

# **The Miracle of Biblical Inspiration**



**A Refutation of:  
Perfection of Translations (Idealism),  
Derivative Inspiration, Double Inspiration,  
Thought or Message Inspiration,  
Partial Inspiration, Natural Inspiration,  
Neoorthodox Inspiration, Inspiration of Men**

**H. D. Williams, M.D., Ph.D.**

# **THE MIRACLE OF BIBLICAL INSPIRATION**

**A Refutation of:  
Perfection of Translations (Idealism),  
Derivative Inspiration, Double Inspiration,  
Thought or Message Inspiration,  
Partial Inspiration, Natural Inspiration,  
Neorthodox Inspiration, Inspiration of Men**

**by  
H. D. Williams, M.D., Ph.D.**

**THE OLD PATHS PUBLICATIONS, Inc.  
142 Gold Flume Way  
Cleveland, Georgia, U.S.A.**

**BIBLE FOR TODAY #3392**

## Disclaimer

The author of this work has quoted the writers of many articles and books. This does not mean that the author endorses or recommends the works of others. If the author quotes someone, it does not mean that he agrees with all of the author's tenets, statements, concepts, or words, whether in the work quoted or any other work of the author. There has been no attempt to alter the meaning of the quotes; and therefore, some of the quotes are long in order to give the entire sense of the passage.

Copyright © 2009 by H. D. Williams  
All Rights Reserved  
Printed in the United States of America

Library of Congress Control Number: 2009920265  
RELO06100: Religion: Biblical Criticism & Interpretation

**ISBN 978-0-9820608-6-5**

All Scripture quotes are from the King James Bible except those verses compared and then the source is identified.

No part of this work may be reproduced without the expressed consent of the publisher, except for brief quotes, whether by electronic, photocopying, recording, or information storage and retrieval systems.

Address All Inquiries To:  
THE OLD PATHS PUBLICATIONS, Inc.  
142 Gold Flume Way  
Cleveland, Georgia, U.S.A.

Web: [www.theoldpathspublications.com](http://www.theoldpathspublications.com)  
E-mail: [TOP@theoldpathspublications.com](mailto:TOP@theoldpathspublications.com)

BIBLE FOR TODAY #3392  
Web: [www.biblefortoday.org](http://www.biblefortoday.org)  
E-mail: [bft@biblefortoday.org](mailto:bft@biblefortoday.org)

SAMPLE PAGES

**“The more you study the Book, the more you will feel convinced that its many authors all resorted to one and the same Fountain of Inspiration.” (from *Inspiration and Interpretation* by Dean John William Burgon, p. 175)**

## **DEDICATION**

This work is dedicated to all: (1) who are seeking the Scripture's declarations concerning the absolute and foundational authoritative Truth "*once delivered*," (2) who crave to fulfill the Lord Jesus Christ's command, "*If you love me keep my commandments*," and (3) who are looking for His "*glorious appearing*."

*"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;" Titus 2:13*

“THE THEOLOGICAL use of the term *inspiration* is a reference to that controlling influence which God exerted over the human authors by whom the Old and New Testaments were written. It has to do with the reception of the divine message and the accuracy with which it is transcribed...Without doubt it is the SUPERNATURAL element, which constitutes the very warp and woof of the Bible doctrine of inspiration...” (Lewis Sperry Chafer, *Systematic Theology Vol. 1 & 2* (Kregel Publications, Grand Rapids, MI, 1948, 1978 by Dallas Theological Seminary) p. 81. (HDW, my emphasis)

# TABLE OF CONTENTS

TITLE	PAGE
<b>DEDICATION</b>	5
<b>ABBREVIATIONS</b>	9
<b>DEFINITIONS</b>	10
<b>CONTENDING FOR THE FAITH</b>	16
<b>PREFACE</b>	17
<b>CHAPTER 1: INTRODUCTION</b>	23
The Purpose of This Work	23
<b>CHAPTER 2: THE ATTEMPTS TO EXPLAIN THE MIRACLE</b>	25
<b>CHAPTER 3: USE OF THE WORD INSPIRATION IN SCRIPTURE</b>	31
“Theopneustos” and the Greek Construction in Context	32
Explanation of “Moved” in 2 Peter 1:21	34
Explanation of 2 Timothy 3:15	35
Pasa Means “All,” Not “Every”	37
The Greek Word, Graphe, Means the Writings	37
<b>CHAPTER 4: THE PROCESS &amp; PRODUCT OF “INSPIRATION”</b>	41
We Accept by Faith the Miraculous Process of Inspiration	43
The Model For Making Copies	44
<b>CHAPTER 5: THE INFLUENCE OF HIGHER AND LOWER CRITICISM</b>	47
Overreaction to Extreme Beliefs	50
A Few Definitions	51
<b>CHAPTER 6: A GLIMPSE AT HISTORY</b>	59
A Pivotal Point in the Battle For Biblical Inspiration	60
The Depravity of Man	64
Humanistic Idealism	66
The Believer’s Idealism: Inspiration	67
Men Who Deny the Words “Once Delivered” and Preserved	69



