

개방적인, 비판적인 태도에 기인하며, 둘째는 교회의 구속적 기능보다는 사회적 기능을 중시하는 교회에 대한 비신학적 자세에 원인이 있다. 교회에 대한 비신학적 자세는 세속신학에서 나온 것이다. 에큐메니칼 신학은 교회가 교회되는데 실패한 것은 교회가 세상과의 동일화(Identification)에 실패했기 때문이라고 한다. 즉 “세상을 위한 교회”와 “타자를 위한 교회”가 되는데 실패 했다고 주장한다. 이러한 Service형의 교회관은 에큐메니칼 신학이 “담밖의”(extra muros) 신자와 “교회 밖의 교회”(ecclesia extra ecclesiam)을 인정하기 때문이다. 그러나 에큐메니칼 신학의 교회관은 교회의 영적실체를 과소평가하는 과오를 범했으며 교회가 교회되는데 실패한것은 교회가 세상과 동일화 되지 못했기 때문이 아니라 교회가 하나님과 하나가 되지 못한데 있음을 간과하고 있다.

이러한 에큐메니칼 신학의 그릇된 교회관에 대해서 보수주의 교회도 많은 문제점을 노출하고 있음을 간과해서는 안된다. 보수주의 교회는 교회의 본질의 사명에 같은 강조점을 두고 균형을 취해야 한다. 니케아 신조가 말한 “우리는 하나의 거룩한 보편적인 사도적 교회”(One Holy, Catholic and Apostolic Church)를 믿는다는 교회의 역사적 표석을 재음미하고 실천하도록 해야한다.

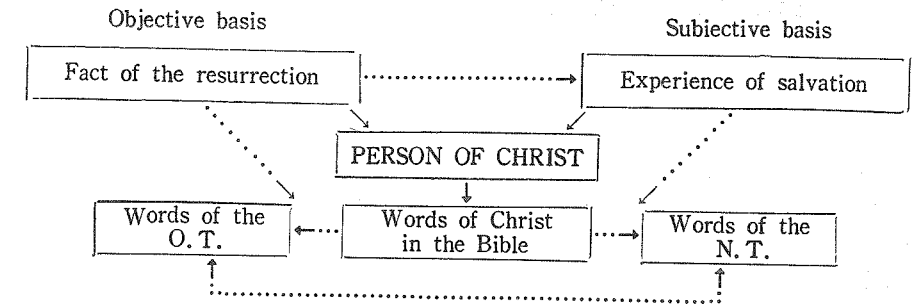
기능주의적 교회관은 선교사상에 불가피한 변화를 초래하였다. 에큐메니칼 선교는 개인구원→사회관심→사회구원으로 발전하여 전도자는 곧 해방으로 배치되고 있다. 개인구원 보다도 사회구원이, 개인의 원죄보다 구도악의 모순에 더 관심을 가지는 선교관으로 변천하였다. 19C에 교회가 개인구원과 자립교회 설립을 선교의 목적으로 하고, 그 교회가 처한 기 존질서인 식민주의 및 자본주의와 손을 잡았다. 독일의 선교학자 Gustar Warneck까지도 식민주의는 하나님의 축복으로, 선교의 좋은 도구가 된다고 하였다. 그러나 현대 에큐메니칼 선교는 일종의 반체제 주의로서 공산주의의 죄악보다 자본주의와 과거 식민주의의 죄악을 더 날카롭게 비판하고 있다. 이리하여 제삼세계 여러국가에서 Moratorium(선교사와 선교비 받는것을 일시 보류하는 운동)을 주장하고 있다. Mission(선교)는 Mission(사명)으로 변천, 인간화가 선교의 목적이 되었으며 그리스도에게로 영혼을 인도한다는 것은 종교적 식민주의로 간주한다. 따라서 선발된 선교사를 파송하는 전통적 선교를 부정하고 하나님이 현 역사에 활동하시는 일에 참여하는 것이 곧 선교라는 missio Dei(하나님의 선교)가 등장하였다.

Inspiration of the Bible

by J. Barton Payne, Th. D.
Covenant Theological Seminary

I. THE BASIS OF FAITH

- A. The foundation of all our faith is our personal knowledge of the divine and living Person of Christ. I Cor. 3 : 11; I Peter 2 : 6 (Isa. 28 : 16.)
- B. Such knowledge comes on the one hand from the historical fact of His resurrection, Rom. 1 : 4, and on the otherhand from our experience of salvation, II Tim. 1 : 12. This latter is dependent upon the former, John 16:9-11, I Cor. 15:14. Subjectivism alone would be without content or certainty; objectivism alone would be without living faith.



