Part 02 Bibliology

download at www.GSBaptistChurch.com/theology/bibliology.pdf

The word Bibliology is derived from two Greek words, Biblios and logos. The former, of course, is a book, and/or a written document and the latter a word, a discourse, a doctrine, a teaching, a matter under discussion, a thing spoken of or talked about, also the mental faculty of thinking, meditating, or reasoning about. Others have limited this suffix by equating it to the English word science, which is “The observation, identification, description, experimental investigation, and theoretical explanation of phenomena.”¹ There really is no English equivalent that can capture the depth of ology in Bibliology. This, of course, is true for theology, soteriology and all the other ologies that are encountered in a Systematic Theology. Ergo, a Bibliology shall be thorough.

Such a thorough study is pertinent. Plenary, verbal inspiration, infallibility, and inerrancy of Scripture has been under continual and diabolical attack since God first uttered Word to man. Good men, with powerful pens have well defined the doctrine of inspiration and preservation, and have staunchly rebuked the diabolical attacks that have reared up in their day. The definitions and defenses which they put forth are to be recited here. In our present day, however, there has been a new and overwhelming falling away from the doctrine of inspiration and preservation. The compromise has engulfed all of Dallas Theological Seminary, and impacted all of Evangelical Christendom. The compromise was swallowed up by Los Angeles Baptist Bible Seminary, (now become Masters College) and has to some extent invaded every Baptist Church. The compromise is this: “Only the Original Manuscripts, called Autographs, were inspired, inerrant, and

infallible,” they say. “The autographs are long gone and there is no inspired, inerrant, infallible copy of the Bible in existence,” they say. Good Christians have been persuaded by artful, but gainsaying salesman to set aside the Words of God and pick up corrupted bibles cut and assembled, crafted and copyright by international ecumenical modernists who never did believe in the doctrine of inspiration and preservation.

A new chapter of Bibliology needs to be penned. The Bible colleges and seminaries of our day are swallowed in this compromise and will not write it. A significant portion of this work is used to expose the diabolical compromise which in these last of the last days is engulfing Christendom and leading honest God fearing Christians down the dangerous path wherein they voluntarily surrender their Holy Bible and begin using a corrupted ecumenical bible.

A fourfold acid test for the authenticity of a Bible is easily accomplished. If it fails these simple tests it is a corrupted bible and needs to be treated as if it comes from the very deceiver who always corrupts God's words. First is it copyright? If the words of the bible itself are copyright words, then they are mans words and not God's words. Second, turn to Daniel 3:25, if the bible in question does not know the forth man in the fire to be “like the Son of God,” it is attempting a deceit about the Son of God. Third, turn to Isaiah 14:12 if the the bible in question supposes that it was a morning star or a day star that was fallen from heaven and it does not identify Lucifer, it is attempting a deceit about the person of Satan. We worship the Morning Star. We worship the Day Star. Lucifer has something to hide in this verse, and if he used subject translators to do it, whose side do you suppose they are on? Forth and last, open the subject bible to 1John 5:7. If its wording does not closely follow that of a King James Bible, it is attempting to
remove words of God and they purposely used a corrupted text as their source. It will also be missing these verses: Matt 17:21 18:11, 23:14, Mark 7:16, 9:44 & 46, 11:26, 15:28, Luke 17:36, 23:17, John 5:4, Acts 8:37, 15:34, 24:7, 28:29, Rom 16:24, and 1 John 5:7, then they take Col 1:14 and cut out the clause "Through His Blood" because they think God did not mean to say that.

When Paul wrote epistles he warned that there were present those who would corrupt the words of God. The corrupted text that Constantin von Tischendorf (1815-1874) pulled from the Roman Convent of St. Catherine, near Mount Sinai, and the corrupted text found lying in the locked up Vatican Library were each laid aside as corrupted texts. They are presently the basis for modern English translations, their use accommodates copyright restrictions, and their use introduces these corruptions into every modern English bible.

