

How We Got the Bible

The Bible's Inspiration

The Inspiration of Scripture Extends to Every Word

Ezekiel 26:7-13 In 585 B.C. Nebuchadnezzar laid siege for 13 years to the city of Tyre and destroyed the mainland. He did not destroy those who fled to an island ½ mile away. 240 years later, Alexander the Great used the rubble and made a causeway to the island and conquered the island. Verses 8-11 use the pronoun 'he' referring to Nebuchadnezzar. In v. 12 the pronoun changes to 'they'. This would indicate the prophecy taking place in two stages, especially with the ability of hindsight.

Heb. 2:6-8, the writer is keying in on the word 'all' from Ps. 8:6.

Gal. 3:16 'seed', not 'seeds'. (Ge. 12:7; 13:15; 17:9) Paul stresses the word is singular, not plural.

C.H. Spurgeon

"I believe in the verbal inspiration of Scripture; hence, I can see how there can be instruction for us even in the proper names of persons and of places. Those who reject verbal inspiration must in effect condemn the great apostle of the Gentiles, whose teaching is so frequently based upon a word. He makes more of words and names than any of us should have thought of doing, and he was guided therein by the Spirit of the Lord, and therefore he was right. For my part, I am far more afraid of making too little of the Word than of seeing too much in it. (February 8, 1884, AGES Software • Albany, OR USA • Version 1.0 © 1997 Hartland Publications • Rapidan, VA USA)

The Writers of Scripture

The Bible speaks of the writers as the agents of the Holy Spirit. The scripture came through their agency, not their origin. Acts 1:16. The Holy Ghost spake by the mouth of His agent, David. 1Peter 1:6-12 (**11**); Acts 15:28; 1Co. 2:13. The writers understood that the Holy Spirit was the source. They spake as they were moved or 'born along'. Question: Does that statement imply the loss of those men's personalities when they wrote? Does 'born along' mean 'mechanical dictation'? The scripture bares out that the Holy Spirit used the writers personalities, experiences, histories, styles, vocabularies and research. Inspiration is truly a miracle.

If you acknowledge that inspiration allows the Holy Spirit to use these men as individuals it solves a number of issues.

1. Content differences between parallel accounts. Mt. 4:18-22 / Lk. 5:2-11; Mt. 6:9-13 / Lk. 11:2-4. (Mt 3:16/Mk 1:10; Mt. 14:1/Mk 6:14) How do you account for ‘additions’, ‘subtractions’, or ‘transpositions’? The Holy Spirit employed these men as agents but allowed them freedom in conjunction with their individuality. (Not as author Lee McDonald says that Matthew and Luke were “...changing or adapting their sources to fit their own aims.”)

Mt 27:37 THIS IS JESUS THE KING OF THE JEWS.

Mr 15:26 THE KING OF THE JEWS.

Lu 23:38 THIS IS THE KING OF THE JEWS.

Joh 19:19 JESUS OF NAZARETH THE KING OF THE JEWS

“THIS IS JESUS OF NAZARETH THE KING OF THE JEWS”
2. Verbal differences. The Holy Spirit employees the vocabulary of the authors. Matthew was a tax collector so it makes sense that he refers to money in 20 verses while money is referred to only 6 and 12 times in Mark and Luke respectively. By one scholars count, Luke uses 261 words not found anywhere else in the N.T. Luke’s occupation was that of a doctor. Also quotation marks, ellipsis, brackets and footnotes were not used in biblical writing. Inspiration does not guarantee verbatim quotation. Inspiration guarantees that every word written is the word the Holy Spirit breathed out in that passage. The Holy Spirit has the liberty to breathe out a quotation verbatim or to breathe out a paraphrase.
3. Stylistic differences. Ezekiel v. Amos or Hebrews v. James.
4. The writers expressing their own experiences, views or research, i.e. Ecclesiastes. Inspiration does not equal revelation as in revelation from God.

