

(3) Intentionalism

It should not be thought that the teaching and defining of inspiration are means to end the proper theological discussion. There has been an enormous emotional problem in this area. Scholars have occasionally thought that the careful and precise definition of inspiration was a tool to end research or to freeze theology in the words of past centuries. Such is not the case. We make the closest definition possible so as to put our thinking on the most accurate ground and have therefore the basis for an agreed method of research. Inspiration is not a Procrustean bed but it is a necessary theological tool so that when the results are deciphered, we will have some reason for thinking that we have adequate results. Intentional corruption is not impossible and can be seen in some of the work of the Soph-erim in the OT (later in the syllabus) but it should not be the immediate suggestion to which scholars turn for quick answers.

To illustrate the inspiration problems would call for more space than the syllabus would like to take and we will show some later in our discussion of the text of the Old Testament. But for a starter, note the passage in II Chronicles 22:2 and the context of 21:30:

21:21 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

22:1 And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead; for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

22:2 Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. And his mother's name was Athaliah the daughter of Omri.

Obviously this is a problem of transmission. No one calculatedly makes such an error in the space of three contiguous verses and it would be unthinkable that it would be a mark of the