**The Compromise of the Doctrine**

The compromise advanced by Bible critics and modernist translators is not even subtle. They change God's words to argue that the bible was inspired, but it is not now. God's word is explicit; all scripture IS inspired. Altering the tense of inspiration eases our understanding of what WAS accomplished, but it does not deal honestly with this Scripture. The concern in this exact tense has to do with the preservation of Scripture.

Dr. Thomas M. Strouse, Dean of Emmanuel Baptist Theological Seminary, in Newington, CT., wrote an article on preservation entitled “Charity…Rejoiceth in the Truth: A Critique of Schnaier and Tagliapietra’s Bible Preservation and the Providence of God” In this critique Dr. Strouse captures five driving forces of this compromise on

---

2 Thomas M. Strouse, “Charity…Rejoiceth in the Truth”, Published at [http://www.biblefortoday.org](http://www.biblefortoday.org)
Bible inspiration and preservation. On compromise itself Dr. Strouse writes:

David Beale, in observing the inherent weakness of soft conservatives’ capitulation to Neo-Liberalism in their churches in the 1930’s, states, “The tolerant conservatives were quite willing to accept peaceful coexistence, though most did not realize that it would mean gradual extinction for them.” (In Pursuit of Purity [Greenville, SC: Unusual Publication, 1986], p. 245). Peaceful coexistence with those who deny the Biblical doctrine of verbal plenary preservation of the Words of God is certainly not what the Apostle Paul had in mind when he warned Timothy, stating,

> If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself [all bold the reviewer’s] (I Tim. 6:3-5)

On the compromise to the doctrine of the inerrant, infallible, verbal inspiration and preservation of Scriptures Dr. Strouse delineates five subtle venues:

Exemplary of the capitulation to theological error is the recent book entitled *Bible Preservation and the Providence of God* (Philadelphia: Xlibris Corp., 2002, 349 pp.) by Bob Jones University professor Sam Schnaiter and Bob Jones University writer Ron Tagliapietra. These authors, holding to different textual views, give an informative and perhaps helpful survey of seven textual theories, including representative proponents and translations, in the field of the transmission of the Bible text. However, this volume is both revealing and alarming as it purports to discuss Bible preservation and the transmission of the text. It is revealing in that it demonstrates the apparent need that Bob Jones University has to give the final warning (“Christians espousing the KJV Only view should protect themselves against the charge of heresy

---

3 Ibid.  

accessed 1/22/2008  

DRAFT E.Rice 4
by not majoring on minor issues,” p. 165) and the last word (“Is there not a place for charitability amongst Christians…We submit this book with the hope that God will be glorified for inspiration, preservation, and providence, and that God’s people will focus on obeying His Word instead of arguing over trivia,” pp. 280-281) on the subject of Bible texts and translations. It also reveals the desire for BJU to target fundamental churches that use the KJV and reassure them concerning the supposed orthodoxy of their faculty in Bibliology. This book alarms by exposing several weaknesses of the Bible faculty of BJU and other Bible schools of their textual ilk. The readers of the book should be alarmed because it manifests the deficiency of the Critical Text advocates to exegete Scripture for their Bibliological arguments. Second, it reveals the obdurate attitude of the Critical Text devotees toward the TR/KJV proponents who do exegete Scripture for their position (i.e., E. Hills, D. Waite, and D. Cloud). Third, it emphasizes the limits of human scholarship in restoring the Words of God since only three (conservative eclecticism, majority text, independent text) of the seven textual theories (the remaining four are radical eclecticism, critical eclecticism, textus receptus, and King James Version Only) may be “offered to the readers for mature consideration” (p. 182). Fourth, it suggests that the allies of the position of the book are moving further into the Neo-Orthodox practice of “term changing” while pleading for charity (p. 120). Fifth, the authors attribute to the Lord Jesus Christ a cavalier attitude toward the Biblical doctrine of inerrancy by alleging that “he (sic) called the extant copies inspired in spite of any ‘typos’ in them” (p. 26). 

