

Chapter Seventeen: Inspiration Continued

The Doctrine of Inspiration

Inspiration is a common word in our vocabulary. Someone is “inspired” to write a great book or symphony. We find the movie or music “inspiring”. A patriotic deed “inspires” others to feats of bravery or sacrifice. There are many common uses of this word in the English language, but like so many of our words, it can have more than one meaning. When used in terms of the Bible, the Word inspired refers to it’s divine characteristic. Literally, “inspired” means in the Greek, “God breathed”. It is as if one can feel the breath of God on our face as He speaks to us from His holy Word.

In studying the doctrine of the inspiration of the Word of God we will look at two classic passages from scripture. The first...

II Timothy 3:16

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

In approaching this verse we must remember the axiom that “Interpretation is subject to definition” For language to have meaning, how we interpret a verse must be subject to the definitions of the key terms found within the verse. “Clean up the room” cannot be interpreted as watch TV”. Clean up and room both have specific definitions that limit your child’s interpretation of your statement. In the same way we cannot just fall back on the old knee jerk statement, “Well, that is not my interoperation”. The Bible is not subject to what we feel it says. Our feelings, rather, are subject to what the Word of God says. To correctly interpret a passage we must understand the key words or terms in the passage. Then our interpretation may not and must not exceed these definitions.

- I. “All Scripture” – The first questions most have are “What is meant by the term ‘All Scripture’? What constitutes the Bible and why?”
 - A. The Bible recognizes a beginning and an end to the Word of God
 1. Beginning: Our Lord Jesus Christ, in His teaching recognizes clearly the Pentateuch in general and Genesis, in specific, as the starting point of the Word of God.
 2. LUK 24:27 And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.
 - a. In dealing with the body of writing known as “Scriptures” Jesus began with the Pentateuch, the Law of Moses.
 - b. Moses is the author of the first five books of the Old Testament. They are known as the Pentateuch or “Law of Moses”.
 - c. Genesis is then the first book of the Bible.
 3. LUK 24:44 Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."
 - a. Again, Jesus begins with Genesis.
 - b. According then to the Revelation of the Bible, of Jesus, of God, the Bible begins with Genesis.

- B. The Bible recognizes Revelation as the ending point of the Word of God.
1. Read: REV 22:18 & 19 I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God shall add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are written in this book.
 2. In this passage the Word of God is brought to a close. The last living Apostle, writing the last book of the Bible, closes with the last paragraph with these Words.
 3. There are two questions that are usually asked concerning this passage
 - a. Doesn't this just refer to the book of Revelation?
 - 1.) It is important to remember that to God, the Word of God is His book, written by His Holy Spirit. That God transcends both time and space, knowing the beginning from the end and the end from the beginning.
 - 2.) As a result He does not see the Bible as a library of books written by men, but as the Holy Scriptures, written by God.
 - 3.) The dynamic nature of the Word of God is seen in the statement in II Timothy 3:16 "All Scripture is..." Paul knew that their were in existence inspired writings, that he was writing under inspiration and that there would continue to be inspired writings until God closed the Word of God. (1TH 2:13 And for this reason we also constantly thank God that when you received from us the word of God's message, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.)
 - 4.) Yet Paul spoke of it, under the inspiration of Scripture, as a whole and complete work. God was writing a book to be read as a whole, not as separate books to separate people groups and times.
 - 5.) It would be as if you had a sports manual which concluded with, "These rules are final, nothing can be added or subtracted" and then changed the rules based on the argument that the statement only applied to the last chapter, not the whole book.
 - 6.) Not only this but the book of Revelation, contains revelation in all aspects of the Word of God. If you have new Revelation then it is new and added to the book whether you actually do so or not.
 - 7.) Again, if you have a sports manual that ends with the disclaimer, , "These rules are final, nothing can be added or subtracted" and you create new rules, but argue that they are valid because you did not literally "add" them to the book, you are just using them, then this would of course be considered nonsensical. They have been added, whether or not you literally do so or not. They change the very nature of the manual.
 - 8.) In the same way, whether the passage refers specifically to Revelation or the whole Bible, it is still and addition to the information, the revelation of God found in Revelation and as such adds to or takes away from both the book or Revelation and the Word of God as a whole.
 - b. What about similar passages in the Bible which occur before this?

