

1 Peter Series

Lesson #038

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Dean Bible Ministries

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**VERBAL, PLENARY,
INSPIRATION**

PART 4

1 PETER 1:10–11



1ST PETER

**LIVING IN LIGHT
OF ETERNITY**

1 Pet. 1:10, “Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you,

1 Pet. 1:11, “searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.

1 Pet. 1:12, “To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.”

The Doctrine of Inspiration and Inerrancy of Scripture

**inspiration [Greek, θεόπνευστος
(*theopneustos*) literally “God-breathed”]
God the Holy Spirit so supernaturally
directed the human writers of Scripture, that
without waiving their human intelligence,
vocabulary, individuality, literary style,
personality, personal feelings, or any other
human factor, His complete and coherent
message to mankind was recorded with
perfect accuracy in the original languages of
Scripture, the very words bearing the
authority of divine authorship. (John 10:35;
Matthew 5:18; 2 Timothy 3:16; 2 Peter 1:21;
1 Corinthians 2:14–16)**

2 Tim. 3:15, “and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.

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

2 Tim. 3:17, “that the man of God may be complete, thoroughly equipped for every good work.”

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θεόπνευστος
theopneustos

nom fem sing
(verbal)

God-breathed

**inspiration [Greek, θεόπνευστος
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God the Holy Spirit so supernaturally
directed the human writers of Scripture,**

**The Holy Spirit is the author of both Old
Testament and New Testament: 2 Sam. 23:2–
3; Mark 12:36; Acts 1:16; 28:25; John 14:26;
1 Thess. 4:2; 2 Thess. 3:6, 12, 14.**

2 Pet. 1:20, “knowing this first, that no prophecy of Scripture is of any private interpretation,

2 Pet. 1:21, “for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.”

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**Let us act accordingly to that which is written
(for the Holy Spirit saith, “Let not the wise
man glory in his wisdom”) (Jer. 9:23)**

First Epistle of Clement to the Corinthians

p. 13.

Clement, AD 30–100

For He Himself by the Holy Ghost thus addresses us: “Come, ye children, hearken unto me” (Ps. 34:11) (Ibid., p. 22). Look carefully into the Scriptures, which are the true utterances of the Holy Spirit.

First Epistle of Clement to the Corinthians

p. 13, p. 45.

Clement, AD 30–100

We must not suppose that the language proceeds from the men who are inspired, but from the divine Word which moves them. Their work is to announce that which the Holy Spirit, descending upon them, purposes, through them, to teach those who wish to learn the true religion.

**~Justin Martyr, *First Apology*, p. 36.
Justin Martyr (AD 100–165)**

We should leave things of that nature to God who created us, being most properly assured that the Scriptures are indeed perfect, since they were spoken by the Word of God and His Spirit.

Against Heresies (Contra Haeresis), 2.28.2.
Irenaeus, Second century AD

Therefore we shall endeavour, so far as our moderate capacity will permit, to point out to those who believe the holy Scriptures to be no human compositions, but to be written by inspiration of the Holy Spirit.

***De Principiis*, 4.1.9.
Origen, 184–254 AD**

Through Human Authors

For neither by nature nor by human conception is it possible for men to know the things so great and divine, but the gift which then descended from above upon the holy men who had no need of rhetorical art, nor of uttering anything in a contentious or quarrel some manner, but to present themselves pure to the energy of the Divine Spirit, in order that the Divine plectrum itself, descending from heaven and using righteous men as an instrument like a harp or a lyre, might reveal to us a knowledge of things divine and heavenly. Wherefore, as if with one mouth and one tongue, they have in succession and in harmony with one another taught us both concerning God, and the creation of the world, and the formation of man, and concerning the immortality of the human soul, and judgment which is to be after this life, and concerning all things which it is needful for us to know, and thus in divers times and places have afforded us the divine instruction.

~Justin Martyr, *Hortatory Oration to the Greeks.*, p. 8.

Through Human Authors

Let us revert to the Scriptural proof furnished by those apostles who did also write the Gospel. . . . The writings of those apostles . . . being the disciples of truth, are above all falsehood.

~Irenaeus, *Against Heresies.*, 3.5.1.
Second century AD.

Through Human Authors

That this Spirit inspired each one of the saints, whether prophets or apostles; and that there was not one Spirit in the men of the old dispensation, and another in those who were inspired at the advent of Christ, is most clearly taught throughout the Churches.