Lest one think this pressure to compromise the doctrine of an inerrant, infallible, verbally inspired and preserved Holy Bible is something new, or an artificial KJV-Only fabrication, examine the warnings of Louis Gaussen (1790-1863), author of “Theopneustia: The Plenary Inspiration of the Holy Scriptures.”

Whether of the two suppositions which follow is the more reasonable:

First, ” the Gospel according to S. Mark, as it left the hands of its inspired Author, was in this imperfect or unfinished state; ending abruptly at (what we call now) the 8th verse of the last chapter: ” which solemn circumstance, at the end of eighteen centuries, Cod. B and Cod. × are the alone surviving Manuscript witnesses?... or,
Secondly, "certain copies of S. Mark's Gospel having suffered mutilation in respect of their Twelve concluding Verses in the post-Apostolic age, Cod. B and Cod. × are the only examples of MSS. so mutilated which are known to exist at the present day?

I. Editors who adopt the former hypothesis, are observed (a) to sever the Verses in question from their context:(462) " to introduce after ver. 8, the subscription " to shut up verses 9-20 within brackets.(464) Regarding them as integral part of the Gospel " an authentic anonymous addition to what Mark himself wrote down, " Fragment, as a completion of the Gospel in very early times; " consider themselves at liberty to go on to suggest that Evangelist may have been interrupted in his work: at any rate, that may have occurred, (as the death of S. Peter,) to cause him to leave it unfinished. But most probable suppositionâ  (we are assured) that the last leaf of the original Gospel was torn away.

We listen with astonishment; contenting ourselves with modestly suggesting that surely it will be time to conjecture why S. Mark's Gospel was left by its Divinely inspired Author in an unfinished state, when the fact has been established that it probably was so left. In the meantime, we request to be furnished with some evidence of that fact.

But not a particle of Evidence is forthcoming. It is not even pretended that any such evidence exists. Instead, we are magisterially informed by first Biblical Critic in Europe, " desire to speak of him with gratitude and respect, but S. Mark's Gospel is a vast deal more precious to me than Dr. Tischendorf's reputation,) " healthy piety reclaims against the endeavours of those who are for palming off as Mark's what the Evangelist is so plainly shewn [where?] to have known nothing at all about. In the meanwhile, it is assumed to be a more reasonable supposition, I. That S. Mark published an imperfect Gospel; and that the Twelve Verses with which his Gospel concludes were the fabrication of a subsequent age; than, II. That some ancient Scribe having with design or by accident left out these Twelve concluding Verses, copies of the second Gospel so mutilated become multiplied, and in the beginning of the IVth century existed in considerable numbers.

And yet it is notorious that very soon after the Apostolic age, liberties precisely of this kind were freely taken with the text of the New Testament. Origen (A.D. 185-254) complains of the licentious tampering with the Scriptures which prevailed in his day. add to them, (he says) leave out, " seems good to themselves. Dionysius of Corinth, yet earlier, (A.D. 168-176) remarks that it was no wonder his own writings were added to and taken from, seeing that men presumed to deprave the Word of GOD in the same manner.(472) Iren's his contemporary, (living within seventy years of S. John's death,) complains of a corrupted Text.(473) We are able to go back yet half a century, and the depravations of Holy Writ become avowed and flagrant.(474) A competent authority has declared it less true to fact than paradoxical in sound, that the worst corruptions to which the New Testament has been ever subjected originated within a hundred years after it was composed. Above all, it is demonstrable that Cod. B and Cod. × abound in unwarrantable omissions very like the present;(476) omissions which only do not provoke the same amount of attention because they are of less moment. One such extraordinary deprivation of the Text, in which they also stand alone among MSS. and to which their patrons are observed to appeal with triumphant complacency, has been already made the subject of distinct investigation. I am much mistaken if it has not been shewn in my VIIth chapter, that the omission of the words ³ from Ephes. i. 1, is just as unauthorized, " as serious a blemish, " the suppression of S. Mark xvi. 9-20. ⁵

A remnant of believers rejected the use of these corrupted texts from the very onset of this drive to substitute “Scripture was inspired” for God's words “Scripture is inspired.”