- C. The absolute authority of the Person of Christ takes shape in the words He spoke, Mt. 24 : 35(Mk. 13 : 31;Lk. 21 : 33), the reception of which is the great mark of discipleship, John 15 : 7. That the words recorded in the original Biblical documents should correspond to His own words was the promise of Christ, John 14 : 26, and 16 : 13; and His statements which concern verbal authority may be traced to the earliest sources underlying the Gospels (Cf. Warfield, *Inspiration and Authority*, p. 144). Then textual criticism has made the reconstruction of the original documents almost certain.

Seen negatively, since the Biblical words constitute practically the only objective evidence to Christ, to pick and choose among them, to believe some and disbelieve others, amounts to “making Christ in our own image;” and to reconstruct “The historical Jesus” on our subjective standard is to lapse into idolatry.

- D. Once the Biblical Christ be accepted as normative there must follow the plenary acceptance of the words of Scripture.
 - 1. His specific statements :
 - Mt. 5 : 18 “One jot or one tittle shall in no wise pass away from the law, till all things be accomplished.” A liberal critic concedes, “Commentators have exhausted their ingenuity in attempts to explain away this passage, but its meaning is too clear to be misunderstood. Christ is here represented as speaking in the spirit of Alexandrine and Rabbinical Judaism,”

(Allen, *International Critical Commentary*, p. 45) that is, accepting Scripture absolutely. Lk. 16: 16-17 "The law and the prophets were until John: since that time the goepel of the kingdom of God is preached... but it is easier for heaven and earth to pass away, than for one tittle of the law to fall."

Lk. 18: 31 "All the things that are written through the prophets shall be accomplished unto the Son of man."

Lk. 24: 25 He condemned those who refused to believe *all* that the prophets had spoken.

Lk. 24: 44 "All things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning Me."

John 10: 35 "And the Scripture cannot be broken." Liberalism can only admit, "Verbal inspiration of the sacred books was taught by the Rabbinical schools... the belief emerges distinctively in the Fourth Gpspel, the evangelist ascribing this conviction to Jesus Himself. We may recall here some Synoptic passages which show that the belief that 'the Scripture cannot be broken' was shared by Matthew, Mark and Luke and that all three speak of it as having the authority of their Master." (Bernard, *International Critical Commentary*, *John*, 1: clii)

2. His attitude: (Note: The neo-orthodox have attempted to escape the force of Christ's specific statements with the ingenious interpretations, but the following indirect evidence is conclusive as to the mind of Christ on inspiration.)

Mt. 4: 4 "It is written (in Scripture)" terminated the temptations; Mk. 9: 12, answered questions.

Mt. 4: 14; 21: 5; 26: 31 (Mk. 14: 27); 26: 54; Mk. 14: 49; Lk. 22: 37; John 12: 14; 13: 18; 17: 12; 19: 28; and 19: 37. Specific instances in His life were to fulfill detailed verses, as well as His ministry to fulfill the whole O.T., Lk. 4: 21; 24: 27; and John 5: 39.

Mt. 19: 5-6 For Him, Gen. 2: 24, though Mosaic, was God's very words

Mt. 21: 42 (Mk. 12: 1C) He justified His own teaching on the basis of the O.T., "Have ye not read... "Lk. 4: 21; Mt. 21: 16.

Lk. 16: 31 He equated the authority of Moses and the prophets with that of one raised by God from the dead.

In His teaching Christ authenticated O.T. historical statements about: Adam, Abel, Noah, Moses, Elijah, Elisha, Jonah, and Daniel. (Cf. Wilson, R.D., "Jesus and the O.T." *princeton Theol. Review* 24(1926), pp. 632-661). Negative OT criticism is incompatible with Christ.

He accepted the statements of Scripture about its own human authorship, and at points that are most under attack today: "The belief in the Davidic authorship of the Psalms, accepted by Jesus (Mk. 12: 36 ff.), shown by modern scholarship to be erroneous, and the Mosaic authorship of the Pentateuch (Mk. 10: 3; 12: 26), "H. A. Guy, *The N. T. Doctrine of the Last Things*, p. 84.

