Question 55 - What is the correct, orthodox view concerning inspiration?

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55. **What is the correct, orthodox view concerning inspiration?**

Five key concepts clearly and briefly overview the orthodox position of God’s Word.

A. The plenary concept, meaning *all* the scriptures are inspired.

B. The verbal concept, meaning each *word* in every verse is inspired.

C. The authoritative concept, meaning it is backed up by, and carries all the divine weight of, God Himself.

D. The inerrant concept, meaning it is flawless, perfect, and without the slightest error.

E. The infallible concept, meaning it is totally trustworthy, completely reliable, and absolutely dependable.

In fact, the scriptures themselves claim to be inspired as a whole, in parts, in words, and in the very letters. Note the following examples:

A. Inspiration of the whole – “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil” (Mt. 5:17).

   “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3:16).

B. Inspiration of the parts – “And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass’s colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him” (Jn. 12:14-16).

C. Inspiration of the words – “But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Mt. 4:4).

D. Inspiration of the very letters – “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Mt. 5:18).