Bible Inspiration—Unity Of The Books

Intro: There is absolutely no way to account for the Bible and its unity except that God inspired the men who wrote it. Thus, let us take a close look at the unity found in the books of the Bible.

I. Structure And Formation

A. The two testaments containing 66 books:
   1. The Old Testament was written by about 32 different men (no way to know exactly).

B. The writers:
   1. They came from various backgrounds.
      a. Humble stations in life to the noble.
      b. Both rich and poor.
      c. Educated to uneducated.
      d. Some socially accepted but some not.
      e. Some were cultured others were not cultured.
      f. They came from all walks of life.
   2. They had different occupations: kings, statesmen, soldiers, priest, preachers, fishermen, shepherds, physicians, tax-collector, tent-maker.
   3. They were of different nationalities.
   4. They spoke different languages.
   5. They wrote under different circumstances: on thrones, in prison, in exile and captivity, some honored while others dishonored.

C. The writing:
   1. Covers 6,000 to 8,000 (possibly as much as 10,000) years of man’s existence (history) on the earth.
   2. Written over a period of 2400 years.
      a. Most would say 1600 years (Moses at 1500 BC to John at about AD 100).
      b. If Job is the author of his book, then Job was written about 2300 BC.
   3. You could not find a more diverse group of men.
   4. When you put all their writings together:
      a. They are not a disjointed, separate, discorded entities.
      b. They are a harmonious whole
         (1) There is a unity of thought and presentation.
         (2) Each book complements the others (keep in mind that the Bible was produced in fragments).
         (3) There are no contradictions within them.

D. A few rhetorical questions:
   1. If you took 40 men today who had different backgrounds, vocations, from different countries, spoke different languages, writing under different circumstances, writing over a 24-year period, if you put their writings together on one subject what would you find?
   2. What if you took 40 men of the same background, vocation, etc. and put their writings together, who wrote over a period of 2400 years, what would you find?
II. INTERNAL (THE CONTENTS AND UNITY).

A. Internally the Bible is an unparalleled demonstration of unity.

B. There are two major divisions (Old and New Testament).
   1. Notice how dissimilar they are.
      a. Written in different languages:
         (1) The Old in Hebrew with some parts in the related dialect of Aramaic.
         (2) The New in Koine Greek.
      b. The consideration:
         (1) Old is concerned with the Jews.
         (2) New while dealing with Jews immediately goes into a consideration of the Gentiles.
   2. One cannot understand the one without the other; one cannot have a true understanding of the New without the Old.
      a. Examples:
         (1) Isa. 53.
            (a) Prophecy of Christ and His crucifixion.
            (b) It cannot be understood without the New and an understanding of Christ.
            (c) Notice the Ethiopian eunuch; Acts 8:28-34 28 Was returning, and sitting in his chariot read Esaias the prophet. 29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot. 30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Underestad thou what thou readest? 31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. 32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: 33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?"
         (2) You cannot understand Hebrews without an understanding of the Old Testament.
      b. Adages:
         (1) The Old is by the New explained, the New is in the Old contained.
         (2) The New is in the Old concealed, the Old is by the New revealed.

C. The Doctrinal thesis.
   1. The theme of the Bible is the redemption or salvation of man.
      a. The theme is set forth and developed in the Old Testament.
         (1) Planned (before creation God planned a way to save man after he falls)
         (2) Required (in that man sinned and was cast out of the Garden and died)
         (3) Prepared (God preparing the world for Christ coming)
      b. It reaches its apex, climax, or summation; its fulfillment in the New Testament and in Christ who died upon the cross to redeem man.
         (1) Effected (Christ coming, living without sin, bore our sins upon the cross)
         (2) Shared (Acts shows this plan shared with the world)
         (3) Explained (the Epistles)
         (4) Realized (Epistles and Revelation).
2. This doctrinal thesis is further emphasized in the Covenants.
   a. There was a covenant made with Adam after he was thrown out of the garden.
   b. There was a covenant established with Abraham.
   c. There was a covenant established with the nation of Israel.
   d. There was a covenant established at Calvary.
   e. The emphasis of the covenants:
      (1) With Adam:
         (a) The seed of woman.
         (b) After man fell, cast out of the garden, promise of the seed of woman would bruise the head of Satan, (giving the first hint of the virgin birth).
         (c) As an aside: science did not know woman had a seed until the 1800’s, they thought the seed was in man and the woman just provided the soil.
      (2) With Abraham:
         (a) This seed of woman will also be the seed of Abraham.
         (b) Gen. 12:1-3 “1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”
         (c) Gal. 3:
      (3) With Israel:
         (a) the seed of woman, seed of Abraham would be the lineage of Judah (the kingly tribe.)
         (b) It was also prophesied that He would be a priest.
            (i) Hebrews says He cannot be a priest on earth (for He would have to be out of the tribe of Levi).
            (ii) Since He will be a king at the same time He is a priest (Zec. 6:12-13 “12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: 13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.”), He cannot be a priest on earth, then He cannot be a king on earth.
            (iii) His priesthood and kingship are in heaven.
            (iv) This is the death of Premillennialism.
      (4) At Calvary:
         (a) The fulfillment of all of it.
         (b) Christ came, of the seed of woman, out of Abraham, out of the tribe of Judah, and He blesses all mankind.
   f. A harmonious presentation; unity.
3. The type and antitypes found in the Scriptures.
   a. Between Adam and Christ: 1 Cor. 15.
   b. Between Isaac and Christ: Isaac being offered upon the altar of sacrifice.
Between Moses and Christ:
(1) “God shall raise up a prophet like unto me.”
(2) Deut. 18:18-19 “I will raise up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.”

