

FULTON COUNTY GOSPEL NEWS - 72554 EDITION

BI-MONTHLY PERIODICAL OF MAMMOTH SPRING CHURCH OF CHRIST

MAY-JUNE 2023

What Is Bible Inspiration?

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What do Bible scholars mean when they speak of the “inspiration” of the Scriptures? The Bible makes a claim that most books do not. It claims to be from God. Unlike the few that make the claim, the Bible’s claim is true. This is the concept called “inspiration.” There are several things involved in considering the “inspiration of the Bible.”

First, “inspiration” of the Bible means that it had a **divine** origin. The term “inspiration” is found in the New Testament one time (2 Tim. 3:16). “Every scripture is inspired of God and is profitable for teaching, for reproof, for correction, for instruction which is in righteousness.” The Greek word *theopneustos* is actually a compound term. Its two parts (*theos* and *pneustos*) literally mean “God-breathed.” For this reason, English translations render the word by the phrase “inspired of God,” rather than just “inspired.” Paul said that scripture is inspired by God. The word “scripture” comes from the Greek term *graphe*, which means “writings.” Paul was considering a specific body of writings. The word “scripture” is used in the Bible in a technical sense to distinguish writings whose origin is God, from those that originate with men. Practically speaking, the terms, “inspired of God” and “scriptures,” are interchangeable. The apostle said that “every” or “all” scripture is from God. When Paul said that “every scripture” is inspired of God, he affirmed that the Law, the Prophets, and the Psalms — the Lord’s three-fold designation of the Old Testament (Lk. 24:44) — were all from God. Both Old and New Testaments are called “scripture” (see 1 Tim. 5:18; 2 Pet. 3:15-16; cf. 1 Cor. 2:10-13).

Second, “inspiration of the Bible” means that God used **prophetic agency**. The writer of Hebrews referred to the human element in scripture when he

said, “God, having of old time spoken unto the fathers **in the prophets**” (Heb. 1:1; emphasis added). The prophets were speaking; they were writing with pen and parchments. But, the words actually were **God’s**. The apostle Peter noted that “the word of prophecy” was of God’s design. In communicating His will, however, “men spake from God, being moved by the Holy Spirit” (2 Pet. 1:21). The “inspiration” of the human writers did not mean that they were mere **transcribers**. God employed their human personalities and experiences in the process. Inspired men were not omniscient or personally infallible. But what they wrote was from the mind of God — and it was recorded without error. They also used firsthand knowledge, the aid of eyewitnesses, and written sources in the composition of Scripture (cf. Lk. 1:1-4). All of these methods, however, were under the guidance of the Holy Spirit, with the guarantee of accuracy (cf. Jn. 16:13).

Third, “inspiration of the Bible” means that this book is authoritative. The Bible is the final word in religious matters. As Paul discussed some doctrinal issues in Romans, he said, “What saith the scriptures?” (Rom. 4:3). The Lord charged the Sadducees, “Ye do err, not knowing the scriptures” (Matt. 22:29). What God has revealed is important when considering **any** religious matter.

The Bible is the will of God. It is His **authoritative** word. For that reason, Jesus Christ said, “and the scriptures cannot be broken” (Jn. 10:35). We cannot dismiss God’s written word. It is as authoritative as if God spoke directly from heaven (cf. Mt. 22:31; 2 Pet. 1:18-20).

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Do you have a Bible question you would like answered?



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One of our readers posed an excellent question. He asked: “Paul talks a lot about saints. He writes about, ‘to the saints at Ephesus, etc.’ Who are these saints? Do they know they are saints? Did Paul know he was a saint? I understand it that sainthood is a reward for later.”

The concept of a saint and sainthood is often misunderstood. Due to the teachings of certain religious groups, sainthood is supposedly only achieved by “super” Christians who lived an almost perfect life and did some type of verifiable miracle. After the person’s death, his or her life and actions are put through an extensive process of nominating, voting, and ultimately confirmation as a saint. When we look into the Bible, however, we see a completely different, and much simpler explanation of what a saint actually is.

