

some for discipline in righteousness.

3. The third effect resulting from the act of inspiration is this: not one truth of Scripture can be set aside, nullified or omitted. This effect is found in John 10:34-36, which reads, "Jesus answered them, 'Is it not written in your law, I said, you are gods?' If he called them gods to whom the word of God came, and the Scripture is not able to be set aside, are you saying to the one whom the Father sanctified and sent into the world, 'You are blaspheming!' because I said I am the Son of God?"

This reference to the "law" is found, not in the first division of the Old Testament (the Torah), nor in the second division (the Prophets), but in the third division (the Writings), specifically in Psalm 82. The implication is that all of the Old Testament had the force of law, i.e., was binding upon the faith and obedience of the Israelite.

In Psalm 82 we find God judging the human judges of Israel who are perverting judgment. Because they are doing this, all of the fundamental structures of society are out of order. God commands these judges to judge righteous judgment; and He warns them that, although He has called them gods, yet they will die like men. The Psalmist calls upon God to intervene and judge the earth righteously.

Jesus uses this portion -- part of verse 6 -- to argue for the propriety of calling himself the Son of God. Properly understood, this is not a clever bit of sophistry on Jesus' part in an attempt to avoid the charge of blasphemy. It is rather a traditional argument, employing an appeal to incontrovertible authority. Jesus was simply saying, "If it is proper for God to call human judges 'gods' (because they stand in the place of God, judging in the name of God, and exercising the divine prerogative of life and death), is it not more proper that I, who really am God, should call myself the Son of God?" Thus Jesus uses Ps 82:6 to support the propriety of his own title, the Son of God; and in doing so, he lays down a principle which the Jews would not dare to controvert: the Scripture is not able to be set aside!

4. The fourth effect resulting from the act of inspiration may be stated as follows: in the act of its inscripturation, no portion of Scripture has been conditioned, as to its truth, by the fallibilities of its human author. This effect is found in 2 Pet 1:20, where we read: "Knowing this first, that no