

The Inerrancy Of The Bible

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The Fundamental Doctrines Series



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The Inerrancy Of The Bible

A Foundational Doctrine On Which We Need To Stand!



This Book Is A Part Of The Fundamental Doctrines Series By:

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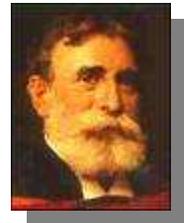
Chapter 1

The Inerrancy Of The Bible

The 1800 and 1900 were periods when great battles were fought over the reliability of the Bible. This battle was not initiated by conservative or by Bible-believing Christians, but rather by the more radical variety of thinkers, first in Europe, then in USA, and after that in the rest of the world. Since theological education in the developing world is heavily influenced by American seminaries that trained in the 1900s a large number of people from the developing countries, and since the American Christian books are sold or distributed worldwide, any theological deviation that becomes widespread in the USA soon reaches the whole developing world. Thus the battle over the Bible became a worldwide phenomenon in the 1900s through this chain of influence. The doctrine at stake was the Inerrancy of the Bible.

The Jews always knew that the Old Testament Scriptures inspired by God were free from errors. Christians knew the same thing about the Old Testament. Lord Jesus during His earthly ministry reminded His disciples that heaven and earth shall pass away, but even a jot or tittle from the Scripture shall not pass away. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" Matthew 5:18. The reference here is to two small marks used by the Jews to change the meaning of Hebrew words. The Lord reminded that inspiration extended to that level so that the inspiration and accuracy of the Bible extended even to the level of the marks used over letters.

Picture: BB Warfield, One of the great defenders of doctrines related to the Bible



When the Church came into existence on the day of Pentecost, there was a continuity of understanding with what the Lord had taught them. A large number of first generation Christians in Jerusalem and elsewhere were already exposed to the teaching of Lord Jesus. Many of them had sat at his feet learning the doctrines. The leaders of the first church were all taught by Lord Jesus, and it is they who disciplined the next group of leaders. Consequently, they all were aware of the exact character of the Holy Scriptures through the information passed on by their Jewish predecessors, and also through the Lord Himself. Thus the awareness about the inerrancy and infallibility of the Bible continued through the first-century Church. However as the Christian faith spread worldwide, and as non-christian thinkers were exposed to Christian doctrine many of them were upset by these two doctrines, the essential Biblical doctrines of inerrancy and infallibility. There was a reason for this.

While the Bible came through the verbal inspiration of the Holy Spirit, thinkers in the non-Christian religions maintained that their religious books are the product of human analysis and deduction, and were therefore prone to error and failure. Thus they were not willing to

accept any other viewpoint about the Scriptures of the Christians. They had no idea about the Holy Spirit and His work of inspiration, and therefore many of them fought tooth and nail against the Bible. They felt that somehow they needed to unseat the Bible from the unique position it enjoyed in the Jewish and Christian communities. The best approach, according to them, was to attack the inerrancy of the Bible. They reasoned that if they could show the presence of errors in the Bible, Christians would have to concede that the Bible is not inspired by God.

Porphyry of Tyre (A.D. 234–c. 305) was a Neoplatonic philosopher who was born in Tyre. He was a staunch opponent of the Christian faith [Picture Credit: Wikipedia]



Thus many of them wrote lengthy books to argue that Bible did contain errors. Meanwhile atheism was gradually rising as a powerful philosophy and the atheists also joined the non-Christian thinkers to attack the inerrancy of the Bible. Porphyry, a well known atheist in the early centuries wrote as many as 15 volumes to attack the Bible. Since ideas have consequence, the critical works of these non-Christians and anti-Christian writers did influence some Christians, who bought to church the idea that the Bible might be errant in some places. During the same period there were some insiders in the Church who inflicted a greater damage.

As every Christian Apologist eventually discovers, there are many Christians (insiders) who resent the Bible because of one or more reasons. This might be due to secret moral failures, selfish ambitions, deep-seated sins and bitterness against God, etc. They are there in every generation, identify themselves as professing Christians, and even occupy prominent positions in the Church and Christian organizations. Yet deep in their heart they keep unseating the Bible from the position it ought to be given.

These people become miserable when someone defends the inerrancy, infallibility and the uniqueness of the Bible. At every possible occasion they speak in such a manner that the critic and the criticism against the Bible looks more authentic than those who defend the Scriptures. Often they do so in the name of honest, inquiry, and fairness, but the ultimate reason is opposition to the Bible. Such double-talk often causes weaker and younger believers to start doubting the Bible. With such friends, the damage from insiders was much more than the damage done by outsiders. Many people defected into cults and fell into heresies in the early centuries of the Church, but fortunately the critics from inside were always a minority at that time. What's more, the numerous Church councils kept the majority on the right track. Consequently the inerrancy/errancy issue did not pose a serious

threat to the church during the earlier centuries. There was an alarming change in this after the Reformation.

The Protestant Reformation ushered in a time of great intellectual freedom in Europe. As it usually happens, freedom made Christians slack while it also made the anti-Christian aggressive and ferocious. They launched a multi-pronged attacks against the Christian faith. On one hand they gradually captured many key academic positions in European Universities. On the other hand they launched an aggressive philosophical and academic assault against the Christian faith. Since Europe at that time was the center of all learning, they attracted brilliant young people from around the world to Europe, and through them these radical ideas spread worldwide. This way the European skepticism and spirit of radicalism soon spread worldwide, facilitating the rationalist campaign against the Bible. A key role was played by those who attacked indirectly. Rather than attacking the Bible directly they -- on the pretext of philosophical inquiry and academic learning -- attacked the pillars of objectivity, one at a time. This eventually led to a theological coup in the 1900's.