3. His use of Scripture:

Mt. 22: 32 He bases His proof of immortality on not even a word but simply the rules of

Hebrew syntax which make, "I(am) the God of Abraham" a present tense. Mk. 12: 26; Lk. 20: 37; See Ex. 3: 6.

Mt. 22: 44 His argument turns on the 1st person, singular suffix in "My Lord," in Hebrew one letter, the yodh, which is the smallest. Mk. 12: 36; Lk. 20: 42; see Ps. 110: 1.

John 10: 34 The force of the passage depends on the meaning of one Hebrew word. Ps. 82: 6. These were not "ad hominem" arguments (meeting a man on his own suppositions); the parenthesis of John 10: 35 is representative of His repeated statements, not an isolated argument.

Liberalism admits, "When deductions have been made... there still remains evidence enough that our Lord while on earth did use the common language of His contemporaries in regard to the O.T." (W. Sanday, *Inspiration*, p. 393 ff.)

Christ's doctrine of inspiration was verbal.

E. The New Testament claimed to be on the level of authority of the O.T., II Peter 3: 16. Christ, had promised the disciples the Spirit to guide them into all the truth, John 16: 12-13; Mt. 10: 20; Mk. 13: 11; Lk. 12: 12; and the commandments of the Lord did come through the apostles, II Peter 3: 2. Hence comes this further testimony:

1. Specific statements.

a. About the N.T. itself:

I Cor. 14: 37 "The things which I write unto you are the commandment of the Lord." I Cor. 2: 4, 13.

II Cor. 13: 3. "Christ speaketh in me."

I Thess. 2: 13 "Not the word of men, but as it is in truth the word of God."

Rev. 22: 18-19 No *words* are to be changed.

b. About the O.T.:

Rom. 3: 2 To the Jews were intrusted the oracles of God.

II Tim. 3: 16 "All (plenary) Scripture (he graphe = O.T., Thayer, *Greek-Eng. Lexicon*, corrected ed., p. 121) is given by inspiration of God."

II Peter 1: 21 "No prophecy ever came by the will of man" R.V.

2. Use of Scripture. In general, "The historical setting of the O.T. is everywhere accepted as authentic," F. Davidson, ed., *The New Bible Commentary*, p. 16.

Rom. 9: 15-17; Gal. 3: 8 "The Scripture saith" equals "God saith."

Rom. 3: 10 Paul's point depends on the absolute exclusion involved in the word "none" (Ps. 14: 1).

Rom. 10: 13 And here on "whosoever" (Joel 2: 32) being taken literally.

Gal. 3: 16 The singular form of the word "seed" (Gen. 13: 15; 17: 8; 22: 18) is the basis of the argument.

Heb. 12: 5 Here the problem of sonship develops wholly from the one Hebrew word, "my son" (prov. 3: 11 ff.).

Heb. 12: 26 Christian eschatology is built upon the implication of the phrase, "yet once more" (Hag. 2: 6).

And so through the book of Hebrews, see Gausson, *Theopneustia*, pp. 90-91.

"The written word was itself treated as the inspired and authoritative form in which the content of divine revelation had been expressed and handed down," F. Davidson, *ibid.*

F. The Testimony of the Old Testament to its own words.

Ex. 4 : 12; Jer. 1 : 9; Ezek. 3 : 4 God could and did give men exact words.

Num. 16 : 28; 24 : 13 The men sometimes consciously denied the words to be of their own mind.

Ex. 34 : 27; Jer. 30 : 2 These words He commanded to be exactly recorded. See Ex. 17 : 14; Num. 33 : 2; Isa. 30 : 8; Jer. 36 : 2; Dan. 12 : 4; Hab. 2 : 2.

Ex. 31 : 18(32 : 16; 24 : 12; Dt. 9 : 10; 10 : 4); I Ch. 28 : 19 R. V.; Dan. 5 : 5. A limited portion were written down by God Himself.

Jer. 25 : 13 *All* the written words shall be accomplished.

Dt. 4 : 2 God's words were to be neither added to nor diminished.

The prophets often spoke in the 1st person directly for God.

"The Lord said" or its equivalent appears 3,808 times in the O. T. (Evans, *Great Doctrines of the Bible*, p. 203).

G. The objective and subjective bases of faith further substantiate the words of Scripture, for increased knowledge has verified many Biblical statements (Isa. 48 : 3-8; I Cor. 15 : 4), and only from Scripture does the experience of salvation arise (John 15 : 3; Rom. 10 : 17)

Our basis of faith is thus well summed up in Eph. 2 : 20, "Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone."

