

## A few notes on the Inspiration of the Bible

### A. Statements of the writers

1. Moses wrote the Law as the LORD gave it to him; the book was placed in the ark. Deut. 31:9-13, 24-26.
2. Prophets claimed to be speaking on behalf of the LORD
  - a. Isaiah, Is. 1:1, 6:1ff
  - b. Jeremiah, Je. 1:1-4
  - c. Ezekiel, Ez. 1:1-3
3. Jesus calls the Law life-giving, Lk. 10:25-28, Mt. 19:16-19, Jn. 5:39-47
4. Peter says Scriptures came about by inspiration, 1 Pt. 1:10-12, 2 Pt. 1:20-21,
5. Paul says the Scriptures are inspired, 2 Tim. 3:16-17
6. Writing of Luke is called Scripture: 1 Tim. 5:18 Paul quotes Luke 10:7 verbatim, differs from Mt. 10:10
7. Peter calls the writing of Paul Scripture: 2 Pt. 3:16
8. Words taught by the Spirit of God; 1 Cor. 2:13.

### B. Fulfilled prophecy

1. Fallen state of Israel and Judah, Deut. 30:1-5, 2 Ki. 17:19-23,
2. Cyrus to be the one to release Jews to go home, Is. 45:1-7, 2 Chr. 36:22-23
3. Jesus, a few to note, although there are many
  - a. the prophet like Moses, Deut. 18:15-18, Acts. 3:22-26
  - b. born in Bethlehem, Micah 5:2, Mt. 2:5
  - c. Birth of Jesus brought on the slaughter by Herod, Mt. 2:16-18, Jer. 31:15
  - d. Jesus work in Galilee foreseen by Isaiah, Mt. 4:12-17, Is. 9:1-2
  - e. Jesus style of ministry, Isaiah, Mt. 12:15-21, Is. 42:1
  - f. king whose reign began in the days of Rome, Dn. 2:44, Jn 18:36
  - g. death as crucifixion, although the accusations called for stoning, so that he could take on the curse of the Law, Mt. 16:21-24; Jn. 3:14, Jn. 8:58-59, 10:31-33; Gal. 3:13-14; Dt. 21:22-23
  - h. Resurrection, on the third day, Ps. 16:7-11, Ac. 2:22-32, Ps. 2:7, Ac. 13:33 (27-39)
4. Jesus' own predictions
  - a. came to fulfill the Law and the prophets, Mt. 5:17-18
  - b. will die and raise, Mt. 12:39-40, 16:21
  - c. fulfilled all that was written of him in the law, prophets, and writings, Lk 24:45ff

### C. Witness statements of the NT writers

1. Paul, I Cor. 15:1-8, Gal. 1:6ff,
2. John, Jn. 21:24
3. Peter, Ac. 2, 13; 2 Pt. 1:16; on Paul 3:14-16
4. Luke says he carefully studied the matter and reported the events, Lk. 1:1-3; 1 Tim. 5:18 Paul quotes Luke 10:7 verbatim, differs from Mt. 10:10 in the use of the word for "hire."
5. The Gospels themselves are witness statements.

### D. Posture of the Bible

1. While myths showed how gods were like men, the Bible draws men to be like God, Mt. 11:28-30; Jn. 4:24.
2. Rampant sexual immorality and child sacrifice, common in ancient times, are condemned throughout the Scriptures. Lev. 18, Jer. 19:5, Gal. 5:19-21.
3. The Bible does not give a reason for all things, Why are there seasons, how did man get fire, etc., rather takes for granted that the Author is more interested in giving quality of life to his creatures and provide reasons and means to know him. Deut. 29:29. Job; 1 Cor. 13:12.

### E. Unity of themes:

1. 40 writers across 1600 years all approach the same themes, the same direction, the same outcomes. This speaks of an original Author who looks across history as one would look across a kitchen table.

2. Relationships lost in the Garden, Gen. 3, are regained in the end, Rev. 22.
3. The theme of the Plan of Redemption begins in the garden, winds through the history of Israel and culminates in the Gospel.

F. Notes from readings in Warfield, Benjamin B. The Inspiration and Authority of the Bible. Phillipsburg, N. J.: 1948. pp. 169ff.

If we accept the reliability of the biblical text, its content, and the veracity of its authors, and the evidence they present, then we must, also, accept the essential doctrine of the inspiration of their writings and testimony.

That the Bible does not speak of the world as we hold it to be does not invalidate the Bible. Rather we are called into accounting by it, and thus find ourselves at odds as to whether we accept it and thus discredit ourselves or accept ourselves and thus discredit the Bible.

It might be well said that any discussions on inspiration that pit our cultural mores against the teachings of the Bible are just that and not discussions per se on the divine nature of the Bible; tantamount to rejection or acceptance based on preferences.