Again, read the study supplied on this subject and write a summary statement in response

 - 1.) This injunction is found in other passages writhing the Word of God.
 - a.) DEU 4:2 "You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the Lord your God which I command you.

- b.) DEU 12:32 ¶ "Whatever I command you, you shall be careful to do; you shall not add to nor take away from it.
 - c.) MAT 5:19 "Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.
 - d.) 1CO 4:6 ¶ Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, that in us you might learn not to exceed what is written, in order that no one of you might become arrogant in behalf of one against the other.
 - e.) Something immediately stands out in these passages. They are obviously dealing with the adding to or exceeding what God is saying and not the close of Scriptural Revelation. The tone and wording is distinctly different than the finality of Revelation 22:18 & 19
- 2.) Again we remind the reader that God, when authoring the Bible by the person of the Holy Spirit was not in a creative mood, being carried along by His creative ability, not knowing where it would take Him. He was not starting and stopping as the need arose. Rather, from the beginning He knew the end and included these admonitions throughout scripture, as one would naturally do when thinking of an entire Book or Revelation, not simply it's subparts.
 - 3.) An example of this is the admonition found in Deuteronomy 4:2. Even at the giving of that admonition, both God and Moses knew that the process of writing the Law of the Lord was not over. We read it and other passages in the light of the knowledge that God knew, even if man did not, that He was putting together a body of Scriptures which would come to be known as the Bible, the Word of God. These admonitions are that man should not add, God was free to do so, but man was not.
4. In Revelation 22, with the passing of John the Baptist and the ministry of the Apostles, the Revelation of God ceases for the church age. Any new information will be added by man, even if he claims it is coming from God.
 - a. Revelation 22:20; of this passage reminds us in the light of the finality of revelation that "He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus."
 - b. And then closes with the reminder that the grace of the Lord Jesus suffices.
 - c. The period of Revelation has ceased for the church age. There will be new revelation when Jesus returns, there will be new revelation when we go to heaven, but for now, for the church age, revelation has ceased and is limited solely and only to the Word of God, the Holy Scriptures, The Bible.
 5. A word of caution to those who are now thinking, "Gee whiz, I wish I got to live in the days of Revelation when things were really happening, rather than in the boring old days of the Bible."
 - a. It was not such a great deal to live in the times of the Prophets, they did not necessarily know or understand what they wrote. 1PE 1:10 – 12 As to this salvation, the prophets who prophesied of the grace that would come to you made careful search and inquiry, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven-- things into which angels long to look.

- b. Nor would it have been better to be in the times of Jesus. If you are thinking you would be asking Him questions, think again. The Word of God says, MAR 3:14 And He appointed twelve, that they might be with Him, and that He might send them out to preach, - and you would not have been one of them.
- c. Nor are we to think, if only an angel would appear. Look again at 1PE 1:12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven-- things into which angels long to look. Angles yearn to understand what we understand.
- d. No, we are regenerated, we are born again, we have complete revelation, we have instant access, we are at the pinnacle of the revelatory age for mankind on the face of the earth and should rejoice and yet respond soberly to our stewardship of the Word of God.
- e. 1JO 2:27 And as for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

II. "Inspired" – the form of inspiration has taken place in a number of ways

A. Dictation

- 1. Some of the Word of God was given by dictation of God to the authors.
- 2. Examples of these are...
 - a. Moses: EXO 34:1 Now the Lord said to Moses, "Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you shattered. And again in, EXO 34:27 ¶ Then the Lord said to Moses, "Write down these words, for in accordance with these words I have made a covenant with you and with Israel."
 - b. David: 2 Chr 6:4 "And he said, "Blessed be the LORD, the God of Israel, who spoke with His mouth to my father David and has fulfilled it with His hands, saying,"
 - c. Jeremiah: JER 30:2 "Thus says the Lord, the God of Israel, 'Write all the words which I have spoken to you in a book.
 - d. The Apostle John: REV 21:5 And He who sits on the throne said, "Behold, I am making all things new." And He said, "Write, for these words are faithful and true."

