

## *INSPIRATION OF SCRIPTURE*

### 1. Definition.

- a. In everyday speech, “inspiration” can mean lots of things.
  - (1) To inspire.
    - (a) To influence, move, or guide by divine or supernatural inspiration.
    - (b) To exert an animating, enlivening, or exalting influence on (“was particularly *inspired* by the Romanticists”).
    - (c) To spur on, impel, motivate (“threats don’t necessarily *inspire* people to work”).
    - (d) To affect (“seeing the old room again *inspired* him with nostalgia”).
    - (e) To draw forth or bring out (“thoughts *inspired* by a visit to the cathedral”).
    - (f) To bring about, occasion “the book was *inspired* by his travels in the Far East”).<sup>1</sup>
  - (2) Inspired: outstanding or brilliant in a way or to a degree suggestive of divine inspiration (“gave an *inspired* performance”).<sup>2</sup>
- b. In Christianity, though, to inspire takes on a more specific, technical meaning.
  - (1) “God *superintended* the human authors of the Bible so that they composed and recorded without error His message to mankind in the words of their original writings.”<sup>3</sup>
    - (a) “(1) The word ‘superintend’ allows for the spectrum of relationships God had with the writers and the variety of material. His superintendence was sometimes very direct and sometimes less so, but always it included guarding the writers so that they wrote accurately. (2) The word ‘composed’ shows that the writers were not passive stenographers to whom God dictated the material, but active writers. (3) ‘Without error’ expresses the Bible’s own claim to be truth (John 17:17). (4) Inspiration can only be predicated of the original writings, not to copies or translations, however accurate they maybe.”<sup>4</sup>
    - (2) “We believe that ‘all Scripture is given by inspiration of God,’ by which we understand the whole Bible is inspired in the sense that holy men of God ‘were moved by the Holy Spirit’ to write the *very words* of Scripture. We believe that this divine inspiration extends *equally and fully* to all parts of the writings—historical, poetical, doctrinal, and prophetic—as appeared in the original manuscripts.”<sup>5</sup>
    - (3) “Without impairing the intelligence, individuality, literary style, or personal feelings of the human authors, God supernaturally directed the writing of

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<sup>1</sup> [Merriam-Webster’s Collegiate Dictionary](#). (Springfield, MA: Merriam-Webster, Inc., 2003).

<sup>2</sup> [Merriam-Webster’s Collegiate Dictionary](#). (Springfield, MA: Merriam-Webster, Inc., 2003).

<sup>3</sup> Charles C. Ryrie, *Basic Theology*, 81.

<sup>4</sup> Charles C. Ryrie, *Basic Theology*, 81-82.

<sup>5</sup> Dallas Theological Seminary.

Scripture so it records with perfect accuracy his comprehensive and infallible revelation to man. Inspiration extends equally to all Scripture.”<sup>6</sup>

## 2. Debate.

- a. When discussing the doctrine of the inspiration of Scripture, precision is necessary.
  - (1) “Although those holding many theological viewpoints would be willing to say the Bible is inspired, one finds little uniformity as to what is meant by inspiration. Some focus it on the writers; others, on the writings; still others, on the readers. Some relate it to the general message of the Bible; others, to the thoughts; still others, to the words. Some include inerrancy; many don’t. These differences call for precision in stating the biblical doctrine.”<sup>7</sup>
- b. There is lots of erroneous teaching around this doctrine.
  - (1) “Formerly all that was necessary to affirm one’s belief in full inspiration was the statement, ‘I believe in the inspiration of the Bible.’ But when some did not extend inspiration to the words of the text it became necessary to say, ‘I believe in the verbal inspiration of the Bible.’ To counter the teaching that not all parts of the Bible were inspired, one had to say, ‘I believe in the verbal, plenary inspiration of the Bible.’ Then because some did not want to ascribe total accuracy to the Bible, it was necessary to say, ‘I believe in the verbal, plenary, infallible, inerrant inspiration of the Bible.’ But then ‘infallible’ and ‘inerrant’ began to be limited to matters of faith only rather than also embracing all that the Bible records (including historical facts, genealogies, accounts of Creation, etc.), so it became necessary to add the concept of ‘unlimited inerrancy.’ Each addition to the basic statement arose because of an erroneous teaching.”<sup>8</sup>
- c. Our church holds to the unlimited, verbal, plenary, inerrant inspiration of the Bible.
  - (1) This sets us apart from most Christian churches in our city.

