

Chapter Four

Are the Bibles in Our Possession Inspired? Two Studies on the Inspiredness of the Apographs

Part One: The Inspiration and "Inspiredness" of Scripture: A Proposal

The Concept of Inspiration

Inspiration as a theological term pertaining to the inscripturation of revelation has been defined in a variety of ways. Some, such as Theodore Parker and Francis W. Newman, have defined it as such natural insight into religious things as is common to all men. Others, such as W. N. Clarke and Olin C. Curtis, have held that inspiration is such spiritual exaltation and insight as is common to all Christians. Still others, such as Augustus Hopkins Strong and James Orr, have advocated the view that inspiration is a supernatural exaltation and guidance of the human faculties of chosen men, which guidance is sometimes infallible and sometimes fallible. Yet others, such as Charles Hodge, William G. T. Shedd, Benjamin B. Warfield, Lewis Sperry Chafer and Louis Berkhof, have proposed the idea that inspiration is infallible supernatural guidance of the human faculties of chosen men. And finally, there have been a few, such as G. Voetius and the authors of the Swiss Formula of Consensus of 1675, who have asserted that inspiration is infallible supernatural control of the human mechanical reproduction of divine words. These views, calling attention primarily to the *mode* of inspiration, have respectively been called the Intuition View, the Illumination View, the Dynamic View, the Organic View, and the Dictation View.

One definition of inspiration, expressive of the Organic View, states that:

Inspiration is a special act of the Holy Spirit by which He guided the writers of the books of sacred Scripture, so that their words should convey the thoughts He wished conveyed, should bear a proper relationship to the thoughts of the other books of Scripture, and should be kept free from error in thought, fact, doctrine and judgment.