

**REVELATION**



**INSPIRATION**

**4**

**ANIMATION**



**COLLECTION**



**TRANSLATION**



**ILLUMINATION**



**INTERPRETATION**



**APPLICATION**



**COMMUNICATION**

## **THE WRITTEN WORD**

Bethany Bible Church, Adult Sunday School Class, June 14, 2009

# **Inspiration and The Human Touch**

*The fact that God used human authors in giving us revealed truth means that there is a human quality to Scripture. But our concept of inspiration takes this human quality fully into consideration; so that Scripture remains God's word without error.*

**A biblically balanced view of inspiration takes into account all the phenomena characteristic of human involvement. It recognizes that the human writers God used . . .**

- I. RELIED ON RESEARCH**  
(see Luke 1:1-4).
- II. COPIED ONE ANOTHER**  
(see 2 Peter 2:4-17 with Jude 10-15; Jude 17-18 with 2 Peter 3:1-3).
- III. REPEATED MATERIAL**  
(see Isaiah 36:1-39:8 with 2 Kings 18:14-20:19; Psalm 14 with 53; Proverbs 14:12 with 16:25).
- IV. CORRECTED THEMSELVES**  
(see 1 Corinthians 1:14-16).
- V. REFLECTED ON UNGODLY IDEAS AND DEBATES OF THE DAY**  
(see Ecclesiastes 3:18-22; 2 Peter 3:3-4; 1 Corinthians 15:35-36).
- VI. QUOTED EVIL SPEAKERS**  
(see Genesis 3:4-5; Isaiah 14:13-14).
- VII. DISPLAYED UNIQUE PERSONAL TRAITS AND EMOTIONS**  
(see 2 Peter 3:15-16; Philippians 3:18).

**“In all the human writing processes, they were supernaturally overshadowed by the Holy Spirit, not in a way analogous to mechanical or unworthy human relationships, but as one loving person effectually influences another. What stands written, therefore, in human language is not merely human but also divine. What the human sentences teach, God teaches.”<sup>1</sup>**

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It was argued in B.B. Warfield's day that we cannot get, through human agents, a pure word from God.

*As light that passes through the colored glass of a cathedral window, we are told, is light from heaven, but is stained by the tints of the glass through which it passes; so any word of God which is passed through the mind and soul of a man must come out discolored by the personality through which it is given, and just to that degree ceases to be the pure word of God.*

In response, however, he asks . . .

*But what if this personality has itself been formed by God into precisely the personality it is, for the express purpose of communicating to the word given*

*through it just the coloring which it gives it? What if the colors of the stained-glass window have been designed by the architect for the express purpose of giving to the light that floods the cathedral precisely the tone and quality it receives from them? What if the word of God that comes to His people is framed by God into the word of God it is, precisely by means of the qualities of the men formed by Him for the purpose, through which it is given? When we think of God the Lord giving by His Spirit a body of authoritative Scriptures to His people, we must remember that He is the God of providence and of grace as well as of revelation and inspiration, and that He holds all the lines of preparation as fully under His direction as He does the specific operation which we call technically, in the narrow sense, by the name of "inspiration." The production of the Scriptures is, in point of fact, a long process, in the course of which numerous and very varied Divine activities are involved, providential, gracious, miraculous, all of which must be taken into account in any attempt to explain the relation of God to the production of Scripture. When they are all taken into account we can no longer wonder that the resultant Scriptures are constantly spoken of as the pure word of God<sup>2</sup>*

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<sup>1</sup>Gordon R. Lewis, Norman L. Geisler, ed. *Inerrancy* (Grand Rapids: The Zondervan Corporation, 1980), p. 228.

<sup>2</sup>Benjamin Breckinridge Warfield, Samuel G. Craig, ed., *The Inspiration and Authority of The Bible* (London: Marshall, Morgan & Scott, 1951), pp. 155-6