-----

DRAFT E.Rice 6
INSPIRATION

The inspiration of Scripture is the very heart of Bibliology, but in the larger sense it is the kingpin of all theology, yeah all Christianity. In the 1800's L. Gaussen, Professor of Systematic Theology, Geneva Switzerland, worded this truth thus:

I do not think that, after we have come to know that Christianity is divine, there can be presented to our mind any question bearing more essentiality on the vitality of our faith than this: 'Does the Bible come from God? is it altogether from God? or may it not be true, as some have maintained, that there occurs in it maxims purely human, statements not exactly true, exhibitions of Vulgar ignorance and ill-sustained reasoning? in a word, books, or portions of books, foreign to the interest of the faith, subject to the natural weakness of the writers judgment, and alloyed with error?' Here we have a question that admits one of compromise, a fundamental question, a question of life! It is the first that confronts you on opening the Scriptures, and with it your religion ought to commence.6

Indeed, with an uncompromised answer to these questions our whole theology ought to commence. Is the Holy Bible preserved as verbally inspired, inerrant, and infallible? or Is such a Bible, lost to multiple scribal additions to the text, additions which must be edited out in copyrighted versions made by arguing modern scholars and Bible critics? It is herein systematically contended that if a bible is copyrighted, the words are the words of, and property of, men, and not the words of God. Such a simplicity behooves us in a systematic theology which must hang on every word of our sole authority.

_I thank thee, O Father, Lord of heaven and earth, because thou hast hid_

6 Gaussen, _Theopneustia_, 5-6
these things from the wise and prudent, and hast revealed them unto babes.

**Inspiration Defined**

\[\pi\sigma\alpha \gamma\rho\alpha\phi\eta \ \theta\varepsilon\omega\sigma\nu\varepsilon\tau\sigma\sigma\varsigma\]

It is worth exploring the original Bible languages to fully comprehend why the seventy seven highly skilled linguists, employed and paid by King James from 1603 through 1611, translated this Greek phrase “All Scripture is given by inspiration of God.” The English word *inspiration*, carefully avoided by each ecumenical and modern bible translator, incorporates in its definition breath of life, influence and stimulation of mind, feeling, and emotion, to produce an activity. It was also specifically crafted incorporating the word *spirit*. Indeed the English word *inspiration* is formed and framed around the concept contained in the Greek *theopneustia*. There is no better English capture of this concept. God created and breathed out the very wording of every sentence of what is written down as Scripture.

Although there is only one use of the Greek word for inspiration found in the Bible, the teams of translators funded by King James found another exact match in the Hebrew of the Old Testament Scripture. Its use is insightful to this argument. The Scripture is Job 32:8, “But there is a spirit in man: and the inspiration (Strong#05397, Hebrew נֶשָּׁאָה nesh-aw-maw) of the Almighty giveth them understanding.” In context this is the opening argument of the younger Elihu, clarifying, that despite his junior status, he has some pertinent insights from God about the status of Job. He goes on to expound this unrefuted understanding for 165 verses in six chapters of the book of Job. The Hebrew word *nesh-aw-maw*, translated breath, 17 times, blast, thrice, and spirit, twice, is here translated here
inspiration. The English word, the Hebrew linguistic, and this present context, incorporates both breath and spirit: the breath of God and the spirit of man. This remarkable insight of the KJV translators, and the first use of the English word inspiration, is completely eliminated by all ecumenical modern English bibles. That, despite the fact, that the word inspiration was invented for this very purpose. One must ask, “Why? Why was this very word, designed to fit into 2Timothy 3:16, rejected by the modern English translators of the RSV, NIV, ASV, NASV, NEV, RNEV et.al.? Such investigation reveals that these translators were more concerned about securing lucrative copyrights than they were about clarity and exactness of their ecumenical translation. This is not immature trivia, as claimed by Schnaiter and Tagliapietra, this is careful compromise avoidance. The copyright bibles are not adequate for a sole source of a Biblical Systematic Theology.