The short answer to the sainthood question is that God refers to any person who becomes a Christian as a saint. The word “saint” is a form of the term “sanctify” and simply means one who is set apart in holy service to God. First Corinthians 1:2 gives us a clear example of this use of the term: “To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of the Lord Jesus Christ, both their Lord and ours.” Notice that the letter is written to all the members of the church in Corinth. They are all said to be sanctified, or set apart. Furthermore, Paul insists that all the Christians were “called to be saints” with “**all** those....” The Bible declares that all Christians, everywhere, are saints.

To better understand this idea, consider the concept of being “sanctified.” What group of people is sanctified, or set apart for holy service to God? In 1 Corinthians 6:9-10, Paul reminded the Corinthian church about sins they had committed in the past. He then stated, “But you were washed, but you **sanctified**, but you were justified in the name of the Lord Jesus and by the Spirit of our God” (vs. 11) Notice that all the Christians in Corinth were sanctified and set apart to God’s service, not just a chosen, elite group.

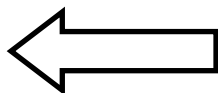
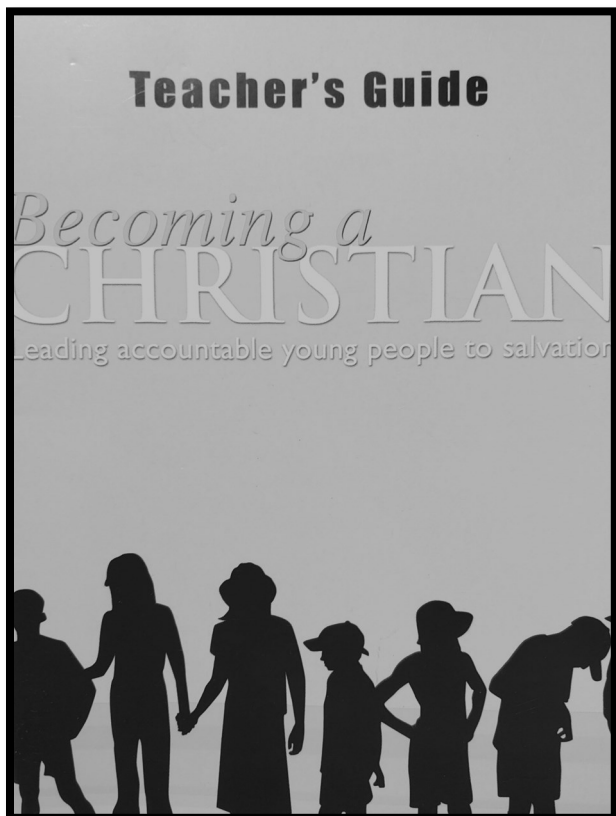
The beginning of Paul’s epistle to the Romans clarifies sainthood even further. Paul explains that He is a servant of Christ “separated,” or better translated “set apart,” to the Gospel of God (1:1). He then writes, “To **all** who are in Rome, beloved of God, **called to**

be saints.” Again, take note of Paul’s use of the word “**all**” to refer to all the Christians in Rome who were “called” to be saints. How, then, is a person called to be a saint? Paul hints at that with his statement about being set apart “to the gospel of God.” In Second Thessalonians 2:13-14, He more directly states that “God from the beginning chose you [the church of the Thessalonians—KB] for salvation through **sanctification** by the Spirit and belief in the truth, to which He called you by our **gospel**, for the obtaining of the glory of our Lord Jesus Christ.” God, through the inspired Paul, explains that any person who has become a Christian through belief and obedience to the Gospel (see 2 Thessalonians 1:7-8), has been sanctified and is considered a saint.

Depending on the translation you use, the terms saint or saints are used approximately 60 times in the New Testament. Even a brief look at those verses will show that the Bible contains no concept of a “Super Christian” being a saint. Paul concluded his letter to the Philippian church with these words: “Greet every saint in Christ Jesus. The brethren who are with me greet you. All the saints greet you” (4:21). He wanted the Philippians to understand that all Christians are saints. These saints were alive and well. Their lives had not been granted sainthood after their deaths. Nor did they have to verify that they had performed a documented miracle to achieve a higher level of holiness. What had they done to become saints? They simply obeyed the Gospel of Christ when it was preached to them, just as the 3,000 did on the Day of Pentecost in Acts 2.

