

university gave us a little speech on how fortunate we were to be students at the U. of Berlin. All those who were receiving them that day were foreign students. Then a clerk stood up in front and called out names. When they called the Russian names, or the Arabic names, or the Turkist names it seemed to me they had no trouble in recognizing their names. But when they came to the American names, when they said Blakeley-- Woodbridge thought they said Woodbridge. That's how well the clerks could pronounce American names. They say if you want to know how to pronounce an English name ask somebody, there's no other way to know. You can't tell from the writing like you can with most languages.

But he found great difficulty in pronouncing our names. When he got to mine he was absolutely stumped. He said Herr Mach --Muck Alexander Muck. By that time I was up there getting my diploma! But in the OT we have the names of a considerable number of kings who reigned in 5 or 6 different countries over a period of many centuries, which would be very very difficult to preserve accurately. They are preserved well enough that when you compare them with the original which are found on the monuments in recent years that were unknown to the scribes you find there are very few places where even one consonant does not fit with the name and the particular period to which it refers. It's a most remarkable evidence of the tremendous accuracy that was taken in passing on the Scripture.

There are people who will try to prove that the Bible is wrong by a reference to some statement in some Greek classic that doesn't fit with something they find in the Bible, and very often you'll find that the Greek classic has been preserved to us in a copy made in the 11th century A. D. which probably was a copy of a copy of a copy, etc. --we don't know what mistakes may have come in. In the case of the Bible we have hundreds of copies, and we can see how marvellously accurately it has been preserved.

So I don't feel inerrancy means that you can take a sentence and necessarily take that sentence by itself and from it deduce God's truth. But I believe if you compare Scripture with Scripture and if you use materials that are available to you, the ideas that you will find there are the very ideas that God wants you to have. And there will be no error in those ideas. Of course that is true of the great central teachings of the Scripture. No one can doubt no matter who makes a translation, you will find enough references, enough statements of the great central truths of the Scripture, that you'll have no question that they are taught there.

But I believe that in addition God gave us His word as the guide for our lives and that every part of God's Word was given for a purpose, for people living later than the time it was written. The prophets may have said many things that aren't preserved to us. Given messages that meant much to the people of their own day, but I believe that everything that God caused to be preserved contains His truth for meeting the needs of His people in future ages but some--like 300 years ago might have brought tremendous meaning to people, and today doesn't meet our particular situation and we puzzle over it and don't understand it.