

wrote. What God wishes to say to man is clear despite minor grammatical errors or other signs of human limitations.

For the most part, the advocates of the dictation theory of inspiration do not try to argue that the Bible is a book of science. It is absurd to say the Bible is in error because it refers to the sun's rising or setting, or the pillars of the earth, or the four corners of the earth.

Those maintaining some form of the dictation theory of inspiration encounter a real problem when they come to a passage such as Matthew 27:9-10. Here Matthew says that he is quoting from Jeremiah. However, the quotation, though not literal, comes from Zechariah (11:12-13). In order to maintain that the Scriptures are one hundred percent accurate these people must either suggest that (1) Zechariah was quoting something Jeremiah had said and that Matthew knew this because he was divinely inspired or (2) Matthew had some writings of Jeremiah's in which these words are found, though we do not have copies of these writings.

Notice carefully: These alternatives are *human speculations* offered to account for what seems to be a mistake in the Bible. Now since this theory of inspiration allows for no mistakes, this apparent discrepancy must be explained. In the work of Zechariah there is no ground for assuming that he copied some lost manuscript of Jeremiah's, nor does Matthew indicate he had access to some unknown bit of information. Such human speculations are man-made efforts to support a view of inspiration. (The idea that the Bible must be verbally pure or correct at every point is not biblical; it is a human belief.)

The problems which the proponents of the dictation theory face are not unique to them. But their especially awkward dilemma lies in their having to rely upon human speculation to rationalize a theory of inspiration of the Bible which is not presented in the Bible. Every person who holds to a belief in the inspiration of the Bible must also account for such matters as grammatical errors, prescientific expressions, and apparent misquotations.³ Holders of the dictation theory have difficulty facing these problems because a question of any error in the Bible seems to undermine greatly their basic tenet.

Enough has been said about this dictation theory of inspiration to indicate the definition and interpretation these Christians put upon the idea of the inspiration of the Bible.

a second theory . . .

We have agreed that we might call this second view of inspiration the *urge-to-write* theory. As people who hold the dictation theory of