

1 Peter Series

Lesson #042

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Dean Bible Ministries

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UNDERSTANDING INERRANCY

PART 8

1 PETER 1:10–11



1ST PETER

LIVING IN LIGHT
OF ETERNITY

1 Pet. 1:10, “Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you,

1 Pet. 1:11, “searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.

1 Pet. 1:12, “To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.”

The Doctrine of Inspiration and Inerrancy of Scripture

**inspiration [Greek, θεόπνευστος
(*theopneustos*) literally “God-breathed”]
God the Holy Spirit so supernaturally
directed the human writers of Scripture, that
without waiving their human intelligence,
vocabulary, individuality, literary style,
personality, personal feelings, or any other
human factor, His complete and coherent
message to mankind was recorded with
perfect accuracy in the original languages of
Scripture, the very words bearing the
authority of divine authorship. (John 10:35;
Matthew 5:18; 2 Timothy 3:16; 2 Peter 1:21;
1 Corinthians 2:14–16)**

2 Tim. 3:16, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

2 Tim. 3:17, “that the man of God may be complete, thoroughly equipped for every good work.”

θεόπνευστος
theopneustos

nom fem sing
(verbal)

God-breathed

Biblical/Divine Authority

Christian Belief

INSPIRATION

INFALLIBILITY

INERRANCY

Inspiration means “God-breathed” (2 Timothy 3:16) and means that the Bible is God’s complete and connected thought to mankind (2 Peter 1:20–21; 2 Timothy 3:16–17; Matthew 5:18; John 16:12–13). Addresses the ORIGIN of the Bible.

Infallible – Every word is equally authoritative. The Scripture is incapable of failing, cannot be wrong or broken, and its authority is permanent and eternal. Addresses the AUTHORITY and ENDURING NATURE of the Bible (John 10:34–35; Matt. 5:18).

Inerrancy – No error existed in the original autographs of Scripture. Some have seen the necessity to insert the word “unlimited” to describe inerrancy, but this is redundant. Addresses the ACCURACY of God’s Word (John 17:17).

Alleged Problems in the New Testament

Matt. 27:51, “Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split,

Matt. 27:52, “and the graves were opened; and many bodies of the saints who had fallen asleep were raised;

Matt. 27:53, “and coming out of the graves after His resurrection, they went into the holy city and appeared to many.

Matt. 27:54, “So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, ‘Truly this was the Son of God!’ ”

Dr. Michael Licona:

“strange little text”

parallel to Graeco Roman *bios* that use

“phenomenal language used in a symbolic manner”

“poetic” “legend”

“special effects”

“... it seems to me that an understanding of the language in Matthew 27:52–53 as ‘special effects’ with eschatological Jewish texts and thought in mind is most plausible”

“Matthew may simply be emphasizing that a great king has died,”

“It seems best to regard this difficult text in Matthew as a poetic device added to communicate that the Son of God had died and that impending judgment awaited Israel.”

~Licona, *Resurrection of Jesus*, 552–553

“We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture. We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims to authorship.”

~ICBI, Article XVIII

Matt. 10:9, “Provide neither gold nor silver nor copper in your money belts,

Matt. 10:10, “nor bag for your journey, nor two tunics, nor sandals, nor staves; for a worker is worthy of his food.”

Mark 6:8, “He commanded them to take nothing for the journey except a staff—no bag, no bread, no copper in their money belts—”

“The assumption of postmodernism is that all history is by its very nature, only a subjective interpretation of ‘surviving traces of events.’ ”

~David Farnell, *The “Magic” of Historical Criticism in Vital Issues in Inerrancy*

“Historical” means nothing related to history, but actually describes merely a subjective perception, not historical fact.

Therefore, historical criticism, before even beginning to look at the text, rejects outright any claim to historic objectivity or accuracy.

Matt. 10:9, “Provide neither gold nor silver nor copper in your money belts,

Matt. 10:10, “nor bag for your journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food.”

Mark 6:8, “He commanded them to take nothing for the journey except a staff—no bag, no bread, no copper in their money belts—”

Matt. 13:32, “which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches.”

**μικρός mikros Adjective nom neut sing
comp small, little**

“This seed, when cast into the ground, is ‘the least of all seeds,’—words which have often perplexed interpreters, many seeds, as of poppy or rue, being smaller. Yet difficulties of this kind are not worth making; it is sufficient to know that ‘small as a grain of mustard-seed’ was a proverbial expression among the Jews for something exceedingly minute (see Luke 17:6). The Lord, in His popular teaching, adhered to the popular language.”

~R. C. Trench, *Notes on the Parables of Our Lord* [New York: Revell, n.d.], p. 91).

“Another fact to note is that the word smallest is actually a comparative not a superlative, and should be translated (as in the *New American Standard Bible* and *New English Bible*), ‘smaller of all the seeds.’ In other words, the Lord did not state an absolute (the mustard seed is absolutely the smallest), but placed the mustard seed in the class of smallest seeds.”

~C. C. Ryrie

Matt. 20:29, “Now as they went out of Jericho, a great multitude followed Him.

Matt. 20:30, “And behold, two blind men sitting by the road, when they heard that Jesus was passing by, cried out, saying, ‘Have mercy on us, O Lord, Son of David!’

Matt. 20:31, “Then the multitude warned them that they should be quiet; but they cried out all the more, saying, ‘Have mercy on us, O Lord, Son of David!’

Matt. 20:32, “So Jesus stood still and called them, and said, ‘What do you want Me to do for you?’

Matt. 20:33, “They said to Him, ‘Lord, that our eyes may be opened.’

Matt. 20:34, “So Jesus had compassion and touched their eyes. And immediately their eyes received sight, and they followed Him.”

Mark 10:46, “Now they came to Jericho. As He went out of Jericho with His disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging.”

Mark 10:47, “And when he heard that it was Jesus of Nazareth, he began to cry out and say, ‘Jesus, Son of David, have mercy on me!’ ”

Luke 18:35, “Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging.

Luke 18:36, “And hearing a multitude passing by, he asked what it meant.

Luke 18:37, “So they told him that Jesus of Nazareth was passing by.

Luke 18:38, “And he cried out, saying, ‘Jesus, Son of David, have mercy on me!’ ”

Luke 2:1, “And it came to pass in those days that a decree went out from Caesar Augustus that all the world should be registered.

Luke 2:2, “This census first took place while Quirinius was governing Syria.”