B. Proclamation

- 1. In other cases men proclaimed God's Word by the power of the Holy Spirit, God ensuring, by His own devices that His Word was accurately recorded, either at that time or a later date.
- 2. What follows are examples of the over 400 times the phrase "Thus says the Lord" occurs in the Word of God...
 - a. EZE 2:4 "And I am sending you to them who are stubborn and obstinate children; and you shall say to them, 'Thus says the Lord God.'
 - b. AMO 1:3 ¶ Thus says the Lord, "For three transgressions of Damascus and for four I will not revoke its punishment, Because they threshed Gilead with implements of sharp iron.
 - c. OBA 1:1 The vision of Obadiah. Thus says the Lord God concerning Edom-- We have heard a report from the Lord, And an envoy has been sent among the nations saying, "Arise and let us go against her for battle"—
 - d. In fact these men did not always know what they were saying - 1PE 1:10 As to this salvation, the prophets who prophesied of the grace that would come to you made careful search and inquiry,

- e. 1PE 1:11 seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow.
- f. 1PE 1:12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven-- things into which angels long to look.

C. The Divine Use Of Man

1. This is most commonly seen in the writings of the New Testament, where God used men, but their will and words, though seen, are always subject to His desire for the contents of the Word of God.
2. This is most clearly understood in 2 Pet 1:20-21 But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.
3. In this context it the Bible does not clearly state how this came about. Did Paul and the Apostles pace up and down, contemplating and making adjustments under the guidance of the Holy Spirit? Did they sit and write, the thoughts pouring from them? Did they pick it up and lay it down over a period of time until God had down exactly what He wanted?
4. We do know that within the context of divine inspiration God placed the personal stamp of the writers on their books. In saying this though it is important to stress that God placed the personal stamp of the writers on the books. In the writings of the books human thoughts and errors did not intermingle with the divine will. What is in the Scriptures is in the Scriptures because of the divine will and is by the authority of the Holy Spirit divine, even if it seems to us to be a human intrusion.
5. Examples of the personality or origin of the writer are...
 - a. Dictation
 - 1.) Jer 36:4
4 Then Jeremiah called Baruch the son of Neriah, and Baruch wrote at the dictation of Jeremiah all the words of the LORD, which He had spoken to him, on a scroll.
(NAS)
 - 2.) Rom 16:22
22 I, Tertius, who write this letter, greet you in the Lord.
(NAS)
 - b. Personally Writing
 - 1.) 1 Cor 16:21
21 The greeting is in my own hand-- Paul.
(NAS)
 - 3.) Gal 6:11
11 See with what large letters I am writing to you with my own hand.
(NAS)
 - c. The motivation or intention

Luke 1:1-4

 - 1 Inasmuch as many have undertaken to compile an account of the things accomplished among us,
 - 2 just as those who from the beginning were eyewitnesses and servants of the word have handed them down to us,
 - 3 it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus;

4 so that you might know the exact truth about the things you have been taught.
(NAS)

d. Seeming lack of awareness of God's total sovereignty

1 Cor 7:10

10 But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband

(NAS)

e. Personal References

Rom 16:3-27

3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,

4 who for my life risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles;

5 also greet the church that is in their house. Greet Epaenetus, my beloved, who is the first convert to Christ from Asia.

6 Greet Mary, who has worked hard for you.

7 Greet Andronicus and Junias, my kinsmen, and my fellow prisoners, who are outstanding among the apostles, who also were in Christ before me.

8 Greet Ampliatus, my beloved in the Lord.

9 Greet Urbanus, our fellow worker in Christ, and Stachys my beloved.

10 Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus.

11 Greet Herodion, my kinsman. Greet those of the household of Narcissus, who are in the Lord.

12 Greet Tryphaena and Tryphosa, workers in the Lord. Greet Persis the beloved, who has worked hard in the Lord.

13 Greet Rufus, a choice man in the Lord, also his mother and mine.

14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren with them.

15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

16 Greet one another with a holy kiss. All the churches of Christ greet you.

17 Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.

18 For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.

19 For the report of your obedience has reached to all; therefore I am rejoicing over you, but I want you to be wise in what is good, and innocent in what is evil.