Philosophical Attacks

Philosophy originates from man's love for investigation and inquiry. No sooner man becomes God-conscious, he starts asking question about the ultimate realities. Many of his answers are right, while the bulk of it are wrong. However, he keeps reflecting to reach yet more accurate results. The process of iteration has been going on for millennia, and philosophy has been able to help man in many areas through this sifting and sorting. Logic, Mathematics, and Aesthetics emerged through this process, became independent entities and rose to become "normative science" using which all the other branches of science are guided, steered and controlled. An important factor contributed to this development, and that was "objectivity". Several philosophers and theologians in 1700's and 1800's surreptitiously destroyed this foundation and paved the way for subjective and irreverent anti Bible thinking.

[Oswald T Allis, another great defender of the Bible](#)



Objectivity refers to the assessment of an event, idea, or person totally independent of emotions. This means that an objective evaluation of the same event or phenomenon by different persons would give the same final result irrespective of who makes the assessment. On the other hand when the assessment is coloured by human emotions or other extraneous factor, it is called a "subjective assessment". Obviously in a subjective assessment each person will get a different result, so much so that some of them would even come to diametrically opposite conclusions to each other even when assessing one and the same phenomenon. This is the reason why some people get ready to die for a political leader, while others feel they should assassinate this leader.

Objectivity is the foundation of modern science, while subjectivity is the foundation of superstition. Man was able to move from superstition to science only because of objective thinking. However, the flow was reversed in many branches of philosophy and human science in the 1700 and 1800s and it resulted in accelerated retrogression of many areas of learning in 1900s. A somewhat detailed introduction to these philosophers and their work is given in another place among my writings. Suffice to say that using their cleverly contrived proposals they influenced people to abandon objectivity, and the rest is in front of us today.

Theological Attacks

While the new breed of philosophers was busy attacking objectivity, a group of like-minded theologians was working in tandem with them in the world of ideas. These were mostly German theologians, who rose to the positions of prominence in the theological world not through Biblical scholarship, but through government sponsorship. Due to many historical reasons, the faculties of theology were not controlled by denominations, Churches, or by groups of born again trustees. On the contrary, they were government-appointees, and were working for the government. Since no government in the world is concerned with doctrines, separation, or salvation, these "theologians" (men in the government service and on government payroll with unheard of salaries) were not in any way required to be faithful to God, to the Bible, or to the Christian faith. They could say anything, write anything, and teach anything.



[Robert Dick Wilson, Who Mastered Close To 50 Languages For The Sake Of Defending The Bible!](#)

What's more, the government-funded German theology schools were wealthy and were therefore able to support massive publication programs. This gave an unusual leverage to the German radical theologians in 1700s and 1800s to propagate heretical views in the name of "theological breakthroughs" and academic research. Their work quickly appealed to Christians of radical bent worldwide, and in this way these subjective and basically atheistic theological constructs spread worldwide. Objectivity in matters relating to the Bible and theology was effectively destroyed by this combinations of runaway philosophy and radical theology.

Since many German universities offered liberal funding and scholarship (which many of them do even now), a large number of brilliant young men and women from more conservative Churches and seminaries outside Germany went to these German schools for their higher studies. Neither such funding nor such facilities were available in conservative seminaries at that time. The race towards radical learning is usually a one-way travel, and most of these students from conservative churches returned with more loyalty to the radical theological thinking than the loyalty of the radicals themselves. This is one way in which the theology of

conservative seminaries in Europe, USA, Canada, Australia, India and other countries were infected with the leaven of radical theology.

Since the Theory of Evolution was taking long strides and conquering minds of people worldwide at the same time, the spread of radical theology benefited it much. Every person who turned radical in his theology also becomes an avid follower of the evolutionary hypothesis. Thus these originally conservative young men and women returned to the evangelical institutions in their countries to teach radical theology and evolutionary theory. This is how the theologically conservative seminaries worldwide were sown with Evolution. The end result was predictable. The more that subjectivity and evolutionism gained foothold, the more the idea of "objective revelation" and "inerrancy" became intolerable for them. If these biblical truths were allowed to stand, their neo ideas were automatically repudiated. If their ideas were to gain popularity, then it was essential for them to repudiate some of the core truths about the Bible. Thus began the evangelical sabotage of the Bible from within evangelical Christianity.

Ideas have consequence, and substitution of core ideas with a new set can change an entire system of thought. This is how a large number of Protestants in 1900's abandoned essential truths taught by Lord Jesus about objective revelation, inerrancy, infallibility, and fiat divine creation of the animate and non animate world.

The Idea Of Errancy Takes Shape

A direct attack against a strong person or movement brings an immediate response. The worldly wise learnt this well, and that is why the bulk of attacks against the Bible take the indirect route. Rather than saying that the Bible is errant, they go to the root of this truth. Since the Bible is inerrant by virtue of its divine inspiration, they first attacked the inspiration of the scripture instead of inerrancy itself. Even here they took an indirect path. Instead of making direct statements against the divine inspiration, they pressed the by-then very popular Theory of Evolution into service. Then they created a hypothetical scenario of how the Bible could have "evolved" through the editorial work of numerous scribes.

Once such a hypothesis was proposed, the students and disciples of these radical thinkers would simply consider this unestablished hypothesis as an established fact and would build entire structures on this "foundation" that does not even exist. The second-generation readers and teachers of these ideas, however, are totally ignorant about this weird twist of logic. They simply assume that all Christian scholarship is benign in nature, and that everyone who goes under the name "Christian" is a loyalist to Christ, who would speak only that which is truth. Thus how is a mere assumption against the Bible in one generation metamorphoses into a great "Christian truth" in two generations. What anti Christian critics could not achieve from outside in two millennia of direct attack was done indirectly in the

blink of an eye through a hand waving of theological "scholarship".

