

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 righteously; and warns them that although He has called them gods, yet they will die like men. The Psalmist calls on 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. Rather it is 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 Psalm 82:6 to support the propriety of his own title, the Son of God; and in doing so, He lays down a principle that the Jews would not dare to controvert: the Scripture is not able to be set aside!

Element #4 -- 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 element is found in II Peter 1:20, where we read, "Knowing this first, that no prophecy of Scripture comes into being by one's own interpretation."

The reason it doesn't happen is given in verse 21: "For not by the will of man came prophecy at any time, but being borne up by the Holy Spirit, men spoke from God." This argument may be expressed as follows: "Because prophecy did not come by the will of man, therefore no prophecy comes into being by one's own interpretation." Or, to put it another way, "Because men spoke from God as they were borne up by the Holy Spirit, therefore no prophecy comes into being by one's own interpretation."

Many times this text has been understood to mean that no one should place his own private interpretation on a Scripture verse or passage, but should seek the Spirit's interpretation. In practice, however, this generally meant the acceptance of the interpretation of some Bible teacher or pastor. However, the text does not speak of the reader's interpretation, but of the writer's interpretation. The text says that "no prophecy of Scripture comes into being by one's own interpretation," i.e., no Scripture portion has been conditioned by the human author's interpretation. Thus the infallible Word of God is not conditioned by the fallible words of men!