

Inerrancy means that carefully considered, comparing Scripture with Scripture, examining the evidence for the correctness of the preservation of the text-- it does not enter into a great many passages, though it does into some--, examining the question of translations, what you come up with after that whether you call it spiritual, scientific, historical or poetry, it is \_\_\_\_\_ and it is without error.

Some of you may have some questions. Rather than go on and mention other matters, I'd like to see if some of you have questions you'd like to ask, about this whole subject.

Questions (About the "seed" and "seeds". Explain a little more.

Answer: Yes, the Scripture is inerrant. Paul in this case is not building an argument on words. He is explaining what is meant. When he says, To thy seed will I give it, he is being questioned(?) and we are being blessed not because we are descendants of Abraham but because we are in Christ who is Abraham's seed.

He uses there -- he makes an artificial word. He says of "seed" and not "seeds". The word in Greek and in Hebrew and also in English we speak of seed as collective, or seed as one seed. We use it in both ways. We don't ordinarily speak of seeds. As he planted peach seeds. We're more apt to say the farmer planted ~~wheat seeds~~ wheat seed.

So he makes an unusual word in order to bring out the idea. The fact that this is true is in the fact that wherever in the OT he says "to thy seed will I give it" he says just two or three vv. later, "if you can count the dust of the earth, you will be able to count your seed" and there it is used the same way. So the word can mean collective or singular. The argument is not based on the plural of the word but on the teaching it is meant to bring out.

Question: I've heard objections against the NIV on the basis of the Greek text as eclectic and I understand you studied the textus receptus in great detail, could you comment on that?

Answer: To say the text is eclectic is to say we have consulted many MSS instead of one. In that sense every Greek text that ever has been made that has been printed in Greek is eclectic. The first publication of the Greek NT by Erasmus, I believe it was in 1563, when he published it. He was in the city of Basel. They went to a neighboring monastery and they found they had 8 or 10 MSS of the the NT. He looked at those MSS and he compared them.

By comparing them he decided what he thought was the text of the majority of these 8 or 10, but sometimes if it was pretty even he would decide which seemed to him to be the best. So his text was an eclectic text. But a text made from 8 or 10 MSS--- well now we have hundreds of MSS. So we could make an eclectic text today that will be much more dependable than any text Erasmus made.

There was an archbishop in Spain who already had a translation