20 And the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

21 Timothy my fellow worker greets you, and so do Lucius and Jason and Sosipater, my kinsmen.

22 I, Tertius, who write this letter, greet you in the Lord.

23 Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother.

6. In each case we accept as a doctrinal truth that what we have is God's sovereign selection of these passages and not man's intrusion of self into the Word of God. We are not left to our own devices to try to determine which is of man and which is of God. Rather all Scriptures are inspired by God and no part or aspect of Scripture is tainted by man.

D. The Makeup, Nature or Construct of the Word of God

1. A common question which is often asked is, “Why do some parts of the Bible seem to be different than others, when they are of the same account or event?” Another similar question is, “Why are there several accounts by several people rather than just one?” An example of this is the gospels. Why four gospels with differing information than one, wouldn’t that be a lot easier?
 - a. When asking this question it is important to remember that accounts can be different without being contradictory. Accounts can purposefully build upon each other depending upon the level of intricacy the reader desires. This is often true in computer manuals. Many times there are three manuals built into one. Each takes the reader a little deeper depending upon the amount of information he needs or wants. The fact that each differs from the other has nothing to do with the accuracy nor with the integrity of the document but rather with the purpose of the author. We must remember with when approaching the Word of God. The fact that there are more than one account of a number of events and issues in the Bible brings neither the accuracy nor the integrity of the Scriptures into question but rather reflects the purpose and intent of the Holy Spirit.
 - b. It is also important when using secondary explanations not to overshadow nor detract from the primary reason of the authority of the Scriptures – the Sovereignty of God. The true, actual and only reason the Word of God is inerrant, authoritative and true is because God has said so. This in and of itself should and must suffice for the believer.
 - 1.) Many explanations for the differing accounts exist. They range from the fact that different people viewing the same event report it differently, different personality types report things differently, differing careers and lifestyles shape the reporting, the purposes of the author differ, these and many more are presented as an explanation.
 - 2.) These though containing a seed or element of truth are inadequate explanations for two reasons.
 - a.) First – each is presented in the secular world as a reason for doubting the testimony or the accounts given by man. They are viewed as corrupting agents which keep an account from being flawlessly depicted without the corruption of mitigating circumstances and environment.
 - b.) Second – God has never been deterred from giving information through the inspiration of the Holy Spirit, which the individual being used had no knowledge or experience. The Apostle John gave extensive prophecies concerning the end times without any first hand knowledge. The Apostle Paul gave extensive instruction on marriage and child raising though he himself was never married and had no children. God could have simply “filled in the blanks” in terms of the man’s experience.
 - 3.) All secondary reasons must be shared, if at all in the light of God’s controlling sovereignty. A man’s personality, purpose, life experience or thoughts were all subservient to the Sovereign will, purpose and design of God. At no time were they allowed to supercede the explicit purpose or will of God, even when the author was unaware of this.
 - a.) The insertion of phrases, “not the Lord but I say...” (I Corinthians 7:10),

- b.) The seeming claim of personal authorship (Proverbs 10:1; Luke 1:1 - 4)
- c.) The quoting of individuals (II Chronicles 6:1)
- d.) the use of poetry from no biblical sources (II Timothy 2:11 – 13)
- e.) the use of pagan symbols or references (Job 9:9; 38:31; Amos 5:8)
- f.) the quoting of no biblical Christian sources (Titus 1:12)
- g.) the quoting of secular or cultural sources (Acts 17:23)
- h.) the injection of personality or individuality (Romans 16:3-16)
- i.) the seeming interjection of personal or very localized issues (II Timothy 2:16 – 18)
- j.) was all carefully controlled and orchestrated by the Sovereignty of God and inspiration of the Holy Spirit.
- k.) At no time was the Word of God allowed to be anything other than the Word of God. Everything in the Bible is there because God wanted it to be there and no word, concept or thought is there which God desired not to be there. There is no coloring or filler in the Word of God. We need not read around any aspect of the Word of God, nor must we, when reading, filter out that which is man from that which is God.