**Plenary Verbal Inspiration of SCRIPTURE**

Plenary means all, complete in all respects, unlimited, or full. Verbal means the very words are inspired. Therefore, all the words of Scripture are inspired.

Several things are cleared up and nailed down in this single sentence of Scripture. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” (2Tim 3:16-17) Consider two things about “all Scripture.” A lawyer, Dr. Gipp, once clarified that “All means all and that's all all means.” Ergo there is not a verse, not a thought, not a concept and/or not a phrase that is left out of the all. Dr. Thiessen, a Baptist theologian, committed sacrilege when he said

---

7 Schnaiter and Tagliapietra, *Bible Preservation and the Providence of God*, (Xlibris Corp, 2003), 182

DRAFT E.Rice 9
that 1Thes 5:23 was only Paul's opinion. He was trying to defend his unbiblical belief that the human is only made up of the material and the immaterial. That is what excellent philosophers had taught the Roman Catholic clergy and Dr. Thiessen would not let go of that doctrine no matter what the Bible said about body, soul, and spirit. Indeed, contending that sometimes Paul only added his opinions in his writings is a categorical denial of the “all” in “all Scripture,” a categorical denial of inerrancy and infallibility, and a syndication of his previous stance that “there is no inspired Holy Bible in existence.”

Second, consider that this “all Scripture,” must include the writings of Moses, who penned the Pentateuch, collected in the 5 books the Hebrews called the Torah, Job who previously penned the epic Hebrew poetry book bearing his name, collected in the 13 books the Hebrews called the Writings, and Isaiah, who penned his prophetic book 750 years after Moses and 750 years before Christ. His book, Isaiah, is collected in the 21 books the Hebrews called the Prophets. Young Timothy who was the recipient of the instruction penned in 2Tim 3:16, had no access to the original manuscripts, or autographs, of these Scriptures. All young Timothy could possibly have had, were copies of copies of copies; none were 1,492 years old, as were the Torah and Writings, none

---

8 “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”
9 Henry Clarence Thiessen, *Lectures in Systematic Theology* (Eerdmans, 1949), 227, “In the second place, Paul seems to think of body, soul, and spirit as three distinct parts of man's nature (1Thes 5:23)”
10 Ibid., Thiessen, p 107, “Inspiration is affirmed only of the autographs of the Scriptures, not of any of the versions, whether ancient or modern, nor of any of the Hebrew or Greek manuscripts in existence, nor of any critical texts known. All these are either known to be faulty in some particulars, or are not certainly known to be free from all error. Some one will remark, but the autographs are all lost! True, but textual critics tell us that the number of words that are still in doubt, whether in the Old Testament or in the New, is very small, and that no doctrine is affected by this situation.”
11 The Hebrew Torah containing the 5 books – Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
12 The Hebrew Writings containing the 13 books - 1Chronicles, 2Chronicles, Psalms, Job, Proverbs, Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther, Daniel, Ezra, Nehemiah.
13 The Hebrew Prophets containing the 21 books - Joshua, Judges, 1Samuel, 2Samuel, 1Kings, 2Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.
were 750 years old, as were the Prophets, none, other than possibly the letter he held in his hand, were autographs, and yet all were inspired, all were profitable for doctrine, all were profitable for reproof, all were profitable for correction, all were profitable for instruction in righteousness. It defies good logic or sound reason that just in the last hundred years, scholars-so-called, have convinced Christians, so called, that only autographs were inspired, only autographs were infallible, and only autographs were inerrant. But evangelicals led by Dr. Chafer and Dallas Theological Seminary have accepting such a position. Dr. Thiessen promoted such a position in Los Angeles Baptist Theological Seminary. It is fitting that they dropped the Baptist title and became Dr. John MacArthur’s Master’s Seminary[^14]. This brazen compromise on what inspiration, infallibility, and inerrancy is all about, has opened a flood gate of compromised Bible copyright mongers who have perverted His Words in every conceivable way, and yet they find general acceptance in Evangelical Christianity. They have even infiltrated Independent Baptist Churches with this evil compromise.