II. THE NATURE OF INSPIRATION BY SCRIPTURAL TESTIMONY

A. Scripture is God-breathed, II Tim. 3 : 16, "all" Scripture (Cf. Acts 24 : 14) requiring inspiration plenary in extent and verbal so far as concerns God's guaranteeing the words: "Thought of necessity takes shape and is expressed in words. If there is inspiration at all, it must penetrate words as well as thought, must mold the expression, and make the language employed the living medium of the idea to be conveyed." (Orr, *Rev. and Inspiration*, p. 209)

1. It is of divine as opposed to human source.

Mk. 7 : 13 The word of God (Ex. 20 : 12) is contrasted with human traditions.

Num. 22 : 35; II Peter 1 : 20-21 The men spoke only as moved by the Holy Spirit, not on individual impulse, no extraneous matter being added. The Bible does not simply *contain* the word of God; it *is* the word of God.

Acts 7 : 53; Gal. 3 : 18; Heb. 2 : 2 The O. T. was also received via angels.

2. But there is a human instrumentality.

I Peter 1 : 11; Acts 28 : 25 The Spirit of Christ testified in the hearts of the prophets and, Acts 1 : 16, David.

Ex. 34 : 27 This guidance was occasionally pure dictation.

Acts 1 : 1 Normally, the author while insured against error had literary freedom.

"Inspiration is that extraordinary, supernatural influence (or, passively, the result of it) exerted

by the Holy Ghost on the writers of our Sacred Books, by which their words were rendered also the words of God, and, therefore, perfectly infallible." (Warfield, *Inspiration and Authority*, p. 420)

"It is the strong, conscious inbreathing of God into men, qualifying them to give utterance to the truth. It is God speaking through men, and the old Testament is therefore just as much the Word of God as though God spoke every single word of it with His own lips." (Evans, *Great Doctrines of the Bible*, 194-5)

B. Inspiration compared with related but not identical matters, with which it is often confused.

1. The relationship of revelation to inspiration.

a. The content of some parts of the Bible could have come only by direct revelation, Gen. 1.

b. Other sections apparently arose from observation or secondary sources, but not revelation, II Sam. 1 : 17; Acts 27.

Revelation makes truth known; inspiration guarantees and preserves truth.

2. The relationship of the writers' illumination to inspiration.

a. The words of the Biblical writers were often the result of careful investigation by human methods, Lk. 1 : 1-4, understood but not recognized by them as divine.

b. The men both understood and were conscious frequently of their divinely inspired words, I Thess. 2 : 13, recognizing them as coming from God's wisdom, not man's, I Cor. 2 : 13.

c. Sometimes the men did not know the import of their own words, Dan. 12 : 8, I Peter 1 : 11, recognizing them as divine but not understanding them.

d. Occasionally the human source of inspired words neither understood them nor recognized them as divine, John 11 : 49-52; Ps. 69 : 21(?).

Yet all four of the above are by inspiration. It is the words and not primarily the men that are inspired. Further, men have degrees of illumination; the Biblical words do not have "degrees" of inspired truthfulness.

3. The relationship of the readers' feelings to inspiration.

a. Scripture has various purposes, II Tim. 3 : 16, not all its truth being inspirational.

b. It needs not be inspiring to be inspired.

4. The relationship of the readers' activity to inspiration.

a. Scripture may non-committally quote exhortations to evil, Job 1 : 9; human misstatements, John 1 : 21 (Cf. Mt. 11 : 14; 17 : 12-13); or laws since abrogated, Col. 2 : 16-17.

b. Only accuracy against misrepresentation is to be maintained.

c. Statements, however, by the human authors of Scripture in their writings are divinely normative, not opinions (e. g., O. T. prophets and psalmists)

II. THE CHURCH'S HISTORIC ACCEPTANCE OF SCRIPTURE

A. The church in the past.

1. The early fathers held verbal inspiration from the first, often even mechanical dictation.

Irenaeus, "The Scriptures are perfect, seeing that they are spoken by God's Word and His Spirit." Adv. Haer, ii. 28.

Augustine, "I firmly believe that no one of their authors has erred in anything in writing." Epistulae (ad Hier.) lxxxii 1, 3

2. The reformers.

Luther adopted the above of Augustine, adding that since the whole of Scriptures are to be assigned to the Holy Spirit they cannot err. Works (St. Louis ed.) xix, 305.

