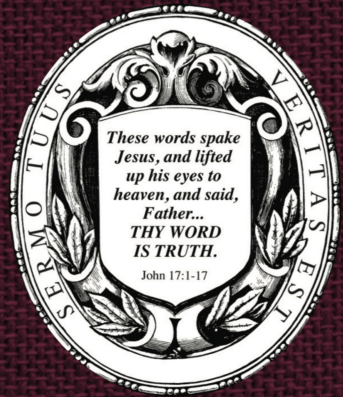


The Divine Inspiration of the Bible

Arthur W. Pink



THE DIVINE
INSPIRATION
OF THE BIBLE



ARTHUR W. PINK
(1886–1952)

THE DIVINE INSPIRATION OF THE BIBLE



BY

ARTHUR W. PINK



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Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.

— *Psalm 60:4*

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THE WALDENSIAN EMBLEM
lux lucet in tenebris
“The Light Shineth in the Darkness”

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THE DIVINE INSPIRATION OF THE BIBLE



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DEDICATION



*I affectionately inscribe this book
to
my dear father and mother,
in grateful appreciation of the fact that
from a child I was taught to revere
the Holy Scriptures.*



INTRODUCTION

CHRISTIANITY IS THE religion of a Book. Christianity is based upon the impregnable rock of Holy Scripture. The starting point of all doctrinal discussion must be the Bible. Upon the foundation of the Divine inspiration of the Bible stands or falls the entire edifice of Christian truth. – “If the foundations be destroyed, what can the righteous do?” (Ps. 11:3). Surrender the dogma of verbal inspiration and you are left like a rudderless ship on a stormy sea – at the mercy of every wind that blows. Deny that the Bible is, without any qualifications, the very Word of God, and you are left without any ultimate standard of measurement and without any supreme authority. It is useless to discuss any doctrine taught by the Bible until you are prepared to acknowledge, unreservedly, that the Bible is the final court of appeal. Grant that the Bible *is* a Divine revelation and communication of God’s own mind and will to men, and you have a fixed starting point from which advance can be made into the domain of truth. Grant that the Bible *is* (in its original manuscripts) inerrant and infallible and you reach the place where study of its contents is both practicable and profitable.

It is impossible to over-estimate the importance of the doctrine

of the Divine inspiration of Scripture. This is the strategic center of Christian theology, and must be defended at all costs. It is the point at which our satanic enemy is constantly hurling his hellish battalions. Here it was he made his first attack. In Eden he asked, “*Yea, hath God said?*” and to-day he is pursuing the same tactics. Throughout the ages the Bible has been the central object of his assaults. Every available weapon in the devil’s arsenal has been employed in his determined and ceaseless efforts to destroy the temple of God’s truth. In the first days of the Christian era the attack of the enemy was made openly – the bonfire being the chief instrument of destruction – but, in these “last days” the assault is made in a more subtle manner and comes from a more unexpected quarter. The Divine origin of the Scriptures is now disputed in the name of “Scholarship” and “Science,” and that, too, by those who profess to be friends and champions of the Bible. Much of the learning and theological activity of the hour, are concentrated in the attempt to discredit and destroy the authenticity and authority of God’s Word, the result being that thousands of nominal Christians are plunged into a sea of doubt. Many of those who are paid to stand in our pulpits and defend the Truth of God are now the very ones who are engaged in sowing the seeds of unbelief and destroying the faith of those to whom they minister. But these modern methods will prove no more successful in their efforts to destroy the Bible than did those employed in the opening centuries of the Christian era. As well might the birds attempt to demolish the granite rock of Gibraltar by pecking at it with their beaks – “For ever, O Lord, Thy Word is settled in heaven” (Ps. 119:89).

Now the Bible does not fear investigation. Instead of fearing it, the Bible courts and challenges consideration and examination. The more widely it is known, the more closely it is read, the more carefully it is studied, the more unreservedly will it be received as the Word of God. Christians are not a company of enthusiastic

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fanatics. They are not lovers of myths. They are not anxious to believe a delusion. They do not desire their lives to be moulded by an empty superstition. They do not wish to mistake hallucination for inspiration. If they are wrong, they wish to be set right. If they are deceived, they want to be disillusioned. If they are mistaken, they desire to be corrected.

The first question which the thoughtful reader of the Bible has to answer is, What importance and value am I to attach to the contents of the Scriptures? Were the writers of the Bible so many fanatics moved by oracular frenzy? Were they merely poetically inspired and intellectually elevated? or, were they, as they claimed to be, and as the Scriptures affirm they were, moved by the Holy Spirit to act as the voice of God to a sinful world? Were the writers of the Bible inspired by God in a manner no other men were in any other age of the world? Were they invested and endowed with the power to disclose mysteries and point men upward and onward to that which otherwise would have been an impenetrable future? One can readily appreciate the fact that the answer to these questions is of supreme importance. If the Bible is not inspired in the strictest sense of the word then it is worthless, for it claims to be God's Word, and if its claims are spurious then its statements are unreliable and its contents are untrustworthy. If, on the other hand, it can be shown to the satisfaction of every impartial inquirer that the Bible *is* the Word of God, inerrant and infallible, then we have a starting point from which we can advance to the conquest of all truth.