Once the radical philosophers and theologians did their trick in 1700's and 1800's, their followers zealously propagated their ideas as "established" and "unquestionable" truth. Soon many conservatives fell for this propaganda, especially those men whose foundation was weakened when they went to the theologically radical seminaries. Once a couple of them defected to radical thinking, they used the "bad-name technique" of propaganda to intimidate an increasing number of conservatives to speak the radical language. Once a critical-mass of defection from conservative thinking was attained, this chain-reaction become self-sustaining and the leaven of radicalism was everywhere. Some of the key developments as follows:

Picture: Julius Wellhausen" (1844 - 1918), a radical German writer did everything in his power to attack the Bible.



Attack Against The Pentateuch: The first development was attacking the Mosaic authorship of the first five books of the Bible. Rather than deny the reliability and authority of the entire Bible, through the Pentateuch they touched only a small portion of the Bible. They produced one forged "proof" after another for supporting their contention, though not a single one of these alleged literary proofs was ever tried before on literature, nor were these proofs ever calibrated or tried on any book of known linguistic properties.

The next generation of theological students simply assumed these hypothetical ideas to be established truth, and built their grand theological edifices upon these assumptions as the "given". Everywhere they would talk about the assured results of scientific research. So dogmatic was their tone that practically everyone everywhere assumed that they were speaking the truth. Thus in three generations of writing (within less than 50 years) they craftily convinced the whole world that Moses was not the real author of the first five books of the Bible. They claimed that these books were the handiwork of four main writers denoted by the letter J E D P, hundreds or even thousands of years after Moses. They also claimed that at least a dozen other editors might have added, removed, and edited material in these books. This is often known as the Documentary Hypothesis.

Two arguments were repeatedly presented to common people and also to theologians. The first was that Moses could not have written these books because the art of writing was not known or invented at the time of Moses. The second was that these "truths" were the sure and unchallengeable discoveries of objective research, specially archeology and anthropology. Since Christians do not speak lies (or, since they are not expected to speak lies) the whole world thought that these pronouncements were true. Except for a minority everyone fell for the trap, and in less than half a century, the Mosaic authorship of

Pentateuch acquired the status of a Myth. Ideas have consequence, and soon after questioning the Mosaic authorship of Pentateuch these people abandoned what God's children had known for several millennia: that God the Holy spirit is the ultimate author of these books by virtue of His verbal inspiration to Moses.

The German radicals touched a single brick of the foundation of Bible and theology in a strategic position, and made the whole structure to crumble. Once the verbal inspiration of the Pentateuch was questioned, there was a domino effect. Soon the truth of Adamic creation and fall, Noahic flood, the history of Israel, and everything else in the Old Testament was trashed by the same writers and the public meekly accepted it. There was practically none on the scene to tell the truth that these bold claims against the Bible are not based upon any kind of research and that the whole thing is an hoax played upon the conservatives by the well-funded German radicals.

[Henry M. Morris, One Of The Pioneers Of Biblical Inerrancy In The Twentieth Century!](#)



Worse, by this time the conservative and the evangelical camp in USA and other countries developed such an inferiority-complex against the "European Scholarship" that bulk of the conservative Christians preferred to accept the radical voice over a minority of conservatives who had seen through this deception. As a result non European conservative and evangelical Christians one by one abandoned their commitment to the Bible to embrace the more "fashionable" view that the Scripture is basically the work of men and not of the Holy Spirit.

Once they started thinking that the Bible is merely a human book, they quickly accepted that it would contain errors. Thus when the radicals eventually introduced the ideas that the Jewish and Christian faith are not divine in origin but only the result of social evolution, and when they claimed that the Lord Jesus was not God but only an enlightened mortal, the evangelical Christian community gave them a standing ovation. Rejecting the Scripture, they accepted as oracles of God the radical theories of German radicals, most of whom were not even born-again.



[Duane Gish Who, With Dr. HM Morris, Played The Most Prominent Role To Defend The First 10 Chapters Of Genesis](#)

God always keeps a remnant available, and such a group was quick to recognize the pervasive and perverse influence of the theological radicals. They produced numerous scholarly books, articles, and learned journals. In this way they kept a conservative witness alive in 1900s, but by that time the majority of protestant Christian had such an inferiority-complex ingrained in their hearts

that they preferred to shun the conservative voice to follow radical ideas. There was no place for God of the Bible in these radical ideas, though gods of the pagan religions were always welcome. These people fought against the supernatural, miracles, and divine control of human history as recorded in the Bible. The Bible was just another religious book and the Christian faith was just another religion. Nothing in the Christian faith was unique. And since the Bible was seen as the product of human social evolution, it was seen as just another book full of historical/scientific and factual inaccuracies and errors. This is the rough chronology of the way in which the inerrant Word of God began to be viewed among the majority of Christians as a man-made and error-prone book. Once they started viewing the Bible as errant, they promptly denounced its infallibility. After all, the human reasoning goes, if a book is full of errors, how can it be an infallible guide.

The Rise Of Neo Orthodoxy: During this period, when the atmosphere was conducive to bring ideas against the Bible, a theological movement rose up that fully exploited this situation to cheat the Conservative and Evangelical believers. Today this movement is called Neo Orthodoxy, and Carl Barth is the most widely known writer from this stream. Barth did everything that human persuasion can do to take people away from Orthodoxy and Evangelicalism, and yet he was able to project such an image of himself that today many people mistakenly think that he was an Evangelical thinker, which he never was. Actually Neo Orthodoxy in essence is closer to Hinduism and other universalistic religions. Only its vocabulary is Christian, and nothing else has any relation with the Bible. There is a background to how such a pagan philosophy could take over the conservative Christianity and camouflage itself as evangelical thinking.