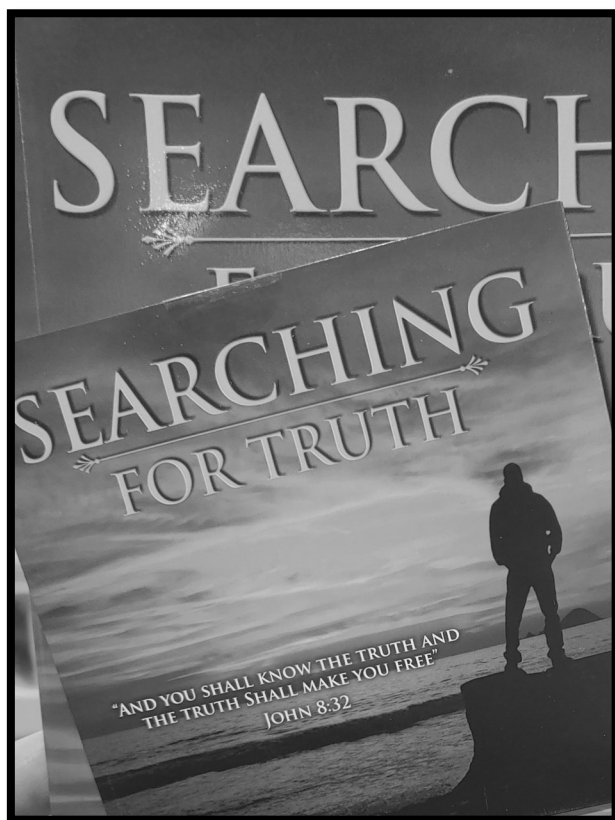
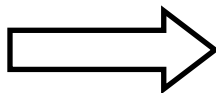
It is sometimes tempting to compare our lives to others and view ourselves as “less holy.” We might even have stated in the past, when asked about our behavior, “Well, I’m no saint.” The fact is, however, that no one ever gained a level of holiness that could earn a place in heaven. Christians are holy, able to be called saints, not because they earned salvation or because they are super spiritual. On the contrary, God made “Him who knew no sin to be sin for us, that we might become the righteousness of God in Him [Christ—KB]” (2 Corinthians 5:21). All faithful Christians are holy saints, not because they are spiritual giants, but because of “the precious blood of Christ” which He shed “as of a lamb without blemish and without spot” (1 Peter 1:19).

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- We use the Bible only (2 Pet. 1:3). We have no creed book, convention, or central headquarters.
- Our name is after the One who died to establish His church (Rom. 16:16).
- The church of Christ began in Jerusalem (Isa. 2:2-3; Acts 2:1-4).
- Jesus promised to establish His church (Matt. 16:18).
- That church was purchased with Jesus' blood (Acts 20:28).
- The church is married to Christ (Rom. 7:4).
- It was established in the first century (Acts 2:41, 47).
- Jesus is the one and only Head of the One Body (Eph. 1:22-23; 4:4; 5:23).
- You can only be added to the church by God Himself (Acts 2:41, 47).

What about being saved?

- All people are saved by grace, though faith (Eph. 2:8-9).
- No one is saved by faith alone (Jas. 2:14-26).
- No one is saved by grace alone (Matt. 7:21).
- Jesus said that belief plus baptism will produce salvation (Mk. 16:16). That is a promise, not a command.
- The Bible teaches that repentance plus baptism produces remission of sins (Acts 2:37-38).
- Belief, confession, and baptism is seen in the account of the Ethiopian eunuch (Acts 8:37-38).
- The Corinthians heard, believed, and were baptized (Acts 18:8).
- Christ is "put on" in baptism (Gal. 3:26-27).
- The apostle Peter said that "baptism does save us" (1 Pet. 3:21).

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