What is The Inspired Scripture?

Assertion: We do not have any inerrant manuscripts or any inerrant translations. Is there a difference between not having an inerrant translation and not having a reliable translation? Yes, a great difference.

Scripture teaches that all of its contents, down to the letter, are breathed out by the Spirit of God. It denies that any of it is from any human source. It asserts that the Holy Spirit is the source.

All of our Bible is inspired. But not all of the content came through revelation. Sometimes it was through man’s experience and opinion, but never-the-less, through inspiration. All the passages carry equal weight and are binding. “All scripture is given by inspiration...”

There are statements in the Bible that may not be true, i.e. Satan’s statements. It is still inspired. The Bible is *inerrant* and *infallible*.

Inerrancy: Inerrancy means that when all facts are known, the Scriptures in their original autographs and properly interpreted will be shown to be wholly true in everything that they affirm, whether that has to do with doctrine or morality or with the social, physical, or life sciences. (Inerrancy, pp. 294)

Infallible: 1. Not fallible; not capable of erring; entirely exempt from liability to mistake. 2. Not liable to fail, or to deceive confidence; certain. (Webster's 1828 American Dictionary of the English Language)

What does that mean as pertaining to copies? Do we have inerrant copies? Do we have reliable copies? What is the inspired Scripture?

Technically, scripturally, inspiration extended to the original manuscripts or autographs. The Bible does not claim inspiration to copies or translations. The Bible does not teach double inspiration or perpetual inspiration.

“Concerning the fact of difference between the Revised and the Authorized Versions, I would say that no Baptist should ever fear any honest attempt to produce the correct text, and an accurate interpretation of the Old and New Testaments. For many years Baptists have insisted upon it that we ought to have the Word of God translated in the best possible manner, whether it would confirm certain religious opinions and practices, or work against them. All we want is the exact mind of the Spirit, as far as we can get it. Beyond all other Christians we are concerned in this, seeing we have no other sacred book; we have no prayer book or binding creed, or authoritative minutes of conference; we have nothing but the Bible; and we would have that as pure as ever we can get it. By the best and most honest scholarship that can be found we desire that the common version may be purged of every blunder of transcribers, or addition of human ignorance, or human knowledge, that so the word of God may come to us as it came from his own hand.” (C.H. Spurgeon, Metropolitan Tabernacle Pulpit, vol. 27, pp. 439. AGES Software • Albany, OR USA • Version 1.0 © 1997 Hartland Publications • Rapidan, VA USA)

“Where in the Bible does God guarantee that any translator of the Bible, anyone who copies the Bible, anyone who preaches the Bible, or anyone who teaches the Bible, will be infallibly correct?

There is no such Scripture. The doctrine of infallibility of the translation in the King James is not a Bible doctrine; it is a manmade scheme by some partly ignorant and some partly influenced by bad motives.” (John R. Rice, Sword of the Lord, March 30, 1979, pp. 3)

“Now to the latter we answer; that we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession, ... containeth the word of God, nay, is the word of God. ... No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For what ever was

perfect under the Sun, where Apostles or Apostolic men, that is, men endued with an extraordinary measure of God's spirit, and privileged with the privilege of infallibility, had not their hand? (The King James Translators, The Translators to the Reader, pp. XIX.)

The word 'inspired' needs to be confined to the original works. However, you can confidently say your bible is the inspired Word of God, in so far as a translation is free from copyist, printer's, and translator's errors, what we have reflects the inspired Word of God.

The extreme care of the copyists, the number of manuscripts and the ancient age of the manuscripts gives us assurance that what we have is the Word of God.

A translation may be called accurately the Word of God and may be relied upon to be accurate and authoritative even though it is not inerrant.

If you have any question about whether your Bible is the Word of God just read it.

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Rice, John R., The Sword of the Lord, "Some Questions for King James Fans", March 30, 1979, pp.3.