[Carl Barth, The Neo Orthodox, Was Highly Successful In Using Dual-meaning Vocabulary To Cheat Bible-believing Christians!](#)



Theological Radicalism became the ruling voice in Western Christianity by the end of 1800s. The remnant that was faithful to conservative thinking came together between 1900 and 1910 and published a series of books under the title "The Fundamentals". This resulted in a great revival of conservative thinking in the Western churches, and especially in the American Churches (with the rest of the world eventually towing the American line due to the American missionary enterprise which had men all over the world by this time). This gave rise to three distinctive groups among the Protestants.

There were Radicals, Conservatives, and the undecided ones. The Radicals rejected everything about and within the Bible which even remotely seemed to have any connection with the Divine or the Supernatural. On the other hand, the conservatives took the Word of God at face value. The undecided ones were in a dilemma. In faith they wanted to be

conservative, but in appearance they wished to be identified with the theological radicals. This was an impossibility because if the conservatives stood for an inerrant scripture, the radical stood for man-made and error-prone Bible. This is the time when the Swiss theologian Carl Barth came with his revolutionary solution, now identified as Neo Orthodoxy.

The Neo Orthodox (or, the New Orthodox) openly rejected theological radicalism. They spoke highly of the Word of God and Christ. Their writings were full of theologically conservative terms. Moreover, they identified themselves as Orthodox. Yet they were more loyal to the radicals because they redefined theological terms to suit a radical cause. The undecided fence sitters were the first to realize that here was a great system of theology where one could claim to be Orthodox, but where one did not have to subscribe to a single tenet of theological Orthodoxy. Neo-Orthodoxy was theological snake-oil, pure Eastern of Hindu philosophy in the Orthodox Christian garb.

The Neo Orthodox theologians did this hat-trick by using commonly used conservative theological terms with a subtle redefining of all these terms. So much so that not a single theological term used by them had the original meaning anymore, but the general Christian populace was blissfully unaware of this shift. For example, they liberally use the word "revelation" but it no longer refers to the objective revelation through the Bible. Nor does the word in any way refer to objective divine communication with mankind. On the contrary, for the Neo Orthodoxy, Revelation means "whatever subjective response a person feels in his mind".

This way they substitute human experience in place of divine revelation. This unverifiable individual experience varies from person to person, so that there is no "core truth" for the Neo Orthodox in the written Revelation. This is pure Eastern Philosophy where each individual tries to obtain an "encounter" with the Divine. Thus when the Neo Orthodox theologian talks about Revelation, he is advocating for unadulterated Hindu philosophy in a totally Christian terminology. This "theology" came as a great solace for the theological fence-sitters and there was a landslide defection between 1940 to 1960 into Neo Orthodoxy from this camp. By the 1960s a large number of Churches, seminaries, and theologians who claimed to be Evangelical had become Neo Orthodox in their thinking and loyalty. What the Theological Radicals could not do in two centuries of direct attack was attained by the Neo Orthodox in a mere two decades through verbal trickery.

It will be an eye-opener to see to what extent they have redefined theological terms without revealing it. For the Neo Orthodox, Revelation is no longer equivalent with the Bible (as mentioned a few lines ago), but rather it means the subjective experience of individuals. Since it is no longer something objective, the Revelation that one person has is totally different (and even contradictory) from what another one has, and the Neo Orthodox does not find anything wrong with that, exactly the way a Vedantic Hindu does not find anything wrong with the opposites in Maya [illusion that the world is]. Thus Revelation is no longer

related to objective truth, but is rather a subjective and arbitrary individual experience. By implication, Revelation is no longer a collection of Truth and therefore it is not normative or even binding upon all. Rather, Revelation is now subject to human logic and reason. This is exactly what the Eastern Mysticism and the Hinduism teach.

According to Neo Orthodoxy, the Bible is not an objective record of God's dealings with mankind, but is only as witness to God's dealings, In other words, we are not to take the words of the Bible literally, but only as the limited and fallible 'witness' to the history. Just as any human witness is incomplete, fallible, opinionated, and prejudiced, this witness (the Bible) is also incomplete, fallible, opinionated and often a prejudiced report according to the ignorance and inclination of the fallible human witnesses (not verbally inspired writers) who wrote it down. Again this is exactly what the Eastern Mysticism and Philosophical Hinduism teach about their Religious Scriptures, so that the Neo Orthodox doctrine of Christian Scripture is undiluted (but baptized) Hinduism.

The Neo Orthodox theologians talk a lot about Christ, and that also in unusually reverent terms. However, by "Christ" they do not mean the Lord Jesus Christ of history. On the contrary, by the term "Christ" they mean that subjective inner "experience" of Divine which a person gets either during private contemplation or during a public program like a church service. Since this Christ can be known only through a subjective personal encounter, what "Christ" means varies from person to person, and has no connection whatsoever with the historical Jesus Christ mentioned in the Scripture.

Worse, the four gospels and the historical record about Christ in them play absolutely NO essential role in this encounter with the Neo Orthodox "Christ phenomenon". Jesus Christ is no longer a historical person, but only an inner mystical encounter that varies from time to time and person to person. Once again this is unadulterated "Eastern Mysticism" and Hinduism baptized and repackaged in totally Christian vocabulary. Using verbal sorcery the Neo Orthodox writers like Carl Barth presented the whole of Christian theology and dogmatics in pious and orthodox-sounding manner and silently pulled the rug of orthodoxy from under it. This created a great opportunity the Fence-sitters to claim that they are part of the Orthodox Christian stream, though their allegiance was towards theological Radicalism.