Calvin, "For our wisdom ought to consist in embracing with gentle docility, and without any exception, all that is delivered in the sacred Scriptures." Institutes, I, 18, 4.

See Warfield, *Inspiration and Authority*, pp. 106-109.

B. Credal testimonies.

Lutheran, We must not "hold anything contrary to the Canonical Scriptures of God." (Augsburg Confession. XXVIII)

Reformed, "The Old and New Testaments... against which nothing can be alleged... We receive all these books... believing without any doubt all things contained in them." (Dort, IV-V)

Presbyterian, "A Christian believeth to be true whatever is revealed in the Word, for the authority of God Himself speaketh therein." (Westminster Conf., XIV : 2) The same is Congregational (Savoy Declaration) and S. Baptist (Philadelphia Conf.).

Episcopalian, "It is not lawful for the Church to ordain anything that is contrary to God's Word written." (39 Articles, XX)

Methodist, Let "nothing be ordained against God's Word." (Articles of Relig., XXII) (equals 39 Articles, XXXIV)

Baptist, N., "We believe that the Holy Bible... has God for its author, salvation for its end, and truth without any mixture of error for its matter." (New Hampshire Conf., I)

C. The modern church, often apostate, yet :

1. Belief in plenary inspiration is still justified by the results :

a. Men with the greatest evangelistic ministry, as Charles Fuller and Billy Graham, accept the Bible as verbally inspired and so use it.

b. Foreign missionaries generally must, because of their work, give Scripture the highest position.

c. America's most powerful youth leaders, as Jack Wyrzten, Bob Cook, YFC. and IVCF., are characterized by unwavering loyalty to the inspired Word.

2. Complete infilling by the Holy Spirit depends upon it.

Rom. 8 : 13, 12 : 1-2 Consecration is a matter of surrender and yielding to be filled and used.

Phil. 2 : 5 At the very foundation lies mental yielding to Christ, the mind of whom on Scripture is clear; this will ultimately determine all else : "As a man thinketh in his heart, so is he." Prov. 23 : 7.

IV. MODERN ATTACKS AGAINST SCRIPTURE

A. Man's resistance to plenary inspiration.

1. Cautioning principles .

a. Anti-supernaturalism must disprove inspiration if it is to exist and therefore cannot be open-minded. Historically, criticism has varied inversely with the personal faith of the critic.

b. To say, "Let the Bible speak for itself; natural scientific investigation will only vindicate its truth" is false. The scientific method applies only to the subjects a man is capable of analyzing, but God and eternity are outside man's range of experience. A man who insists on acting as an "impartial" judge of Scripture has already assumed his own ability to judge it and therefore denied in advance the possibility of a divinely given book.

(1) The "natural" human mind is biased by sin from what it would otherwise understand; Satan blinds, II Cor. 4 : 3-4; Eph. 4 : 17-18.

(2) Even if this were not so, God's Word could not be made subject to human standards.

(3) On the contrary, the proof of a book's being from God is the statement of God Himself. The man who would know must therefore first yield his thought to Christ's direction, John 1 : 18.

(4) Then divine work must be Spiritually discerned, I Cor. 2 : : 14.

Only a spirit-filled Christian can be a true scholar of the Word.

2. Objections on the grounds of internal evidence :

a. Historico-critical studies are legitimate and desirable as long as they do not run counter to the claims of Scripture itself.

(1) Consecrated study will only vindicate these claims.

(2) To oppose the testimony of Scripture with one's own scientific insight is to replace God by non-authoritative human rationalism.

(3) Always see what Scripture says first, e.g. how much of the Pentateuch it claims to have been written by Moses.

b. For supposed contradictions in Scripture, the following principles should be kept in mind :

(1) Variations of statement are not contradictions when they arise, either from recording different parts of some common event, or from assigning a different emphasis or importance to the same parts.

(2) Separate transactions are not to be identified with each other because of a parallelism between some circumstances of an event or some portions of a discourse. See Patton, *Inspiration*, pp. 99-104.

(3) Discrepancies between quotations are not contradictions when fair translations of an original statement in another language.

3. Objections on the grounds of external evidence :

a. Conflicts with science.

(1) Most disappear if science be limited to its proven facts and Scripture be carefully exegeted.

(2) But to say, "The Bible is not intended to be a textbook in science" is a dangerous half-truth. Its statements, though not detailed, are accurate and were accepted by Christ and the apostles.

b. Conflicts with history.

