

IN THE
beginning
GOD

— IN THE —
beginning
GOD

Second edition

HOMER C. HOEKSEMA



REFORMED
FREE PUBLISHING
ASSOCIATION
Jenison, Michigan

© 2015 Reformed Free Publishing Association

First edition 1966

Reprint 1974

Second edition 2015

All rights reserved

Printed in the United States of America

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopying, recording, or otherwise—without the prior written permission of the publisher. The only exception is brief quotations in printed reviews

Scripture cited is taken from the King James (Authorized) Version

Cover design by Zoran Opalic

Interior design by Katherine Lloyd, The DESK

Reformed Free Publishing Association

1894 Georgetown Center Drive

Jenison, Michigan 49428

616-457-5970

www.rfpa.org

ISBN 978-1-936054-76-3

ISBN ebook 978-1-936054-77-0

LCCN 2015933690

In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created

he him; male and female created he them. And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

—GENESIS I:I–28, 31; 2:I–3, 18–23

Contents

Foreword xi

Preface xv

*Chapter 1 - THE DIVINE FOUNDATION—
THE INFALLIBLE SCRIPTURES I*

The Truth That the Scriptures Are Inspired and Infallible

Graphic, Plenary, and Verbal Inspiration

Organic Inspiration

The Infallible Scriptures

Scriptural Proof

The Belgic Confession

The Divine Foundation

Attacks on the Foundation

Our Calling to Guard the Foundation

*Chapter 2 - THE CREATION RECORD—
LITERAL OR NOT LITERAL? 39*

The Issue: Creation versus Evolution

In What Sense Is Evolutionism the Issue?

The Literal or Nonliteral Issue

An Exegetical Question

The Nonliteral and Literal Views
Evaluation
The Proper Scriptural Interpretation

Chapter 3 - GENESIS AND SCIENCE 81

What Is Science?
The Scientist and Revelation
The Evolutionist and God's Book of Creation
The Science of the Theistic Evolutionist
The Proper Approach of Faith
Alleged Scientific Evidences
A Brief Critique of This Alleged Proof
Positive Suggestions toward a Proper Christian View

Foreword

Fifty years after it was initially published, the Reformed Free Publishing Association is pleased to offer this second edition of *In the Beginning God* by Homer C. Hoeksema.

The 1960s were years of challenges to the infallibility and authority of scripture. These attacks were precipitated by the increasingly popular theory of evolution, especially theistic evolution, which was making inroads into Reformed churches and schools, particularly into institutions of higher learning. In opposition to this creeping heresy and in unequivocal defense of the doctrine of scripture, Homer C. Hoeksema gave three public lectures and then put them into written form.

The reason for republishing this book is that the issue of evolution versus creation has not faded away, but has instead intensified. The doctrine of scripture has increasingly been compromised and denied, and

evolutionism has increasingly dominated the teaching of allegedly Reformed schools. Rather than diminishing in significance, the importance of the conflict between creation and evolution has intensified. The denial of biblical creation in six, literal, twenty-four-hour days and the predominance of secular evolutionistic theories are reasons for being knowledgeable on these subjects, for maintaining the givens of the inspiration and authority of scripture, and thus for the republication of *In the Beginning God*.

In Christian educational institutions, historically other disciplines were viewed through the lens of theology, which was considered to be the queen of the sciences. In recent decades the reverse has become true: theology is viewed in the light of and is determined by other disciplines, notably the natural sciences.

In much of the Christian community the idea of an old universe has gained wider acceptance than it had some decades ago. Today theistic evolutionism is taught rigidly in most Christian institutions of higher learning. It is assumed to be true in the natural sciences and is taught in every discipline.

FOREWORD

In contrast to the lie of evolution, the author sharply advocates and delineates the truth of divine creation in six days as taught in scripture. He uncompromisingly makes clear that the central issue between creation and evolution is one of faith versus unbelief.

The RFPA echoes the author's sentiment in his preface: "It is my hope and prayer that these pages may be instructive, and that they may serve to strengthen the resolve of God's children to hold fast to the truth and to call many who have departed or who are departing back to the old paths."

Mark H. Hoeksema

Preface

*T*he three chapters of this little book were originally three lectures delivered during the winter and spring of 1966 at the First Protestant Reformed Church of Grand Rapids, Michigan. The purpose of these lectures was to give a clear exposition and defense of a precious truth of our Reformed heritage that is under frequent attack in our times, the truth of creation as set forth by scripture. Because of the gratifying response from the large audiences that attended these lectures, and because of numerous requests for printed copies, also from many who were not able to attend these lectures, it was decided to publish them.