Hinduism is a highly evolved religious-philosophical system, made up of six seemingly different philosophical systems of thought. Of these, Vedanta is the most refined philosophical system. The Vedantic Hinduism talks of scriptures, gods, incarnations, sin, spiritual life and numerous other things. They accept almost 20,00 books as holy books. A good number of these books contain stories. Many of these stories contradict each others. Their chronologies are a complex tangle, yet this does not in any way effect Hinduism because for them philosophy is the foundation and everything else is secondary. Hinduism is a trans-history religion that depends only upon philosophy. History is immaterial as long as the philosophical component is accurate. The neo orthodox theologians have rewritten

Christian theology along the same lines. What they are trying to say is that the underlying philosophy of the Bible is important, and that the actual historical narrative is not important at all. In this way they destroy the historical aspect of the Bible, and that helped them to kill two birds with one stone.

The first bird killed is Biblical objectivity. The message of the Bible is objective in that it means what it says, and it says precisely what it means. It is not like the Greek Oracles that gave answers in such fuzzy terms that everyone was able to interpret it in his own terms and could be happy. In opposition to that, the Bible communicates its message in precise terms. Those who conform to the basic call of the Bible are assured of divine blessing, while those who are in opposition to this message imperil their lives, and are liable to face temporal and eternal loss. By defining human responsibility in a clear manner like this, the Bible has made the spiritual path quite narrow.

Lord Jesus Himself supported the fact that the way of God is narrow, and is defined by the precisely defined norms, standards, and stipulations of the Scripture. But once people are made to believe that the individual impressions and subjective experience is the real thing, they abandon the actual message of the scripture. It is no longer "what God meant in this passage" but "what did this passage speak to me". With a brilliant stroke of verbal sorcery the Neo Orthodox theologian unseated God's message and elevated human "perception" (what do I understand) to the position of divine revelation. Just the way the Hindu philosophy seeks the most enlightened human view, the Neo Orthodox theologian set millions of Christians on the same path. Hiding the objective message of Bible, thus totally unseating it, was the first kill.

The second kill was to suppress the objective value of the Biblical text (with the objective truth of the Biblical text being the first victim). By emphasizing the subjective experience and by repeatedly promoting it, they gradually reduced the value people ought to attach to the text. So much so that even in passages that spoke about Christ they would find anything but Christ. This is exactly what the Fence-sitters needed. They needed the appearance of Orthodoxy, but the moral license of Radicalism. They got it in Neo Orthodoxy. Since the Fence-sitters made the bulk of the protestant Christians in 1940s to 1960s their prompt and eager defection to the Neo-Orthodox camp made them the largest Protestant community worldwide.

A large number of prestigious seminaries (such as the Fuller Theological Seminary in USA) fell into their hands. They took over many other seminaries by force or by guile. They also founded many new seminaries worldwide through money which was available liberally by now through either very rich individuals who were sworn to Neo Orthodoxy, or through very rich foundations that were controlled by the Neo Orthodox. By the beginning of 1970s, the Neo Orthodox theology was firmly in control of the majority of protestant denominations, and also of institutions. Even many individual faculty members in conservative seminaries secretly switched loyalties and through their classes helped the subtle infiltration of Neo

Orthodoxy in Orthodox seminaries. Many conservative theological journals and periodicals fell prey to the same.

Apparently the whole of the evangelical Christian world was paganized, and great was the peer pressure to conform. The result was predictable. Using Eastern Mysticism and Hindu philosophy, the Neo Orthodox had redefined theology in such a pious sounding way that orthodoxy was retained in vocabulary and paganization was substituted for the spirit. The actual word of the Scripture, the truth of the history recorded in it, and even the historicity of Lord Jesus was no longer important for this theology. On the contrary the more these factors were devaluated the stronger the Neo Orthodox claim became that Christians should look at the "spiritual meaning" and not at the literal truth. This outlook soon manifested itself into the slogan that Bible was infallible only in matters related to doctrines, and that inerrancy was not essential for infallibility. The next step was easy, now that the major hurdle of historicity was removed. So they started claiming that the Bible was infallible, though errant. The theological radicals were pleased, and together the Radicals and the Neo Orthodox became numerically a formidable force against the conservative stream of the Christian faith

Conservative Counterattack

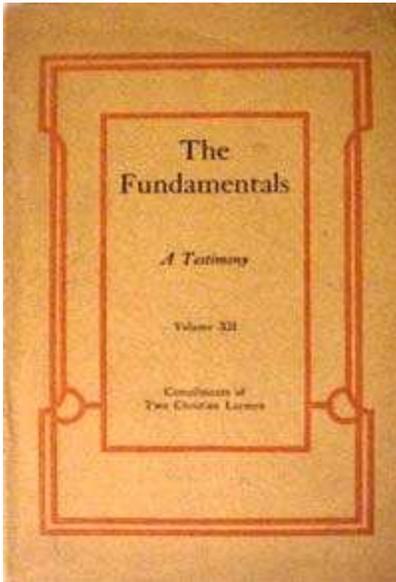
The history of Christian doctrines has repeatedly shown that the radical, heretic, and pervert elements among the Christians always look for opportunities to fight against the right understanding of the scriptures. Only a strong counterattack by Bible-believing Christians would stop them from spreading the leaven of unbelief.

The first major attack against the gospel during the New Testament period took place in Galatia where the Judizers tried to add the ceremonial observation of the Law with the Gospel of Grace. So powerful was this minority that many in Galatia fell for their error. Even Peter, the Apostle who delivered the first New Testament sermon, also fell into that trap. So powerful is the pressure exerted by heresies, and so subtle is the influence of the Old Sin Nature. Only the counterattack by Paul stopped the heresy in its tracks.