## 3. Importance.

- a. The validity of Christian doctrine rests on the trustworthiness of the Bible as a God-inspired text.
  - (1) “How are we to account, then, for the singular constancy of its confession of the Bible’s doctrine of inspiration? ...It is due to an instinctive feeling in the church, that the trustworthiness of the Scriptures lies at the foundation of trust in the Christian system of doctrine, and is therefore fundamental to the Christian hope and life. It is due to the church’s instinct that the validity of her teaching of doctrine as the truth of God...rests on the trustworthiness of the Bible as a record of God’s dealings and purposes with men. ...[P]ractically we must say that the condition of the persistence of Christianity as a religion for the people, is the entire trustworthiness of the Scriptures as the record of the supernatural revelation which Christianity is.”<sup>9</sup>

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<sup>6</sup> Unknown.

<sup>7</sup> Charles C. Ryrie, *Basic Theology*, 76.

<sup>8</sup> Charles C. Ryrie, *Basic Theology*, 76.

<sup>9</sup> B. B. Warfield, *Revelation and Inspiration*, 1:66-68.

- (2) “[T]he trustworthiness of the Scriptures lies at the foundation of trust in the Christian system of doctrine, and is therefore fundamental to the Christian hope and life.”<sup>10</sup>

#### 4. Key Passages.

a. Preliminary points.

(1) The doctrine of the inspiration of Scripture is not something theologians have forced on the Bible. Rather it is a teaching of the Bible itself.<sup>11</sup>

(2) Jesus and the apostles *assumed* the verbal, plenary inspiration of Scripture and had no need to argue for it.

(a) “We believe this doctrine of the plenary inspiration of the Scriptures primarily because it is the doctrine which Christ and his apostles believed, and which they have taught us. It may sometimes seem difficult to take our stand frankly by the side of Christ and his apostles. It will always be found safe.”<sup>12</sup>

b. **Mt 5:17-19** 17 Do not think that I [Jesus] have come to abolish the Torah or the Prophets. I have not come to abolish them but to fulfil them. 18 For truly I say to you, until heaven and earth pass away, *not an iota, not a dot*, will pass from the Torah until all is accomplished. 19 Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.

(1) Not the smallest mark of the original writings of the Old Testament may be disregarded.

c. **1 Co 2:6-16** 6 Yet among the mature we [apostles] do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. 7 But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. 8 None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory. 9 But, as it is written, What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him— 10 *but to us God revealed these things through the Spirit* (ἡμῖν ἔδὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος). For the Spirit searches everything, even the depths of God. 11 For who knows a person’s thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. 12 Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God [special revelation]. 13 *And we* [apostles] impart this *in words* (λόγοις) *not taught by human wisdom but taught by the Spirit* (ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας ... ἀλλ’ ἐν διδακτοῖς πνεύματος) [the inspiration of Scripture], *explaining spiritual truths to the spiritual* (πνευματικοῖς πνευματικὰ συγκρίνοντες) [the illumination of Scripture]. 14 The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. 15 The spiritual person judges all things, but is himself to be

<sup>10</sup> Benjamin B. Warfield, *Revelation and Inspiration*, 1:66-68.

<sup>11</sup> Charles C. Ryrie, *Basic Theology*, 76.

<sup>12</sup> Benjamin B. Warfield, *Revelation and Inspiration*, 1:74.

judged by no one. 16 For who has understood the mind of the Lord so as to instruct him? But we have the mind of Messiah (νοῦν Ἰησοῦ).

(1) Key terms.

(a) ἀποκαλύπτω: “to cause someth. to be fully known, reveal, disclose, bring to light, make fully known” (*BDAG*, 112).