<b>CHAPTER 7: THE EVIDENCE OF PRESERVATION</b>	75
An Example	80
<b>CHAPTER 8: THE VARIOUS POSITIONS OF MEN</b>	83
Translational Idealism	86
An Example	89
<b>CHAPTER 9: “INSPIRATION” IS A HIGHLY TECHNICAL TERM</b>	91
Properly Translated Words Possess the Properties of the Words of God	92
The God Breathed Words Are a Product of a Miraculous Process	93
The Foundation	95
God’s Method of Translating	98
“Perfection” Defined	99
Various Positions	101
Which Version of the King James Bible Is Inspired?	104
The Greatest Failures	107
<b>CHAPTER 10: DERIVATIVE INSPIRATION</b>	109
Translations Are Not Derivatively Inspired	111
Conferred Authority or Inspiration?	115
An Example	115
The King James Bible is Not Inspired	116
An Example	117
Calling a Translation Inspired Causes Confusion	117
Proper Use of Inspiration and Authority Will Generate Student Interest in the Original-Language Words of the Bible	118
<b>CONCLUSION</b>	121
<b>INDEX</b>	123
<b>ABOUT THE AUTHOR</b>	127
<b>OTHER BOOKS BY DR. WILLIAMS</b>	128

## Abbreviations

**DE** = dynamic equivalence translating, which is paraphrase translating for the receptor as opposed to the primary aim of FE translating of the Words of God for His glory.

**e.g.** = for example (L.)

**FE** = formal, verbal, plenary, equivalence translating

**ff** = following

**FunE** = functional equivalence translating, which is another name for dynamic equivalence translating.

**i.e.** = that is (L.)

**KJB** = King James Bible

**MS** = manuscript; a hand-written document on papyrus or vellum

**MSS** = manuscripts; hand-written documents on papyrus or vellum

**NASB** = New American Standard Bible

**NIV** = New International Version

**NLT** = New Living Translation

**q.v.** = which see (L.) in this work

**TR/TT** = Textus Receptus/Traditional Text

**WCF** = Westminster Confession of Faith

## Definitions

- 1) **Autographs** = the original-language manuscripts (MSS) of the books of the Bible in Hebrew, Aramaic, and Greek that contain the Words that were given by “*inspiration of God*” and recorded by the Apostles and prophets as they were “*moved along*” by the Holy Spirit.
- 2) **Apographs** = manuscript copies of the autographs that may have unintentional scribal errors. It is obvious some MSS are purposefully corrupted. These MSS can not be called apographs.
- 3) **Equal** = the same, identical (word) (e.g. twelve = twelve).
- 4) **Equivalence** = corresponds, sameness (of a word). This is synonymous translating. For example, there may be 7 or 8 synonymous receptor-language words, but only one was chosen to translate an original-language Hebrew, Aramaic, or Greek Word because the word’s “signification” in context reflects most closely the original (e.g. a dozen is equivalent to twelve). Equal implies exactly the same (word).
- 5) **Error** = mistake, blunder, inaccuracy, inexactness, confusion by disagreement of parts of Scripture; the antonym is accuracy.
- 6) **Formal** (translating) = a noun is translated for a noun, a verb for a verb, a pronoun for a pronoun, etc. so far as syntax of a language-group will allow.
- 7) **Inerrant** = simply **without error** or mistake, in contrast to infallible. We hesitate to use this strong word for the King James Bible because of various revisions over the years, although this author believes the translating of the King James Bible by the guidance of the Holy Spirit was without any translational errors.

But it had mistakes in printing, orthography, etc. (see below), which seems to be the plague of this author and others.

8) **Infallible** = **incapable of error**.

9) **Inspiration** = means “**God-breathed**” from the Greek word *theopneustos* (2 Tim. 3:16). It is a very technical Biblical term indicating a miraculous process and product. The Words of God originally given in Hebrew, Aramaic, and Greek to special men selected by God to record were “God-breathed.” In this work, this is the **process** of inspiration. The **product** of inspiration in this work is the recorded inspired Words in Hebrew, Aramaic, and Greek in the sixty-six books of the canon of Scripture for man that are infallible and inerrant. “Inspiration” is a miracle. This means that God is the author of the original Words in Hebrew, Aramaic, and Greek, which is the Bible. The men who recorded them are not coauthors, although God used their vocabulary. This author believes that the Words that underlie the King James Bible English translation are the original perfect Words “*given by inspiration of God*” to “*holy men of God*” to record. God has providentially superintended the accurate, faithful, verbal, plenary, formal, equivalent translation of the Preserved<sup>1</sup> original-languages into the receptor-languages of the world so that some translations can be said to be without **translational** errors. In summary, **“Inspiration is (1) the miracle whereby the Words of**

---

<sup>1</sup> Dr. D. A. Waite’s use of “Preserved” (with a capital) and “preserved” (not capitalized) has been adopted by many of us to designate the original Words with a capital and properly translated Words into a receptor language by a small “p.” Therefore, we say: “The KJB is the Words of God preserved (small “p”) in English.” Or “The original Hebrew, Aramaic, and Greek Words are Preserved (capital “P”).”