2. Basic principles to keep in mind in forming our opinions concerning the makeup, nature and construct of the Word of God.

a. **Multiple men, multiple documents:** 2 Pet 1:20-21 “But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.” God freely acknowledges in this passage that in the inspiration of the Word of God “men” not “a man” was used. He is upfront about multiple people and as such about multiple documents produced by these men under the inspiration of the Holy Spirit. A good cross-reference would be Heb 1:1 “God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,” in these and many other passages God is very clear about the use of multiple men in the completion of His Word.

- 1.) God could have used even more means for His revelation
 - a.) Donkey
 - b.) Hand on wall
 - c.) Personally written
 - d.) Angels
 - e.) Events of nature
 - f.) Inanimate objects
 - g.) Visions
 - h.) Jesus only
 - i.) Spontaneous completion of the books of the Bible out of nothing
 - j.) Created information in our minds
- 2.) But He did not, He chose man and you can be assured, that if He had chosen any of the others, or any way which you feel would be more satisfying to you, that you would indeed be unsatisfied. If God has done it and we are unsatisfied, do not think if God does it a different way we will be satisfied. The problem is with our complete satisfaction with the perfection of God, not in what His perfection results in.

- b. **Restrictive volume of information given us:** John 21:24-25 “This is the disciple who bears witness of these things, and wrote these things; and we know that his witness is true. And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written.” From this passage we realize just how vast the Word of God is. Think of a library, think of your national library, think of all the libraries in the world, this could be the Bible. The question, “What does the Bible say about Jesus’ birth?” could have been answered with, save for the sovereign grace of God, “That information is stored in the warehouse of the Library of Congress sections 2,444,368,222,999 through 7,879,568,346,087 or worse still, “That information is in cargo bin 7,979,804,222,967 on the Plain of Mars, lunar library base Alpha 12. It is the very grace of God that information is withheld and selectively given. Information was left in and out of both individual books and the Scripture as a whole. God the Holy Spirit is very upfront about the fact that He has left information out of both individual books and out of the Scripture as whole.
- 1.) Individual books - John 20:30 “Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book;”
 - 2.) Scripture as a whole - John 21:25 “And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written.”
 - 3.) God is very upfront about the fact that He has deliberately held back revelation, Deut 29:29 - "The secret things belong to the LORD our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law.”
 - 4.) Often this is a result of our own immaturity - 1 Cor 3:1-2 “And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to babes in Christ. I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able,”\
 - 5.) In fact God openly states in some cases that it is His intention and will that His Word be obscured and not understood, Luke 8:10 – “And He said, "To you it has been granted to know the mysteries of the kingdom of God, but to the rest it is in parables, in order that seeing they may not see, and hearing they may not understand.”
- c. **The Word of God is not written as a systematic theological work,** though many wish it were. It is given in both Doctrinal (Topical) and Historical Revelation. Some passages are indeed Doctrinal Revelation, 1 Tim 4:6 - “In pointing out these things to the brethren, you will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the sound doctrine which you have been following.”, while others are distinctly Historical Revelation, Luke 1:1-4 – “Inasmuch as many have undertaken to compile an account of the things accomplished among us, just as those who from the beginning were eyewitnesses and servants of the word have handed them down to us, it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; so that you might know the exact truth about the things you have been taught.”
- 1.) If the Word of God were written as a systematic theology, (by topics) men would say, “Gee, this is nice to have all this doctrine so well organized, but wouldn’t it be nice if there were some chronological books.

- 2.) If the Word of God were written chronologically they would\|d say, "Gee whiz, all this history is nice, but wouldn't it be great if the Bible were written on a topically so it would be easier to sort all this out."
- 3.) If all our obscure questions were answered we would say, "Boy it is wonderful that God gave us this glorious 500 volume revelation, but isn't it too bad that it is not in a simple concise volume, cheap enough and small enough for the common man to have with him as a daily guide and companion." Or "It's great to have 500 volumes but I wonder why God left out...?"
- 4.) Since God has in His wisdom given us all of these, Historical Revelation, Theological Revelation in a volume small enough for the common man to own and master, we of course still complain. Who seems to be the problem?

d. The Word of God is meant to be taken as a whole, not as a library of individual books.