A spoken message, however, loses something of its effect when it is put on the dead page. For this reason, and because publication gave me the opportunity to expand several thoughts that I had no time to develop when I

lectured, these chapters, while basically the same as the lectures, are slightly different in form and in length.

It is my hope and prayer that these pages will be instructive and that they will serve to strengthen the resolve of God's children to hold fast to the truth and to call many who have departed or are departing back to the old paths.

Homer C. Hoeksema
June, 1966

Chapter 1

THE DIVINE FOUNDATION— THE INFALLIBLE SCRIPTURES

*T*he subject of the infallible scriptures is almost everywhere today the subject of discussion and a large measure of controversy in the churches. The inspired scriptures are the center of much attack, and so this subject can be said to be a current issue and one of concern to those who would keep the faith once delivered to the saints.

Let me mention some examples.

There is out-and-out modernism, which always attacks the scriptures and has no use for holy scripture

whatsoever. That spirit of modernism has arisen especially since the eighteenth and nineteenth centuries. With this modernism we are not concerned, for with respect to it the lines of demarcation have been drawn long ago.

There is new modernism, sometimes called neo-orthodoxy, which is represented by Karl Barth and Emil Brunner and the demythologizing school of Rudolph Bultmann. New modernism also attacks the scriptures and does not recognize them as infallible. The more one investigates new modernism, the more one discovers that it is not new at all, but is essentially the same old modernism. My concern is that this theology, with its denial of the scriptures, has found its way in more than one instance into orthodox areas and even into Reformed churches. Therefore its influence must be guarded against.

There has also been considerable discussion regarding the scriptures in connection with the recent Vatican Council. There have been those who look in vain for signs that Rome will return to the principle of the absolute and sole authority of holy scripture.

Coming a little nearer to the Reformed, among Lutherans the subject of holy scripture is very much an

issue. Scripture is under attack particularly among those Lutherans who are classified as orthodox (for example, the Missouri Synod). There is no little degree of stress and strain and even separation in that denomination because of the issue of the infallible scriptures.

In Presbyterian churches also the scriptures have been under attack for a long time. The Orthodox Presbyterian Church, for example, had its origin in part because of the liberal denial of the scriptures and of their absolute authority that was rampant in the parent denomination. Still today the issue to some extent is a live one in Presbyterianism. Witness the attempt to set aside completely the Westminster Confession in the Confession of 1967 that is being proposed in the United Presbyterian Church.

Still nearer to the Reformed faith, today one finds similar symptoms in the Protestant church in the Netherlands. In the Reformed Churches (*Gereformeerde Kerken*) of the Netherlands¹ the movement has gained ground to set aside the decisions of the Synod of Assen in the case

¹ This denomination has since merged with other churches to form the present *Protestantse Kerk in Nederland* (PKN).

that involved Peter Geelkerken in 1926 and that was concerned with the first three chapters of Genesis and with those articles of the Belgic Confession that deal with the infallibility and authority of holy scripture. This is an example of the ecclesiastical stress and strain connected with the matter of scripture's infallibility and authority.

Also in Reformed circles in the United States there are phenomena of this kind. The Reformed Church in America has had its difficulties with the nature of the scriptures. Particularly in New Brunswick Seminary liberal tendencies regarding holy scripture have arisen. For example, scripture was the basic issue in the case a few years ago that involved the historicity of the first part of the book of Genesis. I have no doubt that somewhere, buried not too deeply among the issues, this same issue of holy scripture is involved in the merger proposal between the Reformed Church in America and the Southern Presbyterian Church.

The same phenomena are found in the Christian Reformed Church in the United States. In the 1920s there was the Janssen case, which involved essentially this same issue concerning holy scripture. In the 1930s there was the lesser known Wezeman case, which also involved

the issues of higher criticism. Just a few years ago there was the flurry that resulted in a report on infallibility and the decision to commend this report to the churches.

Today there is much discussion in various churches centering on questions involving the book of Genesis, and especially the truth of creation is coming under discussion. Essentially all of these discussions involve the inspiration, infallibility, and authority of holy scripture.

I mention these examples for two reasons. First, I want to show how current and widespread this issue regarding holy scripture is at present. Various attacks on holy scripture are a common phenomenon even in churches that are generally classified as orthodox. Second, I mention these various examples to point out that in almost all of these cases that center on holy scripture the one common element concerns Genesis, creation, theistic evolution, the historical reality of the fall, and the alleged scientific findings and evidence concerning the age of the earth and evolution. In order to discuss the subject of creation, together with the related issues concerning the book of Genesis, it is essential to have a clear understanding of the truth of the infallibility of scripture.