Between Joshua and Christ: Heb. 4

Between Elijah and Christ:
(1) Great prophet of God.
(2) Both fasted 40 days and nights.

The tabernacle and temple and the church.

The various offerings and Christ.

The various feast and Christ.

D. The Dispensations show a unity:
1. The Patriarchal: a family expression.

E. The Prophecies of the Bible show unity.

III. The Contents Never Need Revision.

A. Translations:
1. They do need revision.
2. They are the work of fallible man.
3. Thus, they are subject to errors, flaws, and shortcomings.
4. However, when a translation accurately translates a word from the original, then we do have God’s Word.
5. Most do not translate today; they are interpretive paraphrases.

B. The original text.
1. Things of this world change and need updating, cf. medicine, biology, topography (map-making), etc.
2. When the Bible touches these areas, it is always right and never needs updating.

IV. The Bible’s Impartiality.

A. History books
1. Go to England and see who won World War II as opposed to the United States.
2. The winner of a war always writes the history of the war.
3. There has been a great deal of revising of history.

B. The Bible is always completely impartial.
1. It records the truth of friend and foe.
   a. Nothing is painted over.
   b. The Bible paints no rosy pictures: it presents the good and it presents the bad.
   c. Contrast the movies use to present the guy in the white hat with no evil; now they present everyone as dirty, evil, etc.
   d. The Bible presents men who are great men yet it shows their human frailties.
2. Abraham:
   a. Lied on two occasions about his wife.
   b. Yet, he is still called the father of the faithful.

3. Moses:
   a. He was kept out of the promised land because he disobeyed God.
   b. Yet, there was no other servant in God’s house like him whom God spoke face to face; Num. 12:7-8

4. Aaron:
   a. While Moses was receiving the law Aaron made a golden calf to worship.
   b. He was one of the leaders of Israel, and the High Priesthood came through him.

5. Saul:
   a. First king of Israel.
   b. Yet, he was cruel, barbarous, and eventually goes mad.

6. King David:
   a. A man after God’s own heart.
   b. Yet, he was an adulterator, thief, murderer.

7. Job:
   a. His name is synonymous with patience.
   b. Yet, he was an egotistical, self-centered person.

8. Elijah:
   a. A stanch prophet of God.
   b. Yet, he runs from a woman (Jezebel).

9. Christ own hometown rejected Him (twice):
   b. Mark 6:1-6

10. They physical brothers of Christ:
    a. They rejected him initially; John 7:5
    b. Only after the resurrection did they accept Him.
11. The Jews had Jesus crucified on the cross; John 1:11 “11 He came unto his own, and his own received him not.”

12. John the Baptist.
   a. The forerunner of Jesus.
      (1) John 1:15 “15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.”
      (2) Mat. 11:11 “11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.”
   b. Yet, while in prison there is the possibility that his faith wavers.

13. Peter
   a. A pillar in the church, also an elder.
   b. Yet, he denied Christ three times; Mat. 26:69-75 “69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70 But he denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72 And again he denied with an oath, I do not know the man. 73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. 74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.”