**~Origen, *De Principii*, Preface. 4.
184–254 AD.**

**inspiration [Greek, θεόπνευστος
(*theopneustos*) literally “God-breathed”]
God the Holy Spirit so supernaturally directed
the human writers of Scripture,
that without waiving their human intelligence,
vocabulary, individuality, literary style,
personality, personal feelings, or any other
human factor,
His complete and coherent message to mankind
was recorded with perfect accuracy in the
original languages of Scripture, the very words
bearing the authority of divine authorship.
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Views of Inspiration

- 1. Most evangelicals hold the “orthodox” view that the Bible is divinely inspired in its very words, including matters of history and science.**

Views of Inspiration

- 2. Liberal theologians (those who deny supernaturalism), believe that only parts of the Bible are divine. They see great religious value in much of Scripture; but other parts are rejected as myth, and some are even considered primitive and barbaric.**

Views of Inspiration

- 3. Some Fundamentalists (those who affirm the “fundamentals of the faith”) strongly reacted against liberalism, affirmed that the Bible was verbally dictated by God word-for-word.**

Views of Inspiration

- 4. “Neo-orthodoxy”, another reaction to liberalism, but one that did not return to a fully orthodox view of Scripture, believes the Bible is not an objective revelation from God. Rather, it is a fallible human record of the revelation God gave in His past actions. That is, God does not reveal Himself in words but only in events.**

Views of Inspiration

- 5. “Liberal Evangelicals” believe that the Bible is wholly human in origin, replete with historical, scientific, and religious errors. They believe God takes these human words and “elevates” them to be a vehicle of His word.**

Views of Inspiration

- 6. Much of the contemporary debate is between the orthodox or evangelical Christians and the “Neo-evangelicals” who believe the Bible is infallible but not inerrant; that is, the Bible speaks with divine authority and complete truthfulness on salvation matters but is not inerrant (without error) in historical or scientific matters.**

From our Doctrinal Statement

- 1. Plenary verbal inspiration: We believe the Scripture in the original languages of Hebrew and Greek, both Old and New Testaments, to be the plenary verbally inspired Word of God. “Plenary” means that the entirety of Scripture is equally and fully revealed and inspired by God. “Verbal” refers to the principle of inerrancy, that inspiration extends to each and every word. Inspiration means “God-breathed” (2 Timothy 3:16) and means that the Bible is God's complete and connected thought to mankind (2 Peter 1:20–21; 2 Timothy 3:16–17; Matthew 5:18; John 16:12–13).**

Infallible – Every word is equally authoritative.

Inerrancy – No error existed in the original autographs of Scripture. Some have seen the necessity to insert the word “unlimited” to describe inerrancy, but this is redundant.

What Inspiration Does Not Guarantee

There are, however, many things that inspiration does not guarantee.

- 1. It does not guarantee that every part of a parable is conveying a truth (as opposed to the truthfulness of the point the parable is illustrating—Luke 18:2);**
- 2. nor that everything recorded in the Bible is true (as opposed to only what is taught or implied—Gen. 3:4);**
- 3. nor that no exaggerations (hyperboles) can be used (Col. 1:23);**
- 4. nor that all statements about God and creation are purely literal (Heb. 4:13; Rev. 19:15, sharp sword, rod of iron);**
- 5. nor that all factual assertions are technically precise by modern standards (as opposed to accurate by ancient standards—2 Chron. 4:2);**

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6. nor that all statements about the universe must be from a modern astronomical perspective (as opposed to a common observational standpoint—Josh. 10:12);
7. nor that all citations of Scripture must be verbatim (as opposed to faithful);
8. nor that all citations of Scripture must have the same application as the original (cf. Hos. 11:1; Matt. 2:15), rather than having the same interpretation (meaning);
9. nor that the same truth can be said in only one way (as opposed to many ways, such as in the Gospels);
10. nor that whatever a writer personally believed (as opposed to merely what he actually affirmed in Scripture) is true (Matt. 15:26);

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- 11. nor that truth is exhaustively revealed or treated (as opposed to adequately presented) in the Bible (1 Cor. 13:12);**
- 12. nor that quotations imply the truth of everything in the source it is citing, rather than only the part cited (Titus 1:12);**
- 13. nor that the grammatical construction will always be the customary one (rather than an adequate one to convey the truth).**

2. The Mechanics of Inspiration: How did it take place?