[^14]: The Master's College was founded as Los Angeles Baptist Theological Seminary on May 25, 1927 to meet the need for a fundamentalist Baptist school on the West Coast. The intention was to provide a biblical and Christ-centered education consistent with those doctrines of the historic Christian faith. Dr. William A. Matthews, pastor of Memorial Baptist Church of Los Angeles, became the founder and first president. The seminary was extended an invitation to be temporarily housed at Calvary Baptist Church in the Los Angeles area. Several more moves followed until the seminary moved onto its own property in Los Angeles in 1942. Dr. Mathews died at his home on August 18, 1943. He was succeeded by presidents C. Gordon Evanson, Floyd Burton Boice, and Henry C. Thiessen. In 1946, the seminary became a graduate-level school and initiated a separate undergraduate and liberal arts program. Following Dr. Thiessen’s death in 1947, Dr. Herbert V. Hotchkiss and Dr. Milton E. Fish, a Harvard graduate, strengthened the school scholastically and spiritually. August 14, 1959 marked a change, as Dr. John R. Dunkin became president, succeeding Dr. Carl M. Sweazy, who returned to full-time evangelism. The new president continued the scriptural position of the school’s leadership. From: http://en.wikipedia.org/wiki/The_Master's_College, (all bold added by author) although wikipedia is not a trusted source for citing one's research, it was the only available source that so revealed Dr. Thiessen, as a past president of Master's College.
Inerrancy of ALL SCRIPTURE

A consideration about the inerrancy of Scripture is in order here. Inerrancy means that the Bible will not lead one into error. It does not mean that sinne and Saviour will be spelled exactly the same in every copy of the Bible\textsuperscript{15}. Since the Bible is inerrant, i.e. it will not lead one into error, it is wholly truthful in its revelation. Not only is it wholly truthful, but being the perfect revelation of God to man, it does not conceal or hide its intended revelation. There are no secret codes or hidden messages, or covert revelations that cannot be readily detected by the Holy Spirit enlightened mind with a literal, grammatical, historical rendering of the communication. Note, again, that it is the Holy Spirit of God who quickens, and enlightens our minds to comprehend God's truth, but that quickening and enlightening is given to every believer. Note, again, that the allegorical method of hermeneutics, wherein the revelation of God is written in secret, disguised, metaphorical prose which can only be readily discerned by a Roman priestly profession, or a Scholarly Protestant Clergy profession, is rejected in its principle and in its entirety. It is the Holy Spirit of God which reveals his His truth and not the pious or scholarly pursuits of man, reading things between the lines. Man has always enjoyed and employed the prideful arrogant taunting line, “I know something you don't know.” Man, in his old nature, is always alert and digging around for subliminal messages and secret unintended revelations. A definition of inerrancy must include not only that the Bible will not lead one into error, but that the Bible will not side step or overpass an intended

\textsuperscript{15} Neil R. Lightfoot, as recorded in his book \textit{How We Got Our Bible}, 1963, Baker, in 500 manuscripts found a word spelled differently from the standard text and counted it as 500 variants. By this counting grammatical differences as variants textual critics have so exaggerated their importance that their count of variants in Bible manuscripts has exceeded 200,000. Ref Norman L. Geisler, Sep 2013 Article \textit{Updating the Manuscript Evidence For The New Testament}, \texttt{http://www.normgeisler.com}, accessed 10/23/2013. It is not accuracy but copyright law that fuels the critics quest for exaggerated variant counts. Never trust a Bible Critic, especially when he subtly calls himself a Textual Critic.
revelation of truth, it will not submerge an intended revelation between the lines and thus cause error in those who do not catch the concealed sublime. The Holy Bible is thus wholly inerrant.

