

- ¹¹Goldenweiser, Alexander. 1945. *Anthropology*. Crofts, N. Y., p. 414.
- ¹²See *American Journal of Archaeology*, April-June, 1933, p. 314.
- ¹³Childe, V. G. 1935. *New light on the most ancient east*. Paul Trench & Trubner, London, p. 65.
- ¹⁴Wendt, Herbert. 1955. *I looked for Adam*. Weidenfeld & Nicholson, London, p. 356.
- ¹⁵Murdock, G. P. 1951. *Our primitive contemporaries*. Macmillan, N. Y., p. 328, 329.
- ¹⁶Encyclopedia Britannica, under *Boomerang*.
- ¹⁷On the widespread use of red ochre or hematite, see

for Europe: V. G. Childe, *Dawn of European Civilization*. Routledge & Kegan Paul, London, 1957, pp. 6, 208, 254, 259, and in the New World: Sir William Dawson, *Fossil Men and Their Modern Representatives*. Hodder & Stoughton, London, 1883, p. 143. In Illinois from about 700-1100 A.D. so much red ochre was used in burials that the period has been termed "the Red Ochre Culture."

Red ochre was used on the living also in many parts of the world, perhaps as a kind of *ersatz* life-giving blood: in the New World, by the Crow Indians (G. P. Murdock, *Op. cit.*, p. 275); in Australia, by the aborigines (C. S. Coon, *General Reader in Anthropology*. Holt, N. Y., 1948, p. 226).

IS THE BIBLE A BOOK OF SCIENCE?

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It is sometimes argued that the Bible is not a book, or a textbook, of science. Such statements should be investigated.

Certainly the Bible is a book; and it deals, in many places, with things which might be considered under science. What is a textbook? According to a common dictionary definition: "a manual of instruction in any branch of study, work recognized as authority."¹

According to scripture: "All scripture is given by inspiration of God, and is profitable for doctrine. . . ."² The Greek word translated "doctrine" could also be translated "teaching" or "instruction." So the Bible could be called a manual of instruction; and, in so far as it has occasion to touch on matters considered under science, it is a book, and by the definition a text-book, of science.

Of course, no one claims that it is primarily that. But just as the foolishness of God is wiser than the wisdom of men, so the incidental mention in Scripture may tell more than the long treatises of men. And the authority is there; who would say that a work inspired by God is not authoritative?

Again, by the text, all Scripture is profitable. No falsehood is profitable, in the true sense. So we have a syllogism in the second figure: no false thing is profitable, all Scripture is profitable, therefore no Scripture is false.

There are those who would abandon the Bible as a book of science, but retain it as a book of theology. After a little thought, is it not a strange proposal? For surely the matters dealt with in theology are more difficult than those considered in science. There are matters of sci-

ence that are understood fairly well. But who would claim to understand the Atonement? Is it not strange to say that a book is reliable in complex matters, but not in much simpler ones?

Two points should be mentioned here, because of the way in which some recent versions have handled the verse mentioned. In the first place, Scripture is not just "inspired," as one sometimes sees; it is "inspired by God". The word "God" is definitely in the Greek, admittedly in a compound.

Again, the verse is sometimes (mis-) translated: "all inspired scripture is . . . etc." This might imply that some Scripture is not inspired. Now the same Greek construction is used in several other places in the New Testament; and, in many, the translation parallel to the one first quoted, (which is the rendition in the King James Version) is obviously the meaning.

A striking example is Hebrews 4:13. If one were to give, for the parallel Greek construction, an English parallel to the mentioned (mis-) translation, something like the following would be stated: ". . . all naked things are also opened unto the eyes of him. . . ." It is quite clear that that is not what is meant in Hebrews 4:13.

Other passages which have a parallel construction in the Greek are: Romans 7:12; I Corinthians 11:30; II Corinthians 10:10; I Timothy 1:15; I Timothy 2:3; I Timothy 4:4; and I Timothy 4:9. In all of these places it is fairly apparent that the reading parallel to the construction of the verse quoted is what is intended.

References

- ¹The Little Oxford Dictionary, Fourth Edition, The Oxford University Press, 1969.
- ²II Timothy 3:16.

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