1) **Eph 3:5** 5 ... Which was not made known to the sons of men in other generations as it has now been revealed (ἀποκαλύπτω) to his holy apostles and prophets by the Spirit.

(b) διδακτός: “pert. to being communicated as instruction, *imparted, taught*” (*BDAG*, 240).

(2) Truths.

(a) “Here Paul made the point that God’s revelation came to us in words. This counters the contention of some that inspiration only relates to the thoughts that God wanted us to know, but not to the words in which those thoughts were expressed. Holding such a view relieves one of holding to the inerrancy of the text, for one could supposedly have truthful thoughts (God’s) conveyed in erroneous words (man’s). But Paul insisted that God’s message came in the words of the text.”<sup>13</sup>

d. **2 Ti 3:14-17** 14 But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it 15 and how from childhood you have been acquainted with the sacred writings (ἱερὰ γράμματα) [Old Testament], which are able to make you wise for salvation through faith in Messiah Jesus. 16 All Scripture is God-breathed (πᾶσα γραφή θεόπνευστος) and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God may be complete (ἄρτιος), equipped for every good work.

(1) Key terms.

(a) ἱερός: “pert. to being of transcendent purity, *holy*” (*BDAG*, 470).

(b) γραφή: “sacred scripture, in the NT exclusively so” (*BDAG*, 206).

1) This term occurs “fifty-one times and always in reference to some part of the Bible. Sometimes it refers to the entire Old Testament (Luke 24:45; John 10:35); sometimes, to a particular Old Testament passage (Luke 4:21); sometimes, to a particular New Testament passage (1 Tim. 5:18); and sometimes to a larger portion of the New Testament (2 Peter 3:16, referring to Paul’s writings).”<sup>14</sup>

2) **2 Pe 3:16** 16 ...As [Paul] does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures (γραφὰς).

(c) πνέω: “to move as wind with relatively rapid motion, *blow*” (*BDAG*, 837).

1) **Jn 3:8** 8 The wind blows (πνέω) where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.

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<sup>13</sup> Charles C. Ryrie, *Basic Theology*, 80.

<sup>14</sup> Charles C. Ryrie, *Basic Theology*, 76.

- (d) ἄρτιος: “pert. to being well fitted for some function, *complete, capable, proficient*=able to meet all demands” (BDAG, 136).
- (2) Truths.
- (a) The extent of inspiration is total. *All* Scripture is God-breathed. That is, God is the source of *all* 66 books of the Old and New Testaments.
- 1) A translation, “every Scripture inspired by God is also profitable,” is possible, but unlikely. This interpretation would indicate only part of the Bible is inspired.
- (b) The means of inspiration is the *exhaled breath of God*. The Bible originated as an action of God, not of man.
- (c) The purpose of inspiration is *profit* in teaching, reproof, correcting, restoring, and training believers in righteousness in order they may be complete and equipped for all aspects of the Christian life.
- e. **2 Pe 1:19-21** 19 And we have the prophetic word (τὸν προφητικὸν λόγον) more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, 20 knowing this first of all, that no prophecy of Scripture (προφητεία γραφῆς) comes from someone’s own explanation (ἐπίλυσις). 21 For no prophecy (προφητεία) was ever produced by the desire of man (θελήματι ἀνθρώπου), *but men spoke from God as they were carried along* (φέρω, pres. pass.) *by the Holy Spirit* (ἀλλ’ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἄπὸ θεοῦ ἄνθρωποι).
- (1) Key terms.
- (a) ἐπίλυσις: “the act or process of explaining, *explanation, interpretation*” (BDAG, 375).
- (b) φέρω.
- 1) **Ac 27:15** 15 And when the ship was caught and could not face the wind, we gave way to it and were driven along (φέρω, imperf. pass.).
- (2) Truths.
- (a) The prophetic word is fully confirmed (v. 19).
- (b) Very importantly, no prophecy of Scripture comes from human explanation (v. 20).
- (c) No prophecy was ever produced by human desire (v. 21).
- (d) Men spoke from God (v. 21).
- (e) These men were carried along by the Holy Spirit (v. 21).