Stated more bluntly, there is no subliminal geological 100 thousand year, plus, gap nestled covertly between Genesis 1:1 and Genesis 1:2; no testing and fall of angels is wedged into such a concealed covert gap in revelation; no prehistoric cataclysmic catastrophe should be imagined in such a subliminal gap in God's revelation, in fact if God's word is truth, the word prehistoric should be banished from the believers vocabulary. Be it said here that this author loves, honors and respects the unique genius and superb scholarship of C.I. Scofield, and loves, honors and respects the unique genius and superb scholarship of Clarence Larkin, however, they error when they contend that there is a subliminal revelation about mongrel mutant angelic humanoids submerged in the text of the Holy Bible. This author loves, honors and respects the unique genius and superb scholarship of Peter S. Ruckman, however, he was in error when he contends that there is a subliminal revelation about grapes of Eshcol in Adam's veins, or black aliens with green blood meddling in man's affairs. An inerrant Bible does not lead one into error, but neither does it conceal the truth in such a way that only certain gifted ones are able to stumble onto it. Stated another way:

“The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law”.

(Deut 29:29)  For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.  (Mark 4:22)

Attributing all this into a definition of inerrancy must necessitate that three things
be herein clarified. Are no believer led into error by the words of an inerrant Bible? Are there now mysteries yet concealed in the pages of this inerrant Bible? And what is the function of the Holy Spirit of God, our guidon into all truth, in keeping one from all error, especially in keeping one from routing out, or believing in, some new subliminal truth, that is discovered?

Anyone who know of Dr. Harold Camping know that professed elievers can still take their Bible, route out, develop and teach, to very large audience, grandly discovered subliminal revelations which are wholly false. The Lord did not return on October 21st, 2012, and years of Dr. Camping's research and teaching were proven false witness and scoffed around the world. When it is said that the Bible is inerrant in that it will not lead one inot error, it needs to be clarified that professed believer, with their inerrant Bibles opened wide, may still be led into error. The emphasis must be that there is not error in its presentation of spiritual truths, no error in its representation of physical and geographical dogma, no error in its dictation of history or genealogy. Believing what you read in an acceptable literal, grammatical, historical method of interpretation, will not lead one into error. When using the Bible to discover secret subliminal messages, principles, and concepts, there is no end of the error which might be routed out. The whole concept behind the allegorical method, of hermeneutics is that all of the Bible principles are burred in these subliminal hidden messages which can only be routed out by a gallant, pious scholarship, by a gallant, charismatic scholars, trained, if you will, by

16 Joh 16:13  Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
Ps 25:5  Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. 
Ps 43:3  O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.
17 The allegorical method was founded by Roman Catholic Saint Origen of Alexandria, and exploited by Rome in the formation of the Roman Catholic religion,
the Roman Catholic mother of all churches. Such allegorical method was largely carried on in the Protestant Reformation wherein only ordained Protestant Clergy could rightly divide the truth of Scripture.

The comprehension of inerrancy must include a venue where the Bible does not conceal any truths between the lines, hidden in gaps between verses, or buried in allegorical and/or hidden interpretations. Ergo the Bible is a distinct revelation of all the truth God perfectly intended to communicate to man and that revelation requires a literal, grammatical, historical method of interpretation. In that manner the Bible is inerrant. In that way the Holy Spirit leads us into all truth. In that way one will not be lead into error.

**Infallibility of ALL SCRIPTURE**

Several things need to be said about infallibility of Scripture.