

God's Inspired Book #2

Introduction. Peter C. Moore wrote, "Our belief in the infallibility of Scripture arises not from an ability to prove that Scripture is perfect from start to finish. Rather it rests on Jesus' own witness to Scripture. He believed and taught that it was the Word of God and therefore inherently trustworthy. Our belief in Scripture is dependent on our belief in Jesus."

As we conclude our study of the inspiration of the scriptures, we will begin by investigating the feelings of Jesus about scriptures and then examine the uniqueness of the Bible.

I. ***The Attitude Of Jesus Toward The Bible***

A. Jesus recognized God as the source of scripture.

1. He quoted Moses as saying, "Honor your father and mother" (Exodus 20:12; 21:17), but He also said the Jews rejected the commandment of God by establishing a tradition that circumvented it (Mark 7:8-10).
2. He recognized David as the human author of Psalm 110:1, but introduced the verse by saying, "For David himself said by the Holy Ghost" (Mark 12:36).
3. He considered God to be the author of Genesis 2:24, but actually quotes the words of Moses (Matthew 19:4-5).

B. He considered scripture to be authoritative and infallible.

1. For Him, scripture had the solution to every problem. To each of the temptations, He responded with "It is written" (Matthew 4:1-11).
2. He implied that the writings of Moses and the prophets were still valid and authoritative for the Jew in His day by saying the rich man in Hades had brothers on earth, who "have Moses and the prophets" (Luke 16:31).
3. He appropriated the language of Isaiah 29:13, where God had said, "Forasmuch as this people draw near me with their mouth" as applicable to the people's attitude toward Himself (Mark 7:6-7).
4. He considered the fulfillment of the Old Testament to be necessary and certain (Matthew 5:17-18; Luke 4:21). He knew that the scripture "cannot be broken" (John 10:34-35).

II. ***The Uniqueness Of The Bible***

A. The unity of the Bible.

1. Although it is a library of 66 books, written over a period of 1,500 years, by about 40 different writers from all walks of life (kings, soldiers, shepherds, farmers, fishermen, a doctor, a cup bearer, a tax collector, a tent maker), living under different circumstances (the wilderness, a dungeon, a prison, a palace, in exile, on

- journeys), living on different continents (Europe, Asia, Africa), and speaking different languages (Hebrew, Aramaic, Greek), together they make a complete and harmonious whole.
- a) It contains a consistent picture of the nature of God, the nature of man, and the nature of sin. There is a historical continuity to the unfolding of the scheme of redemption; God's plan for saving man runs like a single thread from the beginning to the end.
 - b) Institutions, ordinances, and specific prophecies of the Old Testament point to a single mind responsible for its production.
 - c) Contrast the books of the Bible with the compilation of Western classics called the *Great Books of the Western World*. This book contains selections from more than 450 works by close to 100 authors spanning a period of about 2,500 years. It displays incredible diversity of views on just about every subject. In fact, the different writers go out of their way to critique and refute key ideas proposed by their predecessors.
2. Skeptics have denied the unity of the Bible, claiming that the writers are hopelessly inconsistent with themselves, and they are at variance with contemporary history. Neither prong of their attack has been successful.
- a) It is not enough to point out an apparent contradiction. The skeptic must prove there could be no possible way to harmonize the two statements.
 - b) There is no contradiction between Acts 9:7 (Paul's companions on the road to Damascus "stood speechless, hearing a voice, but seeing no man"), and Acts 22:9 (Paul said they "heard not the voice of him that spake to me"). If we understand that the word "heard" is used in two different senses, we understand that they are both correct.
- B. The Bible and history.
1. It was once popular for skeptics to deny the historicity of the Bible, basing their objections on the lack of extra-biblical confirmation.
 - a) It was once denied that Moses could have written the Pentateuch, but 20th century discoveries of the Nuzi tablets and the Mari tablets not only show that men in the time of Moses used written languages, but also confirm in general the historical background of his day.
 - b) Skeptics once denied the existence of the Hittite nation, but in 1906-07, Hugo Winckler unearthed their ancient capital at Boghaz-koi, in central Turkey. Today, the University of Pennsylvania offers a doctoral program in Hittite studies.
 - c) The reference to Sargon in Isaiah 20 once gave scholars considerable difficulty, but in 1843, Emile Botta discovered the

palace of Sargon, and much information has come to light on the history of the period.