It is not my purpose to throw barbs at any particular group of churches or at anyone's church, or to reproach anyone personally. I have no interest in that whatsoever. The subjects of the inspiration, infallibility, and authority of scripture and of the doctrine of creation are far too serious and important to use them for such a purpose. I will be critical, and I will be concretely critical of various positions that are held. But my purpose is to clarify the issues, to remind you of the truth that has always been Reformed, and to sound a warning, because these truths are of the utmost importance to the church.

I also will not attempt to furnish a long discourse, proof, and argumentation on inspiration and infallibility. That will take us too far afield and will needlessly lengthen this discussion. Rather, I will set forth briefly and pointedly the truth as the Reformed faith and the churches of the Reformation have always maintained it. Further, I will demonstrate the importance of this truth for the entire structure of the truth and of the faith of the church and point out the practical significance of all this for us as members of Christ's church who seek and love the truth.

The Truth That the Scriptures Are Inspired and Infallible

The subject is the scriptures, the sixty-six books of the Old and New Testaments, commonly called the canon of holy scripture. I do not intend to discuss that canon *per se* and the formation of the canon, but to proceed on the basis that these books are the canon of holy scripture and that the apocryphal books are excluded from this discussion. This mention of the term *canon* provides an occasion to point to the importance of this subject. *Canon* means “measuring rod” and therefore “standard, criterion, rule.” In connection with this term the well-known expression (almost a model of the Reformation) has arisen, namely, that the scriptures are our only infallible rule of faith and life or of doctrine and practice.

When referring to the scriptures, I mean the scriptures as they were originally written: the autographs, as they are called. We no longer have those autographs. There are in the original languages only thousands of copies and partial copies of the scriptures. The documents as the prophets and apostles wrote them are providentially not

in existence today. The principle of infallibility applies, strictly speaking, to those original documents. Nevertheless, this does not mean that the infallibility of scripture has no meaning for us today. While we do not have the autographs, that makes no real difference for several reasons. Although there are literally thousands of variations in the readings of scripture in the various manuscripts or copies that have been discovered, in these many thousands of variations there is not one in which an article of faith is in jeopardy. Among those thousands of variations in readings there is only a small fraction that is of any significance for the meaning of the text and for the meaning of holy scripture. In our time the biblical science of textual criticism (not to be confused with unbelieving higher criticism)—the science that is concerned with the correct reading of a certain passage from among the various readings—has been very highly developed, so that even with all these variations our Bible is today very accurate. Even scripture itself does not consider the lack of these autographs as a serious obstacle. In the apostle Paul's time Timothy certainly did not possess the autographs of the Old Testament scriptures, in which he had been trained

from his childhood. They were gone. Yet in 2 Timothy 3:16 Paul does not hesitate to say concerning those scriptures as Timothy possessed them and had been instructed in them, “All scripture is given by inspiration of God.” This also applies to the scriptures as they are mentioned in 2 Peter 1:19–21:

19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.
20. Knowing this first, that no prophecy of the scripture is of any private interpretation.
21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

The scriptures as we have them are the written record of the word of God. This is a great wonder. From among all books and all writings you can single out the scriptures and say about them, “This book is the word of God himself.” Revelation—that God speaks and makes known his word in earthly, human language on our level—is a

wonder. Inspiration—that God caused holy men to speak and to write his word—is also a tremendous wonder.

This is important practically with respect to inspiration, infallibility, and the various problems and questions that arise in connection with these truths. I fear that we are sometimes inclined to forget this. When we do forget, we are inclined to take a rationalistic approach and attempt to meet the opponent of the scriptures and of infallibility on his rationalistic ground. When we cannot succeed in overcoming his apparently well-reasoned arguments, we weaken and begin to have doubts concerning inspiration and infallibility, and we become inclined to compromise.

Hence we must remember that the Bible and its inspiration and its infallibility are strictly matters of faith. This means that the truth of infallibility is a spiritual matter: not a matter of the head, but a matter of the heart. The unbeliever cannot recognize the Bible as the inspired and infallible word of God. That is a matter of the heart, a matter of faith. We stand on holy ground when we talk about scripture, and we ought to be deeply aware of this. Faith does not start with the question, is the Bible the

word of God? Faith starts with the proposition that the Bible *is* the word of God. All the questions and problems that may arise and must be faced in connection with the Bible—and there are undeniably many of them, including many apparent conflicts that we cannot reconcile—must be considered and discussed within the confines of the conviction that the Bible is the word of God. That means that they must always be considered and discussed in reverent fear of God. The Bible as the word of God in its divinely inspired and infallible character towers far above any human, sinful efforts to contradict the Bible, and it towers above any merely human efforts to defend it. The truth of the Bible depends on neither. It depends on God. God's word and its truth are not dependent on our understanding, but our understanding is dependent on the word of God.