The same phenomenon has repeated itself numerous times through Church councils and reformations. As one influential teacher, group, or Christian denomination falls into heresy, a minority often rises up, opposes the error, and wins over a small or large group to embrace the truth. Usually this movement spreads for a generation, and the truth is once again affirmed. Those who take a stand for truth are seen as a nuisance or even as troublemakers and divisive, but in retrospect (many times after their lifetime) they are seen as heroes, upholders of faith, and as Reformers. Even the closest friends of Martin Luther saw him as a troublemaker, but those who escaped the clutches of the Roman catholic church to embrace the truth saw him as the greatest Reformer in church history. The twentieth-century is no exception. It had its share of doctrinal deviation as well as call for returning to

the true Bible-based faith.

The first such call for reformation took place in the first quarter of 1900s in the USA. European Theological Radicalism had established deep roots in much of USA by the end of 1800s. Christians in the rest of the world followed the US stand, as usual. There was a need for reform, and God worked in the hearts of two wealthy steel magnates in the USA. Using the money provided by them, men loyal to the Bible came together transpiring denominational boundaries, and issued definitive articles on a large number of the essentials of the Christian faith. These volumes had the general title of "The Fundamentals", and tens of thousands of copies were distributed worldwide. This created an immediate as well as



worldwide awareness about what Theological Radicalism (wrongly termed as Theological Liberalism) was, and what a serious threat it was for the Church.

[Cover Page Of Volume XII Of The Original Series. Today The Full Set Is Available In A Single Volume](#)

The theological revival in turn created a great conservative revival worldwide and saved the church from an aggressive and hostile takeover by the Radicals. Else the whole of Christendom by now might have become a single godless social organization with a universalistic stand (that is, all religions lead to salvation) and totally opposed to all the fundamental tenets of the Christian faith.

However all wounds in spite of healing leave some scars, and the Radical influence left evolution as a scar on Christendom. Though many returned to theological conservatism, a good number among them kept believing that the Theory of Evolution is not a mere theory but rather an established scientific fact. This erroneous notion gradually contaminated their hermeneutics because they were forced to interpret the record of Creation, Eden, Fall, Flood etc. to conform to this belief. This gave rise in the 1900s to the popularity of fancy but anti-biblical theories like the Gap Theory, Day Age Theory, Revelation-Days Theory, Progressive Creation Theory, and the most pervasive Theistic Evolution Theory.

Meanwhile the Neo Orthodox exploited these changes to take over much of the Christian world with great force, and many conservatives realized the need for a strong counterattack. Many movements came up, of which the Creation Research Society stream and the International Council for Biblical Inerrancy are the most noticeable in USA. The Evolution Protest Movement (now Creation Science Movement) and associated movements in England also played an important role. Creation Research and Apologetics Society established by Dr. Johnson C. Philip played a similar role in India and eastern countries.

The Creation Research Society, based in the USA, is a professional membership organization where only young-earth Creationists with at least a master degree can become voting members. Today CRS has voting members worldwide can a refereed journal that has



crossed four decades of publication (in 2011). The quality research papers published regularly were able to turn many Radical objections against the Bible upside down. Several scientists from this society eventually founded the Institute For Creation Research and ICR also played a major role with CRS in restoring the Doctrine of Creation the place it ought to enjoy in Conservative churches.

[The Creation Research Society Quarterly: A Highly Technical, Peer Reviewed, Journal Related To Bible And Creationism](#)

As the influence of evolutionism and Neo Orthodoxy increased, there was an increased fight against the inerrancy of the Bible. They needed the doctrine go away from the evangelical Christians circles either to look respectable to the non-conservative crowd, or to feel free from the "clutches" of an inerrant and infallible Scripture. The secular society had already abandoned respect for moral values and had embraced the "do it if it feels good" philosophy. The non-conservatives wanted to somehow devalue the Bible so that they could also embrace this "liberating" philosophy without fearing an inerrant and infallible Bible. If at least some of the more restrictive commands of the Bible could be labeled as mere cultural preferences of the writers, the slippery-slope initiated this way would eventually and automatically ground all the moral and ethical commands of the Bible that looked too restrictive to this anti-conservative group.

In response, the International Council For Biblical Inerrancy came up in the 1970s and drafted a statement of faith on Inerrancy that was so well-thought-out, well-worded, and comprehensive in scope, that it became the touchstone for the Biblical stand on Inerrancy. Individuals, institutions, and entire denominations had to take a stand regarding the position propounded in the statement on Inerrancy. None remained untouched and none could ignore it.

There was no middle-ground, and no compromise. One was either an Errantist or an Inerrantist. In the years that followed many Conservative institutions and denominations discovered, to their horror, that many among them who occupied positions of high influence or who yielded substantial powers were actually Errantists. There were exposed because these men were simply not willing to accept the ICBI statement on Inerrancy. Using ICBI statements, many institutions were able to weed out heretical teachings, and were able to contain the infiltration by their faculty that pretended to be conservative, but who were but who were more loyal to the Radical way of looking at the Bible.

One of the greatest contributions was the development of an objective Theological Litmus paper which could safely be used gauge the position of individuals and institutions. So much so that today the way an individual or institution relates to or responds to the International Council statement on Biblical Inerrancy immediately reveals where they stand in their convictions.

[Journal Of Creation: Another Highly Technical, Peer Reviewed, Illustrated Journal Related To Bible And Creationism](#)



The Word of God is Infallible, Inerrant, and also the final court of appeal in all matters of faith, practice, and also on those matters on which the Scripture makes a pronouncement. It is also verbally inspired by the Holy Spirit, so that it is a totally unique book even though God granted freedom of expression to the individual writers. An introduction and exposition of the major statements formulated by ICBI related to Inerrancy is given below.

