

## Equipping Hour Bible 101, part 2

What will we be looking at over 5 weeks?

- 1) **The Importance of a Right Bibliology.** (part 1: 8-11-19)
- 2) **Inspiration** - How was the Bible written?
- 3) **Canonization** - How were the various books of the Bible collected and placed together in one book? Did we get it right? Are there missing books? Are there books in the Bible that should not be there?
- 4) **Preservation** - Has the Bible been handed down to us faithfully? Whose job is it to make sure the Bible is preserved accurately?
- 5) **Textual Criticism** - Since the original manuscripts of the Bible do not exist, how do we know for sure that our copies of copies of copies accurately represent the originals? Textual criticism is the science of re-creating the original manuscripts.

Can we trust the Bible? Is it reliable? Are there errors, contradictions, human insertions?

### Bible 101, part 2: Inspiration

**A little experiment, continued.**

**Submitted questions:**

1. Can I trust "bracketed" passages like John 8:2-11 and Mark 16:9-20?
2. If passages in Scripture are repeated, are they more important? Like Psalm 18 & 2 Sam 22; or Psalm 14, Psalm 53, and Rom. 3
3. I've heard much about the need to understand the culture into which the Bible was given. Do you recommend anything in particular to that end?

#### **Verbal Plenary Inspiration**

verbal - (the words themselves)

plenary -(all of Scripture)

What inspiration does *not* mean: (*The Moody Handbook of Theology*, 160)

- Men were "inspired" in a natural sense.
- Men who wrote had heightened spiritual insight.
- Partial Inspiration - Elements of the Bible related to theology are inspired, but not necessarily portions relating to geology, cosmology, etc.

- Conceptual Inspiration – the concepts and ideas are inspired, but necessarily the actual words.
- Dictation – the human authors' personalities and styles are essentially bypassed as they act as secretaries (Koran or the Golden Tablets). Of course, some portions of Scripture are pure dictation.
- Neo-orthodoxy - the Bible *becomes* the Word of God when the Holy Spirit interacts with us in our reading of it.

The Bible's expression of inspiration:

2 Timothy 3:16

2 Peter 1:20-21

Definition of Inspiration: "God superintended human authors so that, using their own individual personalities, they composed and recorded without error His revelation to man in the words of the original autographs" – Charles Ryrie.

Important aspects of any definition of inspiration:  
 God the Holy Spirit superintends.

Man writes, using own personality, vocabulary, style, etc.

The recording of God's truth without error.

Selection of words (verbal plenary inspiration).

Inspiration applies to the original manuscripts.

Old Testament awareness of inspiration:

"Thus says the LORD..."

Prophets are said to speak for God (1 Kings 14:18; 16:12; etc.)

Psalms 19; 119

New Testament estimation of the Old Testament:

2 Timothy 3:16

Romans 9:15, 17

2 Corinthians 6:16

Hebrews 3:7

New Testament writers' awareness of Inspiration:

1 Corinthians 14:37

1 Corinthians 7:12, 25

John 14:26; 16:13

2 Peter 3:2,16

1 Corinthians 2:13

1 Thessalonians 4:15

Revelation 22:18-19

1 Timothy 5:18

## Implications of the Doctrine of Inspiration:

***The Bible is unique*** - different than anything else ever written.

***The Bible equips adequately.*** 2 Timothy 3:17.

***The Bible is authoritative.*** "Woe to us if we will not listen to God when He speaks to us, seeing that He asks nothing but our advantage" (John Calvin, Commentary on Romans, p249).

***The Bible is inerrant.*** God cannot lie (Titus 1:2).

***The Bible is coherent.*** That is, it has integrity; it all fits together as one, big storyline.

We don't pit James against Paul, or NT against OT.

40 authors/1 Author + 1500 years + 66 books = one unified whole.

These are the out-breathed words of the eternal God who is the First and the Last, who knows the end from the beginning, the one who is writing history, because it is His story.

***The Bible is Intentional.*** God intended something by communicating to us. Getting the meaning of the texts of Scripture means getting what God meant by what God said. It does not particularly matter what the Bible "means to me." We want to know what God meant by what He said. People say all the time that the Bible cannot be understood, that there are so many interpretations. . . . We want to find out God's interpretation! One pastor has said "you do not have the Scripture unless you have the meaning of the Scripture." Texts of Scripture have one meaning, and we want to work hard to figure out what God meant. We tend to be upset when people misrepresent our words. How much more should God feel slighted when His revelation to us is misconstrued (sometimes very intentionally!) by His creatures? God spoke to us so that we would know Him! He desired to be understood.

***The Bible is Revelation.*** That is, the Bible reveals God. The Scriptures are God's breathed-out words to us. God wanted us to know some things, and so He revealed them to us. And most importantly, God wanted us to know Him, so He has revealed Himself to us in His Word. Consider the humility, condescension, and self-giving nature of God in the fact that we have a Bible at all. And consider the humility, condescension, and self-giving nature of God in His desire to be known by us. God delights in our knowing Him, and so He gave us His out-breathed Word – SO THAT we could know Him. And we dare not settle for relationship to the Bible that falls short of God's aim for the Bible. We must come to the Word of God to get the God of the Word.