God. Some will. But, every believer *should* receive *all* of the *very Words* of God. To their detriment, however, many resist sound preaching and teaching from God's Word.

Books and pamphlets being produced today, written by fundamental and non-fundamental men, have convinced many preachers, teachers, pastors, missionaries, and laymen of lies. These books and pamphlets are perfect examples of writing with slight-of-hand. This writer's intent in asserting such an observation is not to demean the men who are writing these books and pamphlets, but to presently answer an anticipated and undiscerning argument from Critical Text advocates.

Many of these books and pamphlets, produced by Critical Text advocates, quote and take out of context writers of old (whether believers or not). Further, these books and pamphlets misapply statements of the writers of old to fallaciously prove the validity of and further the science (falsely so called) of Textual Criticism. This writer has read, for instance, the full context of quotations from Jerome's writings that have been used in a book being circulated (primarily in fundamental circles). It was evident that Jerome wasn't saying what men made him to say.

For instance, Jerome was a translator of a new Latin version, the Latin Vulgate, in his day, revising the old Latin version. He was not a textual critic, using rules of Textual Criticism to decide what reading in a given manuscript was right, like Minnick makes him out to be.³⁹ If the writings of Jerome are read properly (taking what he said at face value) and in context, Jerome was not saying that he was exercising rules which one would presently understand as Textual Criticism. He was revising what he saw as errors in the *translation* according to Greek manuscripts. Jerome does not even mention manuscripts "Aleph" and "B."

Often, Critical Text advocates come to writings of "Church Fathers," just like an unschooled preacher would. An untrained or improperly trained preacher often employs *eisegesis* on the Bible text to say what he wants to say instead of *exegesis* to give the true meaning. However, the Critical Text advocate is many times willingly guilty of *reading into* the writings what is not there. They come with

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He does so in his chapter, "Let's Meet the Manuscripts." Mark Minnick, in *From the Mind of God to the Mind of Man: A Layman's Guide to How We God our Bible* (Greenville, SC: Ambassador-Emerald International, 1999)

their Textual Criticism *baggage* of rationalism rather than the honesty that accompanies the faith of believing God at His Own Word.

Further, many of these “Church Fathers” weren't even believers and should not be hailed as great men. The treasures of wisdom and knowledge are *hid in* Christ (Colossians 2:3) and therefore *hid from* unbelievers such as many of these “Church Fathers.” As believers, we need to stop *dropping names* of so-called “Church Fathers” to prove a point!

Another error is that of switching between textual issues and translation issues in their books and pamphlets to fallaciously prove that the Critical Text is sound. If the reader would discern, they would see that these Critical Text men, in their writings, keep switching horses.

An easy way to understand this point is to consider the following analogy: you see a runaway horse and buggy off in the distance. A rider on another horse, you notice, is coming speedily to the horse and buggy. You expect that he is going to bring the horse and buggy to a stop. He leaps from his horse on to the horse of the buggy. He stays on that horse for a while trying to bring it to a stop. But, you notice that he keeps leaping back and forth, from horse to horse. You ask yourself, “How can he stop that runaway horse and buggy if he keeps leaping back onto his own horse?”

This is very much what writers like Minnick do in their books and pamphlets. Minnick did so in the book *From the Mind of God to the Mind of Man: A Layman's Guide to How We God our Bible*. These writers proclaim to you that they are going to settle this *textual* issue for you and bring it to a halt. But, they keep leaping off the *text* buggy horse to the *translation* horse and try to make you believe that they are still trying to genuinely bring the *textual* issue to an end and settle it. They fail miserably.

The reader who has not been taught to see through this kind of false logic of the Critical Text advocate will unwittingly be convinced, when really they must reject what they are reading. When the believer sees that in reality, according to God, the *textual* “runaway horse and buggy” issue is *already* stopped, they will see the magnitude of error in Textual Criticism. God has already settled the textual issue by declaring His Words to be perfectly and providentially preserved. Believers must come to faith in the preservation of *all* of the *very Words* of God or they will have no true assurance that they may hold

the entire Word of God, indeed *all of the very Words* of God, in their hand, whether in the original languages or in the language of their own tongue.

An error of immeasurable significance is that textual critics are using rules of the science (falsely so called) of Textual Criticism to add to, subtract from, and change the Word of God instead of believing that God has indeed *providentially* preserved *all of the very WORDS* of God. This observation is proven by asking the question, Can any textual critic prove exegetically through the Bible that believers are to use the rules of Textual Criticism or even to endorse Textual Criticism?

This writer asserts that believers are not to work on new *Greek texts*, nor use Greek texts which have been concocted through Textual Criticism. Can such rules as 1) The shorter reading is best (*Lectio brevior praeferenda*) and 2) The hardest reading is best (*Difficilior lectio potior* or *Proclivi scriptio praestat ardua*) be proved as Biblical? The answer is no! Therefore, textual critics are making a clear departure on this point from the Bible instead of believing in *providential* preservation of *all of the very Words* of God

The main error that this writer observes, in books and pamphlets being written today by Critical Text advocates is: man-centeredness. They focus the reader on man. They have lofty quotations, appealing to the intellect, from men like Jerome, Augustine, Westcott, Hort, and Metzger. They do not center the reader on God's providence. They do not even center the reader on God. They do not center the reader on the person of the Lord Jesus Christ *Himself*. This is their most grievous error. Jesus Christ Himself declared preservation of the Word of God (Matthew 5:17-18). True preservation is *providential* and if *believers* cannot take the Lord at His Word then what faith is it that they have? Certainly it is not Bible faith; their faith has been spoiled (Colossians 2:8).

Finally, consider a strong point that isn't often proclaimed. The Word of God makes abundantly clear how the Word of the Lord is to be handled. Where in the Word of God is the ministry of Textual Criticism taught? You see, if it were of God, it would be a ministry and it would be mentioned, taught, and described in His Word. The rules and methods would be laid out in the Bible. Because these rules of

Textual Criticism are not taught in God's Word, they are extra-biblical. To this writer, *that* is the **fatal blow** to Textual Criticism. *Always* keep this in mind

Minnick is in gross error when he states, "...I must clarify that a textual critic may, in fact, be an unbeliever when it comes to the Bible's doctrinal truths." He goes on to say, "...He reports the wording of these variants. Following this initial reporting, a textual critic becomes an interpreter of this data. He interprets it by comparing variants (called "collation") in order to determine which, in his view, most likely reflect the wording of the original documents." This is a perfect example of unbiblical rationalism. Notice that he said that a textual critic "may, in fact, be an unbeliever!" He says that the textual critic is little more than a reporter of data and then interprets the data. But, this interpretation of data is to determine "in his view" (the textual critic) what God's Word says. If he is an unbeliever, should believers trust *his* judgement of what *is* God's Word? No! Further, Minnick's statements speak against the promises of God in preserving His Own Words.

Consider the downward spiral of Textual Criticism *if* it were taught in the Bible: How would present day textual critics know whether or not unbelieving rationalistic Gnostic scribes of the first century and beyond had corrupted the rules? Would they be able to reconstruct the text to re-establish the original rules?

The whole scheme of Textual Criticism is ridiculous. Biblically speaking, Textual Criticism is not of God, it contradicts God's Own Words, it is not a *true* science, and it is irrational.

The Person of the Lord Jesus Christ, in all of Who He is as God the Son, preaches the *providential* preservation of God's inspired, inerrant, infallible Words, kept entirely intact for His believer's today in the *apographa* (copies), specifically in the *Textus Receptus* and *Ben Chayyim* Masoretic Text.

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