

X Validity in Interpretation

XI Presuppositions, Implications, and exceptions to sentences

A human speaker can be held responsible for the truth of both the presuppositions and the implications of what he says. God fails us if either the presuppositions or the implications of what he says fail to hold up. (6-22)

Retreats from inerrancy tend historically to end up a generation later in repudiations of the divine authorship of the Bible. (6-23)

Illustration taken from 1 Cor. 15:22 (6-24) re presuppositions and implications of a biblical text.

"Moses says" and "Isaiah says" before NT quotations don't prove their actual authorship in themselves. [Check on this one more closely] 6-26, 6-27

XII Limitations on communication at the level of discourse: Historical narration
Inadequacy of the correspondence theory of truth (?) (6-28)

Fuzziness of historical narratives

1. All historical narration is guided by human interests.
2. Straightforward arguments from silence are almost worthless.
3. Deductions having to do with completing one's "mental picture" are precarious.

XIII Limitations on communication at the level of discourse: The participation of the interpreter in the production of meaning.

Diversity of insight and perspectives in the body of Christ do not threaten the distinction between truth and error . . . (6-31)

1. We cannot be relativists.
2. We cannot escape into objectivism.