Inerrancy: The Biblical Stand

The Bible contains so many statements on the various aspects of Scripture that entire volumes can be, and have been, written to fully expound the subject. There is no paucity of biblical data for developing a doctrinal stand on this topic. Within the Doctrine of Scripture falls the Doctrine of Inerrancy, and this topic finds numerous mentions in the both the Testaments. Of all the doctrinal topics on which the Lord Jesus spoke, Inerrancy and Infallibility of the Scripture finds a special emphasis. Part of the reason for this was the Saducees who were the Jewish Radicals at the time of Lord Jesus. They simply could not accept any teaching of Jesus because they could not accept the Old Testament as infallible and inspired, and therefore kept arguing with Him. They even joined hand with anti Jewish elements so as to trap and silence Jesus. While an average Jew might be puzzled at this strange behaviour of the of the Saducees, Jesus was not. He knew that once a people (who identify themselves as God's own people) become theologically Radical they would fall to any level to attack the Scripture. Thus repeatedly the Lord made it clear that the Doctrine of Scripture was the root cause of this strange behaviour of the Saducees who joined hands with the gentiles whom they hated. He also emphasized repeatedly that the Scripture is Inerrant and Infallible.

When all these statements from the Bible are collated and analyzed many observations and principles emerge. Some of these are:

- 1. The Bible Is Revelation And Not A Mere Witness:** Christians in the twenty first century have a strong temptation to label the Bible as a "witness" to God's Revelation or Revelatory Actions, but this is not the right biblical stand on this topic. It is understood by everyone that a 'witness' is a fallible entity who may or may not have seen an event completely or in a comprehensive manner. Emotions might induce the witness to add imaginations to the reality. In summary, a witness can be accepted only after a through cross-examination by others, mostly hostile to him. The erroneous idea that the Bible is only a 'witness' to Revelation brings with it the corollary that it has to be attested by human experience (Which keeps getting increasingly subjective) before it can be accepted.

This stand automatically creates the implication that the Bible is not absolute, divine, or objective. This idea fits in will with Eastern Mysticism and Hindu Philosophy where the "divine knowledge" found in their holy books is actually the culmination of human logic and assessment.

When the Lord Jesus affirmed that not even a jot or tittle from the Scripture shall not pass away without being fulfilled, he was (among other things) emphasizing the objective nature of the Scripture as the direct Revelation of God. Thus the Bible in its written form in the original languages in its entirety is objective Revelation from God. It does not 'become' but rather IS the Revelation, and for its validity as Revelation it does not depends upon an encounter with readers, or even upon a response or sanction from them.

- 2. Human language is Adequate For Divine Revelation:** Everyone who has tried to explain a complex or abstract idea to others knows that though language is the most powerful medium for communication, both language as well as the process of communication have many limitations. Man's finiteness, and also his fall and sin nature has introduced problems of perception. However, none of these things make the human language inadequate for Divine Revelation.

The purpose of Revelation is not to offer total knowledge about all that is there in the Universe, and beyond. On the contrary, the purpose is just to give information that is 'sufficient' for mankind to live in communion with the Divine. The human language is adequate for this task. What is more in divine Revelation it is not man who is doing (or controlling) the communication. On the contrary, it is the all-knowing and all-powerful God who controls the process of communication.

Because of this process, the human language (in spite of all its alleged limitations) is a vehicle sufficient for objective and accurate Divine Revelation. This is not to say that man understands it all perfectly and totally. Understanding is the human side of it and it

has limitations, but communication and Revelation in the Bible is the divine side of it which is not subject to these limitations. What's more, God the Holy Spirit continually helps and illuminates the humans so that through a long process of iteration man is able to keep getting closer to the truth. This is how the major points of the fundamental doctrines became clear to the Church from the first century itself.

3. Revelation is progressive: A complex story may have many surprising elements, and a person who does not have an integrated or comprehensive picture of the whole may at times feel that one portion of the story contradicts another. A good example is the alleged clash and contradiction between Newtonian and Einsteinian (Relativistic) physics. There is a widespread notion among people that Newtonian physics maintains that everything is absolute and that the Einsteinian physics maintains that everything is relative. Based upon this false assumption many people think that Newtonian and Einsteinian physics oppose each other, but this is a totally faulty picture of the reality.

These two pictures look contradictory only because man's understanding of physics was progressive in nature. With a better understanding, today these two pictures look totally complimentary to those students of physics who have an integrated picture in mind. But to those who have not studied physics, and even to those who do not have a substantial understanding of physics, the Newtonian and Einsteinian pictures look opposed to each other. The same is the case with the theology of the Old and the New Testaments.

To those who are unable to view Divine Revelation or Scripture in a comprehensive manner, the Old and the New Testaments look contradictory. The God of the Old Testament looks like a savage and blood-thirsty creator while the God of the New Testament looks like a benevolent and loving person.

However this is an erroneous picture. Instead, the Scriptures came through a process of progressive revelation, so that the later revelation compliments the earlier one, and an integrated picture is obtained only when the whole Scripture is taken into consideration. Further, the giving of verbally inspired Revelation ceased with the Book of Revelation, and God does not anymore give verbally inspired revelation. The illumination of the Holy Spirit is available, and the purpose of illumination is to explain the Scripture to mankind. Illumination is not Revelation, but only an understanding of Revelation.

When the progressive nature of Revelation, the final Revelation in Christ, and the completion of the written Canon is understood, answer to many questions related to Errancy/Inerrancy become clear.

4. The Whole Of The Bible Is Revelation: When it is said that the Bible is the Word of God, a question arises as to whether this means all the sentences and words can be said to be inspired. Or are only a few words directly spoken by God only inspired.

People point out that one should make a distinction between the words spoken by men, animals, angels, Satan, satanic host, the angel of the Lord, God the father, God the Holy Spirit, and the Lord Jesus. That is very true, but only a part of the picture. The statement that the whole of the Bible is Revelation, it means that all statements in the Bible, right down to the words are there because God wanted it recorded there. Thus the whole of the Scripture, including sentences and words in the original autographs were given by divine inspiration. Thus when a statement made by Satan is recorded, we can be sure that it is recorded accurately because the Holy Spirit wanted it recorded, and not that the statement has divine sanction.