(1) These are few and are being increasingly disproved. Wellhausen is outmoded, see Gehman, *Westminster Dictionary*, p. 469.

(2) Archaeology is particularly significant. Millar Burrows has asserted, 1941, that some evidence specifically contradicts Scripture (*What Mean These Stones?*, p. 276); but he admits his liberal bias, p. xi, and his claims are untrustworthy. Cf. George L. Robinson, 1941, "No explicit contradiction of Scripture of any moment has ever been found" (*The Bearing of Archaeology on the O. T.*, p. 12).

4. The Christian's attitude toward unresolved difficulties.

a. We must not sidestep issues but rather seek solutions.

b. If in a problem we discover only weak answers, or no answer, we must be honest and admit the fact; or we lose the faith we seek to defend.

c. But such cases constitute a small percentage as compared to the perfections of the Word. God has the solution; do not limit Him to our capacities.

"It being a settled logical principle that so long as the proper evidence by which a proposition is established remains unrefuted, all so-called objections brought against it pass out of the category of objections to its truth into the category of difficulties to be adjusted to it." Warfield, *Inspiration and Authority*, p. 174.

B. The alternative proposed by neo-orthodoxy, the only other presently serious contender for the Christian's allegiance.

1. This new approach stresses revelation as an experience with Christ, Scripture being merely the channel through which God may encounter the individual today. As Karl Barth has said, "Scripture is not the word of God, but it may become the word of God at any time."

a. This emphasizes the needed truth that revelation must be received by the individual, applied to the heart by the Holy Spirit, before God's message has really "gotten through." For many, the Bible never does become God's Word to them.

b. But neo-orthodoxy goes further and denies that revelation is a matter of propositional truths at all. God is felt to be so "wholly other" that He can never be an object for study, only a subject who confronts a man. Such an emphasis is one-sided: there must first be a word of God from Him, and then it must be received to become God's word to the individual. In theory, Barth's approach becomes agnosticism, the impossibility of knowing anything about God.

c. So in practice, neo-orthodoxy means partial inspiration, accepting those parts of Scripture through which God "speaks to me", namely, some (but not all) of the doctrinal teachings. As far as the truth of the facts recorded is concerned, the Bible is just another human book.

2. The great appeal of neo-orthodoxy, or any other view of partial inspiration is that it claims to be able to accept the destructive criticism of the Bible and yet maintain the central evangelical doctrines of God's sovereignty, man's sin, and salvation in Christ. Thus Emil Brunner states that today's theology is to be built on the ruins of Scripture.

3. But it is impossible to cut loose from the foundation of Scripture and yet hold the essentials of Christianity.

a. Partial inspiration is inconsistent with Scripture's own attitude toward itself, of the

warnings in Dt. 4 : 2, 12 : 32, Rev. 22 : 18-19, that the words of Scripture are not to be changed. That the inspiration of Scripture extends beyond doctrine to the truth of its historical references is one of the Bible's clear doctrines!

As Warfield, *Inspiration and Authority*, p. 175, said, "The real conflict is no longer with 'the traditional theory of inspiration', but with the credibility of the Bible."

b. Partial inspiration is inconsistent with the authority and deity of Christ. It is true, as the neo-orthodox say, that Christ's Spirit does "encounter" and speak to me today, but ideas of human and even demonic origin also encounter me today, I John 4 : 1. Such mystical experience demands authentication, and the test is conformity to the Jesus who came in the flesh, I J. 4 : 2, John 16 : 13-14; 15 : 26. But the historical Jesus accepted the full authority of Scripture (see above, Sec. I, D). The honest Barthian must admit that he is contrary to the mind of Christ.

c. Partial inspiration is inconsistent with true religion.

(1) Though apparently without evil results at first, loss of the evangel destroys evangelism, and in time faith. Man on his own will go his own way. One of the greatest critics admitted, "Biblical criticism is at the bottom of the reconstruction that is going on throughout the Church... the demand for the revision of creeds and change in methods of worship and Christian work." C. A. Briggs, *Public Opinion*, 10, p. 576.