## 5. Characteristics.

- a. Verbal.
- (1) Scripture does not simply *contain* God’s word. It *is* God’s word.
- (2) It is not just the *message* of the Bible that is inspired. The very *words* of the Bible are inspired.
- (a) “P. T. Forsyth (1848-1921), an English scholar who had rejected the liberal tradition in 1897 for a warm-hearted, Christ-centered evangelicalism, came to believe that the gospel of Christ was the inspired, infallible revelation of God. The message of redemption, which is available to us through religious experience, is the true Word of God. That is, Forsyth accepted an authoritative Bible, though not an inerrant one. In this way Forsyth could both criticize and

accept Higher Criticism. Higher Criticism could be judged for rejecting the historic gospel, but, when guided by spiritual experience and subservient to the gospel, it could function to restore the true Bible. The proof of the Bible's inspiration for Forsyth was the personal experience of God's redemptive revelation in it. This 'lonely prophet,' being neither a classic liberal nor a traditional conservative, was the harbinger of the later neo-orthodox approach to the Bible. The message, not the context where it is discovered, is the Word of God."<sup>15</sup>

- b. Plenary.
  - (1) Inspiration extends equally to all Scripture.
- c. Original manuscripts.
  - (1) Inspiration extends only to the original manuscripts, written in Hebrew, Aramaic and Greek.
  - (2) Properly speaking, no English version of the Bible is inspired.

## 6. Data.

- a. Material directly from God.
  - (1) **Dt 9:10** 10 And Yahweh gave me [Moses] the two tablets of stone written with the finger of God, and on them were all the words that Yahweh had spoken with you on the mountain out of the midst of the fire on the day of the assembly.
- b. Prophetic material.
  - (1) One-fourth of the Bible was future prophecy when it was written.
- c. Eyewitness material.
  - (1) Joshua's account of the conquest in Joshua, for example.
- d. Researched material.
  - (1) **Lk 1:1-4** 1 Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, 2 just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, 3 it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, 4 that you may have certainty concerning the things you have been taught.
    - (a) "In his prologue, Luke told us that (a) he consulted eyewitnesses of Christ's life and ministry; (b) he used available written accounts of parts of His ministry; (c) he carefully investigated and sifted through all those sources; (d) he planned out the orderly arrangement of his material; and (e) the Holy Spirit moved and bore him along in the actual writing so that all he wrote was accurate and truthful." Ryrie, Charles C.. *Basic Theology: A Popular, Systematic Guide to Understanding Biblical Truth* (p. 80). Moody Publishers. Kindle Edition.
- e. Other material.
  - (1) The Bible truthfully records things that are untrue, such as the lies of Satan or the philosophical speculations of Solomon.
    - (a) **Ge 3:4** 4 But the serpent said to the woman, You will not surely die.

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<sup>15</sup> John D. Hannah, *Our Legacy*, 64.

- (b) **Ec 2:1** 1 I said in my heart, Come now, I will test you with pleasure. Enjoy yourself. But behold, this also was vanity.
- (2) The Bible contains quotations from writings of unbelievers.
  - (a) **Tt 1:12** 12 One of the Cretans, a prophet of their own, said, Cretans are always liars, evil beasts, lazy gluttons.
- (3) The Bible includes passages that are highly emotional, yet accurately recorded (e.g., the Psalms of David).

## 7. Clarification.

- a. Verbal, plenary inspiration *does not* mean:
  - (1) A passage must give all details of an event.
  - (2) The order must follow a strict chronology.
  - (3) We should always be able to reconstruct the details of an event.
  - (4) The simplest interpretation is always correct.
  - (5) The witness's point of view is irrelevant.
- b. Verbal, plenary inspiration *does* mean:
  - (1) The details of a passage are correct.
  - (2) Chronology is accurate if the text intends to be chronological.
  - (3) There are no *real* contradictions or discrepancies.
  - (4) Interpretations must fit both a true exegesis of the passage and actual historical events.
  - (5) Words, phrases, sentences, and paragraphs are to be understood in a common, literal, normal, plain sense unless the context dictates otherwise.