5. Inspiration Is Not Human Insight: The word inspiration is often used in the sense of "I was inspired to write a poem". This is the sense in which non-semitic religions use the word inspiration for their religious scriptures. They maintain that their holy books are the product of the best human inspiration, intelligence, and sifting/sorting of information. Under the influence of Eastern Mysticism, many Christians mistakenly attach the same interpretation to the "inspiration" of the Bible. The Neo Orthodox teachings tend to maintain the same about Bible, while the Radicals entertain only this view and no other. All of these are erroneous and heretical teachings.

The Bible uses the term "inspiration" for the Scripture in a special way. The term refers to the special control and enabling by the Holy Spirit which helped the writers to the Bible to put down in writing exactly what the Holy Spirit wanted them to jot down. This was done without dictating words to them (such as in stenography) and without interfering with the personality and habits of the human authors. This divine process is called "inspiration". When this word is used for the Scripture, it is totally different from every kind of human inspiration known to mankind.

6. Inerrancy Is Not Compromised By The Presence Of Human Authors: Everyone knows that "to err is human". Thus some people claim that the employing of close to human authors would surely have introduced error in the Scripture, compromising the inerrant nature of the Bible. However this need not be so.

First, though it is human to err, this does not mean that humans shall invariably err in all what they do. On the contrary, there are numerous written works that are error-free. Thus though humans are error-prone, this does not mean that they should necessarily err in everything. Second, the Scripture is as much Divine as it is human. As a result, God the Holy Spirit controlled the process of writing in such a manner that the human writers

were protected from writing or communicating error of any kind. God being the ultimate author of the Bible cannot produce a record that is full of doctrinal and factual error.

7. Infallibility And Inerrancy Are Dependent: Many nonconservative writers try to separate infallibility and inerrancy from mutual dependence, and claim that the Scripture can be infallible without being inerrant. However, even non-Christians and anti-Christian Rationalists know it better. That is why they devote an unusually large share of their energy to attack the single issue of inerrancy. They rightly reason that if they can discredit the Bible in matters of accuracy, it will an authentic communication form God. It simply is not possible and infallible at the same time.

The Bible is totally free of error in all subjects so that it does not mislead the readers when it makes an assertion on doctrinal or non doctrinal issues. It is also infallible on any matter, doctrinal or otherwise, on which it makes a pronouncement because of the Revelation of the all-knowing and omnipotent God. Since the doctrinal subjects are completely integrated with the factual statements, if the factual statements are wrong, doctrines cannot be infallible or even accurate. Thus only an inerrant scripture guarantees infallible revelation. These two cannot be separated from each other.

8. Only The Original Autographs Are Verbally Inspired: Everyone is used to reading the Bible and enjoying it in their language. They get so attached to the words and expressions of the Bible in their own language that they erroneously begin to think that the Holy Spirit inspired the writers in that language. So much so that there is even a cult-like following in some places in the USA after the King James Version. They go so far as to claim that the KJV is also verbally inspired. This is an erroneous view. What is more, there is nothing like 'one' King James Bible. This translation went through many revisions, and even the final revision (though highly accurate) is not perfect.

God the Holy Spirit inspired the Scripture to be written down in the Hebrew and Greek languages (with a small portion in Aramaic), and the doctrine of Verbal Inspiration and Inerrancy applies only to the original Autographs. The translations are done with the help of the illumination of the Holy Spirit, and many translations closely conform to the Autographs. Translations are the Word of God to the extent that they represent the original but they are not to be confused with the Autographs.

9. Inerrancy Is Not Negated By The Type Of The Language: The Bible contains prose, poetry, and many other kinds of material. It also contains numerous figurative statements and even peculiar grammatical usages and unusual word-usages. However none of this negates inerrancy.

God the Holy Spirit knows what kind of language to use in a given context. Initially a given expression may look irregular or strange, but one can be assured that it is there for a purpose, which does not in anyway negate the inerrancy and infallibility of the Bible. It should also be noticed that the way the writers of the Bible wrote (approximate quotations, rounding off numbers, the use of hyperbole etc.) does not negate the inerrancy because the language used was adequate for the task at hand.

10. Inerrancy Is A Vitally Essential Doctrine: We live at a time when most people are willing to pay any price to buy peace. However, this peace-at-any-cost has resulted in a mindset where many Christians are willing to trade anything (including purity of doctrine) for the sake of peace. Consequently when the Radicals, Neo-Orthodox, and the Neo-evangelicals want to see the Bible as an errant book, many in the conservative camp wonder if they should hold onto inerrancy or whether they should compromise and be at peace with those factions that do not have a high view of the Bible. Many, unfortunately, do not understand the implications of compromise on the fundamentals. When the foundation is destroyed, the superstructure crumbles down automatically and without much additional effort.

Summary: Inerrancy and Infallibility are foundational doctrines. Without them the Bible and the Christian faith are reduced to the level of man-made religions. This is exactly what the theological Radicals and the Neo Orthodox desire. This is the trap into which the Neo Evangelicals have fallen. In fact most who claim to be Evangelical are also sympathetic to this view because they wish to have peace at any cost, and they simply do not understand the implications. Nor do they learn anything from history. Bible is either an inerrant revelation, or it is like any other book in the world. There is no middle ground.

About The Authors



Dr. Johnson C. Philip and Dr. Saneesh Cherian Have Been Co-workers Since 1995. Their First Joint Work Was (With Two Other Writers) Systematic Theology, An 800 Page Book In The Malayalam Language. Since Then They Have Produced Numerous Joint Works That Include Bible Encyclopedia (4 Volumes), Christian Apologetics (800 pagees), Dictionary Of Theology (1600 pages).

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