What is inspiration? Inspiration is the wonder of God's grace whereby holy men were so moved by the Holy Spirit that what they spoke and wrote was the word of God.

This truth of inspiration has come under attack. These attacks have arisen primarily since the Reformation and since the confessions were written. The Reformation

was concerned with the truth of scripture, but its concern was mostly about the absolute or sole authority of holy scripture in contradiction of Rome, which recognized sources of authority other than and next to scripture. After the Reformation the attacks on holy scripture took on a different form, that of attacks on the inspiration and the infallibility of scripture. In such attacks the authority of scripture was vulnerable. When the Reformation had returned to the principle of the sole authority of scripture, that authority came under attack by way of attacks on its inspired character and infallibility.

Against these attacks various terms came into use that further describe and define the truth of inspiration. These terms are *graphic*, *plenary*, *verbal*, and *organic*.

Graphic, Plenary, and Verbal Inspiration

First is the term *graphic inspiration*. The term *graphic* comes from a root that means “to write,” and the expression graphic inspiration simply means that the Holy Spirit inspired and moved holy men to write the word of God.

Men not only spoke the word of God, but they also wrote the word of God.

Second, although the term *graphic* is sufficient in itself, because of attacks it proved to be insufficient. It was not enough to say only that men were moved by the Holy Spirit to write the word of God. Another term came into use as a description of inspiration, a term designed to make the meaning of inspiration more explicit. That term is *plenary*. Plenary inspiration means that the Bible is fully inspired, totally inspired, inspired in all its parts. This limitation is designed to make it impossible for men to say they believe the truth of inspiration and at the same time to deny that the Bible is in its entirety the written record of God's word. It is designed to make it impossible for anyone to say that the word of God is only *in* the Bible, so that parts of the Bible are the word of God and parts of it are not the word of God. Plenary inspiration insists that the Bible is from beginning to end the written record of the word of God, the word of God in all its parts. One cannot go through the Bible picking and choosing what part is the word of God and what part is not the word of God, or deciding that one part is inspired and infallible

while another part is not inspired and infallible. It is all or nothing.

The third term is *verbal inspiration*. This term also has become necessary because there were and are those who despite the term *plenary inspiration* wanted to say that while the *thoughts* of the Bible were inspired, the expression of those thoughts, the language and the words in which those thoughts were conveyed, was not inspired. The expression of the thoughts, the language, was left to human writers and is fallible. There is no room for any such idea in the concept of inspiration, and especially not in the idea of plenary inspiration. It is inconceivable and utterly inconsistent to make such a separation between thoughts and words. Because men have repeatedly attempted to make that distinction, it became necessary to use the term *verbal*. Verbal inspiration emphasizes that inspiration is such that the Bible in its expressions, words, and language is completely the word of God.

Organic Inspiration

Finally, the term *organic inspiration* has arisen, chiefly because there were those who ridiculed the idea of verbal

inspiration as a “dictation theory.” This ridicule claims that the whole concept of plenary and verbal inspiration makes of the holy men who wrote the Bible nothing but secretaries and stenographers. That is a wicked ridicule, for there have been no churches and no theologians of note who have at any time adhered rigidly to a strict dictation theory, even though they may have employed the term *dictation*. John Calvin used the term *dictation*, but he did not believe in any dictation theory. At least in part, the rise of this ridiculing criticism accounts for the use of the term *organic inspiration*.

Organic inspiration means that the Bible is an organism, that it is one, that it has one principle, one center, Christ, and that all its books and writings have their central principle or their root in Christ. The Bible is the word of God in Christ. Essentially the whole content of the word of God is revealed in the protevangel, the great mother promise of Genesis 3:15: “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” The rest of scripture is nothing else than a further elucidation and an ever clearer and brighter revelation

of that promise first given in paradise. All of scripture grows out of that one promise.

We are interested in the meaning of this organic conception with respect to inspiration and the method of inspiration.

