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Question 42 - What are ten basic conclusions in regards to the subject of inspiration?

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101 MOST ASKED QUESTIONS ABOUT THE BIBLE

42. What are ten basic conclusions in regards to the subject of inspiration?

- A. Plenary-verbal inspiration does not teach that all parts of the Bible are equally important, but only that they are equally inspired. For example, Judges 3:16 is obviously not as important as John 3:16, but both these verses were inspired by God: *“But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh”* (Judg. 3:16). *“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life”* (Jn. 3:16).
- B. Plenary-verbal inspiration does not guarantee the inspiration of any modern or ancient translation of the Bible, but deals only with the original Hebrew and Greek languages.
- C. Plenary-verbal inspiration does not allow for any false teaching, but it does on occasion record the lie of someone. For example, Satan distorts the truth and lies to Eve (Gen. 3:4). Therefore we have an accurate record of the devil’s words. As one reads the Bible, he must carefully distinguish between what God records and what he sanctions. Thus, while lying, murder, adultery, and polygamy are to be found in the Word of God, they are never approved by the God of the Word.
- D. Plenary-verbal inspiration does not permit any historical, scientific, or prophetic error whatsoever. While it is admitted that the Bible is not a textbook on science, it is nevertheless held that every scientific statement in the Scriptures is absolutely true.
- E. Plenary-verbal inspiration does not prohibit personal research. The New Testament writer Luke begins his Gospel account with the following words: *“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”* (Lk. 1:1-3, NASB).
- F. Plenary-verbal inspiration does not deny the use of extra biblical sources. Here several examples come to mind.
 - 1. On at least two occasions, Paul quotes from heathen authors (Acts 17:28; Titus 1:12).
 - 2. Jude quotes from an ancient Hebrew book, one not included in the Bible (Jude 14-15).
- A. Plenary-verbal inspiration did not overwhelm the personality of the human

Author. The Bible writers experienced no coma-like trances as do some mediums during a séance, but on the contrary, always retained their physical, mental, and emotional powers. Various passages testify to this. (See Isa. 6:1-11; Dan. 12.)

- H. Plenary-verbal inspiration does not exclude the usage of pictorial and symbolic language. This is to say the Holy Spirit does not demand we accept every word in the Bible in a wooden and legalistic way. For example, a case could not be made that God has feathers like a bird by referring to Psa. 91:4. Here the thought is simply that the persecuted believer can flee to his heavenly Father for protection and warmth.
- I. Plenary-verbal inspiration does not mean uniformity in all details given in describing the same event. Here an Old Testament and a New Testament example come to mind.
1. Old Testament example: The wicked reign of King Manasseh is vividly described for us in two separate chapters. These are 2 Kings 21:1-18 and 2 Chron. 33:1-20. In 2 Kings we read only of his sinful ways, but in 2 Chron. we are told of his eventual prayers for forgiveness and subsequent salvation. The reason for this may be that God allowed the author of 2 Kings to describe the reign of Manasseh from an earthly standpoint (even though he inspired the pen of the author), while he guided the pen of the author of 2 Chronicles to record Manasseh's reign from a heavenly viewpoint. God alone of course knows true repentance when he sees it coming from the human heart.
 2. New Testament example: There are four different accounts concerning the superscription on the cross at Calvary.
 - Matthew says – “THIS IS JESUS THE KING OF THE JEWS” (Mt. 27:37).
 - Mark says – “THE KING OF THE JEWS” (Mk. 15:26).
 - Luke says – “THIS IS THE KING OF THE JEWS” (Lk. 23:38).
 - John says – “JESUS OF NAZARETH THE KING OF THE JEWS” (Jn. 19:19).The entire title probably read, “This is Jesus of Nazareth, the King of the Jews.”
- J. Plenary-verbal inspiration does assure us God included all the necessary things he wanted us to know, and excluded everything else (2 Tim. 3:15-17).