## 8. Necessary Balance.<sup>16</sup>

- a. The doctrine of inspiration balances three truths. The text of Scripture is:
  - (1) God-inspired.
    - (a) The Bible is God's book about man, not man's book about God.
  - (2) Man-written.
    - (a) Without impairing the intelligence, individuality, literary style, or personal feelings of the human authors, God supernaturally directed the writing of Scripture.
    - (b) "God sometimes revealed things supernaturally and directly; sometimes He allowed the human writers to compose His message using their freedom of expression. But He breathed out the total product, carrying along the authors in various ways, to give us His message in the words of the Bible."<sup>17</sup>
      - 1) **He 1:1-2** 1 Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2 but in these last days he has spoken to us by his Son....
  - (3) Non-erring.
    - (a) God superintended the writing of Scripture so that fallible authors wrote infallible words.

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<sup>16</sup> Dr. Michael Svigel, Dallas Theological Seminary.

<sup>17</sup> Ryrie, Charles C.. Basic Theology: A Popular, Systematic Guide to Understanding Biblical Truth (p. 81). Moody Publishers. Kindle Edition.

- 1) **Is 6:5-7** 5 And I [Isaiah] said: Woe is me! For I am lost. For I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. For my eyes have seen the King, Yahweh of hosts! 6 Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. 7 And he touched my mouth and said: Behold, this has touched your lips. Your guilt is taken away, and your sin atoned for.
  - (b) This is due to God's attributes of holiness and truth. See *God's Truth*.
  - (c) Also see *Inerrancy of Scripture*.
- b. Three errors must be avoided. Scripture was not written by:
  - (1) Erring men (non-truthful).
    - (a) The finished product was, in its original manuscripts, without error.
    - (2) Inspired men (non-divine).
      - (a) God did not inspire the human authors with thoughts and then leave it up to them to figure out how to express those thoughts in a written text.
    - (3) Passive men (non-human).
      - (a) God superintended but did not dictate the text.
      - (b) God fully employed the unique individuality of the human authors.
      - (c) The minds of the human authors were fully engaged.
  - c. The balanced view we are to have of the inspiration of Scripture is similar to the balanced view we are to have of the doctrine of the Trinity, the doctrine of the deity and humanity of Jesus, and the doctrine of God's sovereignty and man's free will.

**9. Benefits.** Several benefits have resulted from the writing down of God's words.

  - a. There is a much *more accurate preservation* of God's words for subsequent generations. To depend on memory and the repeating of oral tradition is a less reliable method of preserving these words throughout history than is their recording in writing.
    - (1) **2 Pe 1:13-15** 13 I [Peter] think it right, as long as I am in this body, to stir you up by way of reminder, 14 since I know that the putting off of my body will be soon, as our Lord Jesus Messiah made clear to me. 15 And I will make every effort so that after my departure you may be able at any time to recall these things.
  - b. The *opportunity for repeated inspection* of words that are written down permits careful study and discussion, which leads to better understanding and more complete obedience.
    - (1) **Ezr 7:10** 10 For Ezra had set his heart to study the Law of the Lord, and to do it and to teach his statutes and rules in Israel.
    - (2) **Ac 17:11-12** 11 Now these Jews were more noble than those in Thessalonica. They received the word with all eagerness, examining the Scriptures daily to see if these things were so. 12 Many of them therefore believed, with not a few Greek women of high standing as well as men.
  - c. God's words in writing are *accessible to many more people* than they are when preserved merely through memory and oral repetition.
    - (1) **Ac 8:27-28** 27 And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship 28 and was returning, seated in his chariot, and he was reading the prophet Isaiah.



- (2) The Bible is the number one best-selling book of all time.
- (3) It has been translated into more languages than any other book.

