

The Bible; God's Inspired Word

Introduction:

The external evidences of the inspiration of God's Word help us to understand the validity of the Bible. Thousands of manuscripts have been discovered throughout the ages that uniformly agree in consistency bringing factual evidence to the reality of God's Word. Today we shall examine some internal evidences of the validity of God's Word. The Bible itself lays claims to being the inspired Word of God. Let us study and let us believe.

I. The Origin of Divine Revelation:

A. *“Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work”* (II Tim. 3:16-17).

1. Let's dissect the first part of this verse: *“pas graphe theopneustos.”*
2. *“Pas”* = ‘all’
3. *“Graphe”* = “writing; the art of writing” (LS 169).
4. *“Theopneustos”* = “divinely inspired” (Moulton 193). “Inspired by God” (AG 356). Literally translated ‘God breathed.’ “The act of breathing in; inhalation (to draw in by breathing)” (AHD 666).
5. Each word of divine revelation had its source from God. Clearly, Paul is saying that divine writing (scriptures) are the product of God's breathing.
6. Interestingly, the apostle John records such an incident of divine breathing of revelation. John records, *“And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit:”* (20:22).
 - a. To *“breath”* upon another (*emphusao*) is to “to blow in; play the flute” (LS 256). “To blow or breathe into, inflate; in NT to breathe upon” (Moulton 136). In the book of Genesis we find the Lord breathing upon man to give him life (*“And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul”*). On this occasion God's breathing upon man brought life. It seems that this is what Jesus does toward the apostles at this time.
 - b. Such a breath of life would come from the words the Holy Spirit would deliver to them. Friberg's Analytical Greek states that both the words *“breathed”* and *“receive”* in relation to the life giving words of the Holy Spirit are in the aorist tense (Friberg 358). The aorist “denotes past action without indicating completion, continuation, or repetition of this action” (AHD 117). Apparently, the promise that Jesus gave the disciples at John 14:25; i.e., *“But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you”* had begun to happen yet it had not been completed (that is, they did not have all the information at this point). Again, Jesus said, *“When he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever*

he shall hear, these shall he speak: and he shall declare unto you the things that are to come..." (Jn. 16:13).

- c. The tenses of this verse indicate that in some measure the disciples at this time received parts of God's divine message (knowledge); however, more would come to them on the day of Pentecost when they were immersed in the Holy Spirit. The breathing of Jesus into the disciples divine revelation through the Holy Spirit suggest two things. The work of the Holy Spirit is directly associated with the declaration of divine truths that lead one to spiritual life. Secondly, the breathing of Jesus upon the disciples is associated with divine revelation as is indicated by Paul's statement to Timothy regarding the origin of divine revelation. Paul said, "*Every scripture inspired of God is also profitable for teaching, for reproof...*" etc." (II Tim. 3:16). The word "*inspired*" here indicates God's divine breath of knowledge upon man.

- B. The creative breath of God was not limited to the scriptures. We find too that God created the world with his breath. The Psalmist said, "*By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth*" (Ps. 33:6). There is a strong hint here how God's creative breath works. The conclusion is simple: God's breath equals God's words. God spoke and the world came into form and God spoke and the scriptures took form. Scriptures are the divine product of God's breath.

II. **No Man could have ever dreamed up the Scriptures:**

- A. The apostle Peter said, "*And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of scriptures is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit*" (II Pet. 1:19-21).
 - 1. The scriptures are designed by God to enlighten man regarding salvation.
 - 2. The scriptures originated from God not the "*will of man.*"
- B. The apostle John records, "*But when it was now the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore answered them and said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or [whether] I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him*" (Jn. 7:14-18).
 - 1. Jesus goes to the temple and begins teaching. As he speaks, the multitude listening is in complete awe of his knowledge of the scriptures. Guy Woods said, "These unbelieving Jews, not having before actually heard Jesus expound the scriptures and knowing that he was not a product of their rabbinical institutions of learning expressed much surprise at the knowledge he exhibited. Their attitude, however, was not one of admiration but of contempt...Jesus demonstrated his knowledge of matters which normally were known only by those who had spent years in study."

2. Verses 16-17 are very powerful. Jesus states that which he speaks is not from any school or anything he dreamed up himself, it came from God. The apostle Paul made a similar proclamation to the Galatians (cf. Gal. 1:11-12).
- C. That which is not of divine origin (inspiration) is termed “*fleshly wisdom*” (II Cor. 1:11-12), the “*will of man*” (II Pet. 1:19), and the “*imagination*” of man (II Cor. 10:3-5). Paul denied having preached such a message (II Cor. 10:2, 12, 17-18).
- D. Divine revelation was proved to be so by signs that followed the words (Mark 16:20; Jn. 20:30-31; Heb. 2:2-4).

III. God has revealed Himself to Man:

- A. Since the scriptures are a product of God’s divine breathing it stands to reason that if we prove that God is then the scriptures are real.
- B. God has revealed Himself to man in two ways:
 1. Through creation man can see the reality of Jehovah God (Isa. 45:18-22; Psalms 19:1; Rom. 1:18-23).
 2. Through revelation man may be instructed by Jehovah God (Isa. 46:9-10; I Cor. 2:6-13; Gal. 1:11-12).

Conclusion:

The scriptures have as their origin the breath of God, that is, they are inspired of God. God spoke and the scriptures came into being bit by bit. God delivered these teachings to the apostles and prophets by means of the Holy Spirit (Jn. 14:25; 16:13; Eph. 3:3ff). The scriptures are so far removed from the imagination of man that we know it could have in now way came by the imagination of man (II Cor. 10:3-5). The creation proves the reality of God and thereby of necessity the reality of the scriptures (Isa. 45, 46; Rom. 1:18ff; I Cor. 2:6ff). Do you believe in the reality of the scriptures? Why not hear and obey today before its everlasting too late.