Scripture in Hebrew, Aramaic, and Greek were (2) **God-breathed** and **“once delivered”** using *“holy men of God”* and their vocabulary, (3) who **recorded** them **“once”** perfectly as they were *“moved along”* by the Holy Spirit (4) in such a way that **“all”** the Words written are **infallible and inerrant** in the sixty-six books of the canon of Scripture.” A succinct way of stating the same thing is: **“The perfect author of the perfect Bible is God.”**

- 10) **Idealism** = belief in perfection
- 11) **Perfection** or **perfect** = (IN THIS WORK) without sin, **incapable of error of any sort**, faultless, infallible, pure, without blemish, without spot, or without ANY contamination, and complete. In today’s contentious atmosphere, this author believes that such **strong terms** as perfect and pure should only be applied theologically to God and His God-breathed Words. Otherwise, calling something “perfect” may cause someone to claim man or something produced by man is equal to the persons of the Trinity or His Words given by inspiration. This author is not talking about how the King James Bible translators did use the words “perfect” and “pure” in many places to signify completeness, maturity, or based upon the absolute pure or perfect. He is talking about:

**(A)** Our “perfect,” sinless God; or the second person of the Trinity who only could act as the sinless *“perfect,” “without blemish,”* and *“without spot”* *“Lamb of God.”*

**(B)** His miraculous Words, which were given *“once”* to man by *“inspiration”* as a “perfect” *“foundation”* for ever.

- a) In the King James Bible, perfect may mean *“without spot,” “without blemish,”* incapable of error, or sinless, as in Deut. 32:4, Psa. 18:30, James 1:17.

- b) In many other places, the context demands a sense of sinful man being complete, mature, or whole as in 2 Timothy 3:17, but retaining the capacity for sinning or of being influenced by sin (i.e. sinners). The Lord Jesus Christ was made “sin” but was not a sinner.
- c) In the writings of some authors, perfect often means complete or mature or based upon the proper textual source, but that is not the way perfect is used or defined in this work.
- 12) **Plenary** = “**all**,” complete, full, or not limited in any respect (i.e. plenary translating means all the Words were translated according to syntax).
- 13) **Preservation** = those precise Words received by “inspiration” are **Preserved** as promised by God because of His providential care. They are perfect as defined in this work because they are the same Words given to the Apostles and prophets to record (q.v.).
- 14) **Translations** vary depending on the method chosen to translate (e.g. verbal, formal equivalent (FE) **versus** dynamic equivalent (DE) or interpretive translating). The words chosen by man to translate the original ‘received’ inspired Words in the original languages of Hebrew, Aramaic, and Greek may be accurate, faithful, and without translational errors if they are translated by FE, but the words may not be perfect as defined in this work secondary to four reasons:
- A) **Printing mistakes;**
  - B) **Orthographic mistakes;**
  - C) **Synonym translating:** Synonyms chosen to translate an original-language word accurately and faithfully can be considered without translational error, but not so perfect that another word might **not** possibly be used (see

equivalence above). One must be careful, however, with synonymous translating, which may or may not be accurate, because all synonyms do not carry the same “signification” or meaning. A translator could be guilty of semantics.<sup>2</sup> The King James Bible translators were superior skilled linguists, but they expressed the possibility that another word with the same “sense” (e.g. a synonym) might be possible to use in translating an inspired Word and even included some of them in the margin of the KJB.<sup>3</sup> In an accurate, faithful translation in any language, a synonym substitution or change could possibly be found to be better in future revisions. This is the reason for some revisions. This author does not know of ANY translation that has not undergone either a revision or another edition.<sup>4</sup>

D) **The rules of grammar** when translating to properly express the meaning may vary from the original-language texts (Hebrew, Aramaic, or Greek) to the receptor-language (English, Spanish, etc.). For example, a participle may be translated as an imperative as in Mat. 28:20. This is in contrast to the original Words ‘received’ “once” because they were perfect in every sense, grammar included. God gave them perfectly the first time they were recorded as revelation by the

---

<sup>2</sup> H. D. Williams, M.D., Ph.D. et al, *Word-For-Word Translating, Verbal Plenary Translating* (The Old Paths Publications, Cleveland, GA, 2007) pp. 80, 98-100.

<sup>3</sup> Preface to the King James Bible, section, “Reasons Moving Us to Set Diversity in the Margin, Where There is a Great Probability of Each.”

<sup>4</sup> Dr. Phil Stringer, *Ready Answers, A Response to the Evangelical and Fundamentalist Critics of the King James Bible* (Faith Baptist Church Publications, Ft. Pierce, FL) pp. 7-16. Also, see the information provided by Pastor Reagin in *The Lie That Changed the Modern World, A Refutation of the Modernist Cry, Poly-Scripturae* (Bible For Today Press, Collingswood, NJ, 2004, Also available on Amazon by title) p. 338ff.