14. The apostles essentially gave up; John 21:3 “3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.”

C. Poem by H. L. Hastings.

“When the Lord undertakes to tell His story of a sinful man, He does not select a poor, miserable beggar, and show him up; He does not even give the name of the thief on the cross, nor the wretched outcast who bathed the Savior’s feet with her tears; but He takes King David from the throne, and sets him down in sackcloth and ashes and wrings from his heart the cry, ‘Have mercy upon me, O God, according to Thy loving-kindness; according to the multitude of Thy mercies blot out my transgressions.’ And when he is pardoned, forgiven, cleansed and made whiter than snow, the pen of inspiration writes down the whole dark damning record of his crimes; and the king on his throne has not the power, nor the wealth, nor the influence enough to blot out the page; and it goes into history for the infidels to scoff at for three thousand years, ‘Who wrote that?’”

V. THE BIBLE’S CALMNESS.

A. Examples:

B. The death of John the Baptist.
   1. Mat. 14:6-12 “6 But when Herod’s birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she would ask. 8 And she, being before instructed of her mother, said, Give me here John Baptist’s head in a charger. 9 And the king was sorry: nevertheless for the oath’s sake, and them which sat with him at meat, he commanded it to be given her. 10 And he sent, and beheaded John in the prison. 11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 12 And his disciples came, and took up the body, and buried it, and went and told Jesus.”
   2. It is very matter of fact presented with no emotionalism.
   3. Man would have greatly embellished and elaborated on it.
C. The crucifixion of Christ.
   1. Sermons, movies, books all play on the emotions.
   2. The Bible does not present it that way; the Bible presents it factually, not emotionally.

VI. ATTENTION TO SMALL DETAILS.
   A. Example:
   B. Peter and John going to the tomb of Jesus.
      1. John 20:3-8 "\textsuperscript{4}Peter therefore went forth, and that other disciple, and came to the sepulchre. \textsuperscript{5}So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. \textsuperscript{6}And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. \textsuperscript{7}Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, \textsuperscript{8}And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. \textsuperscript{9}Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.”
      2. John was probably younger than Peter, thus John outran him to the tomb.
      3. However, Peter is impetuous, thus he enters the tomb first.

VII. THE BIBLE’S BREVITY
   A. Some people when they write a letter or email write pages; they do not know how to write something short.
   B. The Bible:
      1. Baptism of Christ—in Matthew it consists of 5 verses.
      2. Transfiguration of Christ—8 verses in Matthew.
      3. Death of the apostle James—11 words in English; Acts 12:2 “\textsuperscript{12}And he killed James the brother of John with the sword.”
      4. The resurrection of Christ—just a few lines.
      5. Think of the thousands of books written on the Bible.
         a. Many of these are larger than the Bible itself.
         b. Many of these are only dealing with a portion of the Bible.
   C. That brevity says something other than human efforts.

VIII. AN ANONYMOUS POEM:

   Many years ago I entered the wonderful temple of God’s revelation. I entered the portico of Genesis and walked down through the Old Testament Art Gallery where the pictures of Adam, Noah, Abraham, Isaac, Jacob, Moses and Joshua; Samuel and David and Daniel hung on the wall. I entered the music room of the Psalms where the Spirit swept the keyboard of nature and brought forth the dirge-like wail of the weeping prophet Jeremiah; to the grand impassioned strains of Isaiah, until it seemed that every reed and harp in God’s organ of nature responded to the tuneful touch of David, the sweet singer of Israel. I entered the chapel of Ecclesiastes where the voice of the preacher was heard, and passed into the conservatory of Sharon where the lily of the valley’s sweet scented spices filled and perfumed my life. I entered the business room of the proverbs, and passed into the observatory room of the prophets where I saw many telescopes of various sizes, some pointing to far off events but all concentrated upon the Bright and Morning star which was soon to rise over the moonlit hills of Judea for our salvation. I entered the audience room of the King of kings and caught a vision from the standpoint of Matthew, Mark, Luke and John. I entered the Acts of the Apostles where the Holy Spirit was doing His office work in the forming of the church. I passed into the correspondence room where
sat Paul, Peter, James, Jude and John penning their epistles. I stepped into the throne room of Revelation, where all towered into glittering peaks. I got a vision of the King seated upon His throne in all His glory and I cried, “All hail the power of Jesus name, Let angels prostrate fall, Bring forth the royal diadem, and crown Him Lord of all.”

Conclusion: The Bible is truly the grandest of all books. It is The Book. No man or group of men could have produced such; its unity demands it be from God and the writers inspired by Him.