A book that claims to be a *Divine revelation* – a claim which, as we shall see, is substantiated by the most convincing credentials – cannot be rejected or even neglected without grave peril to the soul. True wisdom cannot refuse to examine it with care and impartiality. If the claims of the Bible be well founded then the prayerful and diligent study of the Scriptures becomes of paramount importance:

they have a claim upon our notice and time which nothing else has, and beside them everything in this world loses its luster and sinks into utter insignificance. If the Bible be the *Word of God* then it infinitely transcends in value all the writings of men, and in exact ratio to its immeasurable superiority to human productions such is our responsibility and duty to give it the most reverent and serious consideration. As a Divine revelation the Bible *ought* to be studied, yet, this is the only subject on which human curiosity does not desire information. Into every other sphere man pushes his investigations, but the Book of books is neglected, and this, not only by the ignorant, and illiterate, but by the wise of this world as well. The cultured dilettante will boast of his acquaintance with the sages of Greece and Rome, yet, will know little or nothing of Moses and the prophets, Christ and His Apostles. But the general neglect of the Bible verifies the Scriptures and affords additional proof of their authenticity. The contempt with which the Bible is treated demonstrates that human nature is exactly what God's Word represents it to be – fallen and depraved – and is unmistakable evidence that the carnal mind is enmity against God.

If the Bible is the Word of God; if it stands on an infinitely exalted plane, all alone; if it immeasurably transcends all the greatest productions of human genius; then, we should naturally expect to find that it has unique credentials, that there are internal marks which prove it to be the handiwork of God, that there is conclusive evidence to show that its Author is superhuman, Divine. That these expectations are realized we shall now endeavor to show; that there is no reason whatever for any one to doubt the Divine inspiration of the Scriptures is the purpose of this book to demonstrate. As we examine the natural world we find innumerable proofs of the existence of a Personal Creator, and the same God who has manifested Himself thro' His works has also revealed His wisdom and will thro' His Word. The God of creation and the God of written

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revelation are One, and there are irrefutable arguments to show that the Almighty who made the heavens and the earth is also the Author of the Bible.

We shall now submit to the critical attention of the reader a few of the lines of demonstration which argue for the Divine inspiration of the Bible.

"The chief reason why Christians believe in the divine origin and authorship of the Bible is because Jesus Christ Himself taught it plainly. This simple and yet massive fact more than any other accounts for the persistently high view of Scripture held by the Apostles and the entire Christian church until quite recently. The attitude characteristic of believers in every age has been one of complete trust in each and every utterance of Holy Writ on the understanding that it is, as no other document can claim to be, the very Word of God . . . The fact that Jesus consistently regarded the biblical text as the utterance of God His Father is a source of constant embarrassment to those professing Christians who for one reason or another wish to maintain a different and lower view of it . . . If Jesus is our only Lord and Light, from whence could we possibly derive the right to set aside or even temper His claim upon us? Unreserved commitment to Jesus requires us to look at the Bible through His eyes. The indissoluble connection that exists between the inspiration of Scripture and the authority of Jesus Christ should have the greatest possible significance for Christians when they enquire what their view of the Bible should be."

JOHN WARWICK MONTEGOMERY, Editor

God's Inerrant Word: An International Symposium on the Trustworthiness of Scripture. (Minneapolis, MN: Bethany House Publishers, 1974).
Page 201.

"It is indeed a strange prejudice that professes adherence to the infallibility of Christ and yet rejects the clear implications of his teaching. Nothing could be plainer than this, that in the smallest details Christ regards the Scriptures as incapable of being made void (Matthew 5:17-19) . . . the teaching of our Lord is so steeped in the appeal to Scripture, so steeped in the use of the formula, 'it is written,' so pervaded by the recognition that what the Scripture says God says, so characterized by the acceptance of the finality of the word of Scripture, that . . . the mass of direct and indirect statements lead to one conclusion that, for our Lord, the Scripture, just because it was Scripture, just because it fell within the denotation of the formula, 'it is written,' was a finality. His attitude is one of meticulous acceptance and reverence. The only explanation of such an attitude is that what Scripture said, God said, that the Scripture was God's Word."

JOHN MURRAY

The Infallible Word. A Symposium by Members of the Faculty of Westminster Theological Seminary. (Phillipsburg, NJ: P&R Publishing, 1946). 2nd Edition. Reprint. 2002.
Pages 23, 27 and 41.

"The overwhelming reason for accepting the Divine inspiration and authority of Scripture is plain loyalty to Jesus . . . We believe in Jesus. We are convinced that He came from heaven and spoke from God. He said so, 'my teaching is not mine, but His that sent me' (John 7:16) . . . So we are prepared to believe what *He* taught for the simple reason that it is *He* who taught it. Therefore, we bring our minds into submission to His mind. We want to conform our thoughts to His thoughts. It is from Jesus that we derive our understanding of God and man, of good and evil, of duty and destiny, of time and eternity, of heaven and hell. Our understanding of *everything* is conditioned by what Jesus taught. And this *everything* means *everything!* Thus, it includes His teaching about the Bible. We have no liberty to exclude anything from Jesus' teaching and say, 'I believe what He taught about *this* but not what He taught about *that!*' What possible right have we to be selective? We have no competence to set ourselves up as judges and decide to accept some parts of His teaching while rejecting others. All Jesus' teaching was true. It is the teaching of none other than the Son of God."

JOHN R. W. STOTT

The Authority Of The Bible. (Downers Grove, IL: InterVarsity Press, 1974).
Pages 6-7.

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