(2) Biblical fact and Christian faith are inseparable. Liberal scholars have claimed, "Religious truth is one thing; historical fact is another. Neither necessarily presupposes or accompanies the other," Burrows, *What Mean These Stones?*, p. 4. For example, may not Gen. 6-8 teach the divine punishment of sin, irrespective of the historical reality of such a flood as the Bible describes? But (1) to deny Noah and the flood makes the doctrine merely a theory, not a reality proven by history. And (2) when the doctrine is based on a claimed event, but when the record is actually false and the real event is just the opposite, then the probability is that the doctrine is false too. As the M. T. asserts, "If Christ hath not been raised, your faith is vain; ye are yet in your sins," I Cor. 15 : 17. As Augustine said 1500 years ago.

"Now faith will totter if the authority of Scripture begins to shake. And then, if faith totter, love itself will grow cold. For if a man has fallen from faith, he must necessarily also fall from love; for he cannot love what he does not believe to exist." *De Doctrina Christiana*, 1 : 37.

(3) In reality, neo-orthodoxy is but another form of man-made religion. As Berkhof has pointed out, "Amount those who adopt a partial inspiration of Scripture there is no unanimity whatever. Some would limit the inspiration to doctrinal matters, others to the N. T., others to the words of Jesus, and still others to the Sermon on the Mount. This shows as clearly as anything can that the theory is purely subjective and lacks all objective basis. The moment one accepts it in any one of its many forms, one has virtually lost ones Bible." *Intro. to Systematic Theol.*, p. 154.

"Surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever." Isa. 40 : 7-8.

RECOMMENDED BIBLIOGRAPHY ON INSPIRATION

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- Packer, J. I., "*Fundamentalism*" and the Word of God. London : Inter-Varsity Fellowship, 1958. A recent British study, generally acceptable in defending the authority of Scripture.
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SCIENCE AND EVANGELICAL FAITH-A Guide to Recent Books(in English and Korean)

Theodore Hard

Since World War II there has come an encouraging change in the English-speaking evangelical world. A growing interest and scholarship in our subject area was manifest—the conflict between Bible believers and most scientists concerning the nature of scientific knowledge, the origin of the universe, the development of life on earth, especially man, etc.

In the 1930's and 1940's a rather prevalent anti-intellectualism and neglect of the sciences (including the social sciences) is reflected in the evangelical literature written in response to the overwhelming tide of non-Christian scientific pronouncements about such subjects. The evolutionists reigned virtually unchallenged in professorial chairs founded by and financed by evangelical Christians in the past. Too often the evangelicals who did write knew but little science and wrote on a Sunday School level, or little higher. Professional writing by professional scientists who clearly defended a Biblical faith were practically non-existent.

One happy exception is Philip Mauro's *Evolution at the Bar*(Swengel, Pennsylvania : Reiner Publications, 1976, 80pp.) which originally appeared in 1922. It is a marvel of logical destruction of evolutionary assumptions, mostly using evolutionist's admissions or their inconsistent statements. It is a very stimulating and gratifying little book. Of some, though lesser value, I believe, were writings of Harry Rimmer Wm. B. Eerdmans Publishing Co.) and James Macready Price, which were popular for many years and no doubt useful for young people or laymen who were not specialists in science. The writer himself found Rimmer helpful in high school, but not thereafter. Price was even the guiding light for Wheaton College's geology classes for some years until the quite different emphases of Mixer *et als*. It is hard to see what value they would have today alongside what is now available, however. And yet I hear that Price is being reprinted! Another early title is Nathan Wood's *The Secret of the Universe* (Boston, 1932) which has gone to many editions, is still in print in English, and has appeared in Korean translation(Saengmyungeui Malssumsa, 1967, 239pp.) It is really not about science as such. Somewhat mystical and with even poetic overtones, it is highly speculative and concerned with implications for trinitarian belief in view of observable structures of created reality.

Perhaps a typical transition-type to better things is exemplified by Rendle Short's *Modern Discovery and the Bible*. Short was a British physician, and understood both the Bible and science quite well. His book(printed in 1942 by British IVF) pointed to better things to come. R. E. D Clark was and is such a one. He is one of the best of this transitional type of evangelical apologist, a Britisher of remarkable gifts and intelligence as well as knowledge. Many of his titles are still available, and some seem to be still appearing! His *Scientific Rationalism and Christian Faith* (London : IVF, 3rd edition 1951; first published 1945) 110pp., focuses on the writings of Prof. J. B. S. Haldane and Dr. J. S. Huxley. It attacks Marxist dialectical materialism which Haldane avowed, and also the rationalism and agnosticism of evolutionist Huxley. The book is a rare flash of light for its day.