#### 10. Implications. Because the Bible is inspired:

- a. It contains the most important content of God's special revelation.
  - b. It bears the stamp of both divine and human authorship.
  - c. It is inerrant.
  - d. It is historically reliable.
  - e. It does not conflict with science.
  - f. It is authoritative.
- (1) God's word spoken through human lips are *just as authoritative* and true as God's words of personal address. There is no diminishing of the authority of these words when spoken through human lips. "To disbelieve or disobey any of them was to disbelieve or disobey God himself."<sup>18</sup>

#### 11. Impact.

- a. "What does this Christian world of ours not owe to this Bible! And to this Bible conceived, not as a part of the world's literature, —the literary product of the earliest years of the church; not as a book in which, by searching, we may find God and perchance somewhat of God's will: but as the very Word of God, instinct with divine life from the 'In the beginning' of Genesis to the 'Amen' of the Apocalypse, — breathed into by God, and breathing out God to every devout reader. It is because men have so thought of it that it has proved a leaven to leaven the whole lump of the world. We do not half realize what we owe to this book, thus trusted by men. We can never fully realize it. For we can never even in thought unravel from this complex web of modern civilization, all the threads from the Bible which have been woven into it, throughout the whole past, and now enter into its very fabric."<sup>19</sup>
- b. There are some very good books on the impact of the Bible in history....

#### 12. Summary.

- a. "The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All scripture is a testimony to Christ, who is Himself the focus of divine revelation. It is inerrant and infallible in its original manuscript which is to be taken as verbally inspired."<sup>20</sup>

#### 13. False Views.

- a. Natural Inspiration.

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<sup>18</sup> Wayne Grudem, *Systematic Theology*, 49.

<sup>19</sup> Benjamin B. Warfield, *Revelation and Inspiration*, 1:71.

<sup>20</sup> First Baptist Dallas, "Articles of Faith."

- b. Neo-Orthodoxy (Karl Barth (d. [ ]), Emil Brunner (d. 1966)).
- (1) “Is everything true that is to be found in the Bible? Let me draw a somewhat modern analogy by way of answering this question.... If you buy a phonograph record you are told that you will hear the Master Caruso. Is that true? Of course! But really his voice? Certainly! And yet—there are some noises made by the machine which are not the Master’s voice, but the scratching of the steel needle upon the hard disk. But do not become impatient with the hard disk! For only by means of the record can you hear ‘the master’s voice.’ So, too, is it with the Bible. It makes the real Master’s voice audible, —really his voice, his words, what he wants to say. But there are incidental noises accompanying, just because God speaks His Word through the voice of man. Paul, Peter, Isaiah, and Moses are such men. But through them God speaks His Word. God has also come into the world as man, really God, but really man too. Therefore the Bible is all His voice, notwithstanding all the disturbing things, which, being human are unavoidable. Only a fool listens to the incidental noises when he might listen to the sound of his Master’s voice! The importance of the Bible is that God speaks to us through it.”<sup>21</sup>
- c. Response.
- (1) Sacred and secular knowledge cannot be split.
- (a) Consider Francis Schaeffer’s upper story/lower story illustration.
- (2) Historical details are crucially important to the meaning and the message of the Bible.
- (a) **Lk 1:1-4** 1 Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, 2 just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, 3 it seemed good to me [Luke] also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, 4 that you may have certainty concerning the things you have been taught.
- (b) **1 Co 15:13-15** 13 But if there is no resurrection of the dead, then not even Messiah has been raised. 14 And if Messiah has not been raised, then our preaching is in vain and your faith is in vain. 15 We are even found to be misrepresenting God, because we testified about God that he raised Messiah, whom he did not raise if it is true that the dead are not raised.
- (3) Scripture contains the word of God, and it points to the word of God, but it is also itself the word of God.
- (a) **2 Ti 3:16** 16 All Scripture is God-breathed (πᾶσα γραφὴ θεόπνευστος).
- (b) “Thus says Yahweh” is found 417 times in the Old Testament.

#### 14. Application.

- Maintain a high view of Scripture, no ifs, ands or buts.
- Join a church that has a high view of Scripture.
- Spend more time reading God’s word than man’s word.
- Trust God’s word more than your own experience of God.

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<sup>21</sup> Emil Brunner, *Our Faith* (New York: Scribner’s, 1954), 10.

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