First, just as God conceived sovereignly and from eternity of his people as an organism in Christ, so he conceived in his eternal counsel of the whole of scripture as one organism as a revelation of himself in Christ Jesus, the heart of that entire revelation. The Bible that was written over the course of many centuries, in many different places and by many different men under many different circumstances, did not come into being by accident, nor was it mechanically put together either by God or by men. God planned holy scripture before the foundation of the world in such a way that all of its parts would arise out of and reveal one principle and one idea: the word of God in Christ. Each book and each part occupies its own place and serves in its own particular way in the whole of the word of God, which was not fully revealed until John wrote the book of Revelation.

Second, organic inspiration means that from eternity

God sovereignly conceived of and ordained special organs of Christ's body to be organs of inspiration to write his word. God ordained them *entirely*. It is not true that the Holy Spirit had a certain book and a certain purpose in mind and that he went about searching for the proper man to write that book. The Holy Spirit did not merely find and use men to write his scriptures. They were planned from before the foundation of the world. Their personalities, their characters, their talents, their experiences, their times, and their historical circumstances were so planned and designed from before the foundation of the world that each one of those men would be a fit instrument to write a certain part of God's word and to have a place in the writing of the whole of scripture.

Third, the Holy Spirit as the Spirit of Christ in time called, prepared, formed, and fitted these divinely ordained organs of inspiration for their divinely ordained tasks. Isaiah could not have prophesied as he did unless he was Isaiah, with his peculiar character and place in history. John could not have written his epistles in exactly the same form and style in which he wrote them unless God had made John exactly what he was. All this was

included in the purpose and work of God with a view to the inscripturation of his word.

Fourth, the Spirit inspired holy men: he moved, carried, illumined, and guided them to write infallibly the word of the revelation of God in Christ. Hence men spoke and wrote entirely in harmony with their peculiar personalities, styles, circumstances, experiences, and times. But when they spoke and wrote, the product was not the word of man but the word of God.

The Infallible Scriptures

When you take all those various aspects of inspiration together, the result is the infallible scriptures, the inerrant, written word of God.

Inerrant and *infallible* are also terms that have arisen out of controversy regarding holy scripture. These terms have been occasioned by opposition to and denial of the truth of scripture. Essentially it is unnecessary to say that scripture is infallible, and historically it was not always necessary to say this. You could simply say, "Scripture is the word of God. Period!" But because of denials it

became necessary to emphasize this truth over against the errors. On account of errors and denials of the truth it became necessary to make *explicit* what is *implicit* in the fact that the Bible is the word of God. A fallible and errant word of God is nothing but a contradiction in terms. A fallible Bible means that God errs, that God lies, that God make mistakes, that God's speech is inaccurate. This truth is simple: as soon as you maintain that the Bible is the word of God, and at the same time try to maintain that the Bible is fallible, you have a contradiction. In order to maintain that scripture is in any sense fallible, one must get rid of the idea that the Bible is the word of God or accuse God of fallibility. Thus the terms *infallible* and *inerrant* have come into use to emphasize the truth over against the errors. *Inerrant* means "not erring" or "without error." *Infallible* is the stronger term; it means "not capable of error."

Applied to the scriptures, these terms mean that the Bible as the written record of the word of God is altogether free from and incapable of error, inaccuracy, mistake, contradiction, and conflict. It is altogether the word of God, who cannot lie and who cannot make a mistake.

Here is the proper place to emphasize that this is a matter of faith. That scripture is infallible is true whether or not we can demonstrate this. Our belief in the infallibility of that word does not depend upon our understanding and our solving whatever problems may arise in our study of scripture. It does not depend on our ability to answer and to solve various questions and apparent contradictions and conflicts to which men may point. We must not take that approach. We must not question whether the Bible is the word of God and whether or not it is infallible. Faith begins from the position that scripture is the infallible word of God.

Scriptural Proof

That scripture is the infallible word of God is the Reformed position. It always has been the Reformed position, and it is the Reformed position today. It is the Reformed position because it is the truth of scripture.

I do not intend to argue that point or reason about it at length.

Scripture, however, speaks to the matter of inspiration.

In 2 Timothy 3:16 we read: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” The Greek term translated as “given by inspiration of God” is literally “God-breathed.” All scripture is God-breathed. That is a beautiful idea. It means that God breathed, and the Bible resulted. That is inspiration. Notice that this passage does not so much as mention men or the activity of men. They are not in the picture. Only this: “All scripture is God-breathed.”

There is also the scriptural proof in 2 Peter 1:19–21:

19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:
20. Knowing this first, that no prophecy of the scripture is of any private interpretation.
21. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.