

DAILY ORAL THEOLOGY

The Three I's

Inspiration n.

1. Taken from the Greek word *theopneustos*, the words of Scripture have been breathed out by God while making use of human instrumentality. Inspiration means the Bible truly is the Word of God and makes the Sacred Writ unique among all other books. There are multiple theories of inspiration including *mechanical* (dictation) *dynamic* (partial), *organic*, *verbal*, and *plenary*. Reformed Christians hold to the last three. In other words, as organic, God guided the human authors of Scripture, working in and through their particular voice, styles and life experiences, so that what they wrote was according to God's will. The text is indeed the work of the human authors and God did not mechanically dictate words to them; however, the Lord remains as the ultimate source. Under the superintendence of the Holy Spirit, the words (verbal) and the whole of Scripture including all of its parts (plenary—scope and sequence of truth) were inspired.

Infallibility n.

1. The Scriptures are incapable of teaching any error. Infallibility underscores the perfection of Scripture. The prophets and apostles not only did not err—they could not err when writing Scripture. Hence, the infallibility of the Scriptures tells us that the Bible is completely trustworthy.

Inerrancy n.

1. Inerrancy is a natural outflow of infallibility in the traditional, orthodox sense. Since the authors could not err when writing Scripture, the Bible contains no affirmations of anything that is contrary to fact. Inerrancy is a quality of the original text of the Bible. Translations may err, but the original manuscripts penned by the prophets and apostles do not.