- d) Skeptics once doubted the biblical record of Sennacherib's failure to capture Jerusalem (2 Kings 19:35; Isaiah 37:36), but when excavating Nineveh, archaeologists discovered a monument on which Sennacherib could only boast that he had "shut up Hezekiah like a bird in a cage."
 2. Dr. Nelson Glueck, formerly with Hebrew Union Seminary in Cincinnati, observed: "This reviewer has spent many years in biblical archaeology, and in company with his colleagues, and has made discoveries confirming in outline or in detail historical statements in the Bible." He went even farther and said that no archaeological discovery has ever been made that contradicts historical statements in scripture.
- C. Scientific foreknowledge.
1. The Bible does contradict some theories held by some scientists. However, a conflict between scientific fact and the Bible has never been established.
 2. Many scientists accept the theory of evolution, and argue that the observable facts are best explained by that theory. But other scientists, equally as learned and qualified, reject the theory of evolution and argue that the theory does not satisfactorily explain all the observable facts. Both nature and scripture came from the same God; hence the facts of science and the facts of scripture do not really contradict one another.
 3. The Bible reveals knowledge of scientific facts that were not discovered by man until centuries later.
 - a) Life is in the blood (Leviticus 17:11). It was not until 3,000 years later that man discovered that blood carried oxygen throughout the body.
 - b) The shape of the earth is told to us in Isaiah 40:22. Man spent centuries believing the world was flat.
 - c) For centuries, man believed that the stars numbered just over 1,000. It is now suggested that over 25 sextillion stars exist (Jeremiah 33:22).
 - d) Sanitation laws of Leviticus 11-15 (such as not eating animals that die naturally, not eating scavenger animals, burying human waste, etc.). Today we take for granted that these practices help us avoid disease and death, but these facts were not discovered until recently.
- D. Fulfilled prophecy.
1. Fulfilled prophecy is one of the greatest proofs of divine inspiration. Justin Martyr once said, "To declare a thing shall come to be, long

before it is in being and then bring about that very thing according to the same declaration -- this, or nothing, is the work of God" (Deuteronomy 18:21-22; Jeremiah 28:9).

2. According to Isaiah, God rests His claim to Deity on His ability to predict the future and then to bring it to pass (41:4; 42:9; 44:7; 46:8-11; 48:3-5). What would you think if you found a book written in 1850 that predicted, in detail, the events of September 11, 2001? Yet that is exactly what the unnamed man of God did in 1 Kings 13:2. He foretold of the work of a king 300 years before he was born.
3. According to Henry Lidden, there are 332 prophecies fulfilled in Christ, and Jesus claimed to have fulfilled all prophecy (John 5:39, 46; Luke 24:25-27, 44-45).
 - a) One real case of fulfilled prophecy is enough to prove supernatural origin. This large number of fulfilled prophecies makes it absolutely sure!
 - b) Islam cannot point to any prophecies of the coming of Muhammad spoken hundreds of years before his birth. Neither can the founders of any cult in this country identify any ancient text specifically foretelling their appearance.
 - c) The enemy of the Bible must prove all prophecy to be false, or he has failed to destroy the evidence of its supernatural origin.

E. Impartiality.

1. A book written by man would seek to minimize the faults of its heroes. This is not the case with the Bible. It deals very frankly with the sins of its characters.
 - a) The sins of the patriarchs are mentioned (Genesis 12:11-13; 49:5-7).
 - b) The sins of the people are denounced (Deuteronomy 9:24).
 - c) David's adultery with Bathsheba is revealed (2 Samuel 11:1-12:25).
 - d) The gospel writers reveal their own faults and those of the apostles (Matthew 8:10-26; 26:31-56; Mark 6:52; 8:18; Luke 8:24-25; 9:40-45; John 10:6; 16:32).
 - e) The problems within the church are exposed (1 Corinthians 1:11; 15:12; 2 Corinthians 2:4).
2. The Bible as a book focuses on reality, not fantasy. The Bible provides an amazingly objective and perfectly impartial historical account (Hebrews 4:13).

Conclusion. Bernard Ramm wrote, "A thousand times over, the death knell of the Bible has been sounded, the funeral procession formed, the

inscription cut on the tombstone, and committal read. But somehow the corpse never stays put.”

While we have not been able to touch on every point involved, the following summary statement by Clark H. Pinnock describes our convictions quite adequately: “The Bible in its entirety is God’s written word to man, free of error in its original autographs, wholly reliable in history and doctrine. Its divine inspiration has rendered the book ‘infallible’ [incapable of teaching deception] and ‘inerrant’ [not liable to prove false or mistaken]. Its inspiration is ‘plenary’ [extending to all parts alike], ‘verbal’ [including actual language form], and ‘confluent’ [product of two free agents, human and divine]. Inspiration involves infallibility as an essential property and infallibility in turn implies inerrancy. This threefold designation of scripture is implicit in the basic idea of Biblical authority.”