- 1.) From it's earliest inception this has been true. Though Moses wrote five "books" the Holy Spirit speaks of them as one Book – Joshua 1:8, "This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success."
- 2.) An example of this would be the acts in a Shakespeare play. Although able, if necessary to stand by themselves, no doubt written as individual units, each containing a beginning and an end, in fact, due to time constraints, may be studied as individual units, they are never-the-less, not to be taken individually without reference to one another. An author may take a month, a year, sometime years, to finish a single volume, this time period in know way grants the reader license to break the volume up into chapters based on the time and location of the author at the period of their writing. It is still one book.
- 3.) It is the same way with the "Books" of the Bible. Although created by God as individual units, God had at all times the master plan of The Book in mind, both with a beginning and an end.
 - a.) The beginning of the Bible takes place on Sinai when the first divine revelation takes place (Exodus 24:12) and continues throughout the life of Moses (Deuteronomy 6:1 & 2).
 - b.) The end of the Word of God takes place on the Isle of Patmos, as the last living Apostle, writing the last book, closing the last chapter with these verses - Rev 22:18-21, "I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God shall add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are written in this book. He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus. The grace of the Lord Jesus be with all. Amen."
 - c.) A man may take years, and some men, a lifetime to write an epic book. The publisher may prod, the public call for its completion, but in the final analysis, the author and the author alone decides when a book is finished. How much more is the consideration of the living

God if He should take several thousand years to complete His book. That is His decision. Time has no meaning. The Word of God could have been presented to Adam, in its entirety, as we have it today, when he breathed his first breath in the garden, contrastingly, we could today, 2,000 years after the resurrection of Christ, still be waiting for that last chapter. As it is, God has done neither, but rather, in His time, in His way, according to His will, done that which is perfect in His sight, concerning His Holy Word.

- d.) Throughout the Scripture, it is spoken of as a unit, not as a Library, from which books may be check out and studied independently, one from another.
- 1.) The Law of Moses - Josh 8:32, "And he wrote there on the stones a copy of the law of Moses, which he had written, in the presence of the sons of Israel."
 - 2.) The Old Testament Scriptures - Luke 24:32 & 44, "And they said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us? ... "Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."
 - 3.) The New Testament Scriptures - 2 Tim 3:16-17, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work."

e. **The Word of God transcends both time and culture** and as such, both time and culture are subject to the Word of God.

- 1.) No aspect of the Word of God contains culture, save that culture which God divinely ordained and chose to include.
- 2.) No aspect of God's Word reflects time, save that time which God divinely ordained to be included. Nothing is in the Word of God, which God could not have effectively left out.
- 3.) Nothing is left out which God could not have effectively included. No cultural ramifications went into play in the writing of the Word of God. The Holy Spirit did not withhold certain information because it was unacceptable to the culture in the day it was written.
- 4.) The blood of the prophets and the martyrs is evidence enough of the fact that God has and always will put the truth of His Word above the lives and comfort of the saints.

f. **As a result, all issues which seem to give man trouble concerning the Word of God, are in fact interregnal aspects of its nature about which God is very upfront.**

- 1.) Multiple men, multiple documents over a long period of time.
- 2.) Restrictions on both the volume of information and the content.
- 3.) The combination of doctrinal (topical) and historical revelation.
- 4.) Though God has taken thousands of years to complete this Book, it is, nevertheless, to be taken and understood as a single volume, not a compilation of short stories and teachings.

- 5.) God presents His Word to us pure, devoid of the corruptions of time, culture and mankind. It is dependent solely upon His character and on the basis of this is found to the True, Holy and Uncorrupted Word of God.

QUIET TIMES ALONE WITH GOD*JEREMIAH 15:16***THEME: Inspiration****PASSAGE FOR MEDITATION: II Timothy 3:16****How does this passage relate to the theme?****When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:****How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?****PASSAGE FOR MEDITATION: Luke 24:27 & 44****How does this passage relate to the theme?****When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:****How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?****PASSAGE FOR MEDITATION: I Thessalonians 2:13****How does this passage relate to the theme?****When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:****How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?**

QUIET TIMES ALONE WITH GOD***JEREMIAH 15:16*****THEME: Inspiration****PASSAGE FOR MEDITATION: Jeremiah 30:2**

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: Ezekiel 2:4

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: II Peter 1:20 & 21

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

