

mean that no idea which you can get from it through fair and careful study will be erroneous. But of course God gave His Word for all periods, and therefore certain parts of it fit exactly the needs of certain periods, and some parts fit the needs of other periods. If you take a part of the Word that 200 years ago might have exactly fit the situation certain people found themselves in or another which in the middle of World War II would have exactly fit the needs of people then, you may have great difficulty in understanding it today.

On the other hand there may be ideas in the Scripture that they would find hard to get because they did not fit their particular needs that to you are very clear and very easy to get from the Scripture. Inerrancy does not mean that these are magical words that it is tremendously important you get exactly the right letter, and exactly the right word in each case. It means that it is a collection of words, ~~x~~ from which you will not derive any idea that is errant. The words are inerrant in that they do not give you any false ideas.

I saw a pamphlet that was distributed by a man who took the NASB and found 20 places where the KJV spoke of Jesus Christ where it only spoke of Jesus. He said, What's the matter with these editors of this? Don't they like Christ? Are they against Christ? Well, the truth is that every truth about Christ is just as clearly expressed in the NASB. But out of all the pages in the NT, we find 20 places where the word "Christ" does not occur in the earliest MSS but where it is found in more recent MSS does not in the least affect what we know about Christ. Because the ideas you would get from both of them were exactly the same.

But now here ~~xxxx~~ is a place where the idea is a little bit different we noticed. Because the God and Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named--we don't know whether he's named after Jesus Christ, or is named after the Father. But in the earliest MSS all but one or two of the MSSS from the first five centuries, in all but one or two of them, the word of ~~an~~ "our Lord Jesus Christ" are not contained in that place.

That That then would seem to give you an idea specifically that the whole family in heaven and earth is named after the Father, rather than after Jesus Christ. Of course Jesus Christ is God. The trinity is one. God the Father and God the Son are one, and yet there is a sense in which it is very difficult for us fully to understand, but which is clearly taught in Scripture, in which there is a difference.. They are three persons, one God. It is the Father after whom the whole family is named, rather than the Son.

That is a possible interpretation in the KJV. It is the only possible interpretation in most recent copies. It seems to me that is certainly the correct interpretation. That's not denying anything in the KJV then when it has selected one of two possible meanings in the KJV when you have the earliest MSS pointing toward that one rather than having us have to look everywhere in Scripture to try to find evidence which of the two it is, or whether it possibly refers to both.