



## Lecture # 6 Part 1

### *It is irrevocable.*

Another claim for inspired writings is that their message is irrevocable. The Bible states,

**Matthew 5:18 (NASB)**

**<sup>18</sup> "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished."**

Again,

**Luke 16:17 (NASB)**

**<sup>17</sup> "But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail."**

The claim is unequivocal; the message of the written word, including the smallest letters, must be fulfilled. In a similar claim, Jesus included the whole Old Testament, section by section, as He said,

**Luke 24:44 (NASB)**

**<sup>44</sup> Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."**

Peter added these words:

**Acts 1:16 (NASB)**

**<sup>16</sup> "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus."**

### *It has final authority*

The biblical writers and Jesus Himself claim that the written word is the *final arbitrator* in matters of faith and practice. Jesus quoted the Old Testament Scriptures with finality when resisting the tempter ([Matthew 4:4, 7, 10](#)).

**Matthew 4:4 (NASB)**

**<sup>4</sup> But He answered and said, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.'"**

**Matthew 4:7 (NASB)**

**<sup>7</sup> Jesus said to him, "On the other hand, it is written, 'YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.'"**

**Matthew 4:10 (NASB)**

**<sup>10</sup> Then Jesus said to him, "Go, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.'"**



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He used the Old Testament decisively to settle the question about the resurrection in His answer to the Pharisees ([Matthew 21:42](#)) and in vindicating His authority to cleanse the Temple ([Mark 11:17](#)).

[Matthew 21:42 \(NASB\)](#)

<sup>42</sup> Jesus said to them, "Did you never read in the Scriptures, 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER *stone*; THIS CAME ABOUT FROM THE LORD, AND IT IS MARVELOUS IN OUR EYES'?"

[Mark 11:17 \(NASB\)](#)

<sup>17</sup> And He *began* to teach and say to them, "Is it not written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS'? But you have made it a ROBBERS' DEN."

Paul used the Scriptures as the basis for his *arguments* with the Jews ([Acts 17:2](#)).

[Acts 17:2 \(NASB\)](#)

<sup>2</sup> And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures,

Peter declared that "the untaught and unstable distort [Scriptures] ... to their own destruction" ([2 Peter 3:16](#)).

[2 Peter 3:16 \(NASB\)](#)

<sup>16</sup> as also in all *his* letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as *they do* also the rest of the Scriptures, to their own destruction.

In fact, the finality that is based on the verbal inerrancy of the Old Testament as the word of God "is demonstrated by New Testament arguments which rest on a small historical detail ([Hebrews 7:4-10](#)), a word or phrase ([Acts 15:13-17](#)), or even the difference between the singular and the plural ([Galatians 3:16](#))."<sup>5</sup>

[Hebrews 7:4-10 \(NASB\)](#)

<sup>4</sup> Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils.

<sup>5</sup> And those indeed of the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham.

<sup>6</sup> But the one whose genealogy is not traced from them collected a tenth from Abraham and blessed the one who had the promises.

<sup>7</sup> But without any dispute the lesser is blessed by the greater.

<sup>8</sup> In this case mortal men receive tithes, but in that case one *receives them*, of whom it is witnessed that he lives on.

<sup>9</sup> And, so to speak, through Abraham even Levi, who received tithes, paid tithes,

<sup>10</sup> for he was still in the loins of his father when Melchizedek met him.



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### Acts 15:13-17 (NASB)

<sup>13</sup> After they had stopped speaking, James answered, saying,  
"Brethren, listen to me.

<sup>14</sup> "Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name.

<sup>15</sup> "With this the words of the Prophets agree, just as it is written,

<sup>16</sup> 'AFTER THESE THINGS I will return, AND I WILL REBUILD THE TABERNACLE OF DAVID WHICH HAS FALLEN, AND I WILL REBUILD ITS RUINS, AND I WILL RESTORE IT,

<sup>17</sup> SO THAT THE REST OF MANKIND MAY SEEK THE LORD, AND ALL THE GENTILES WHO ARE CALLED BY MY NAME,'

### Galatians 3:16 (NASB)

<sup>16</sup> Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as *referring* to many, but *rather* to one, "And to your seed," that is, Christ.

*It is plenary* (full, complete, extending to every part).

It is the claim of [2 Timothy 3:16](#) that *all* of Scripture (i.e., the whole Old Testament) is inspired, and not just part of it.

### 2 Timothy 3:16 (NASB)

<sup>16</sup> "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness"

**That inspiration extends universally to all of Scripture** is borne out by the use of the inclusive phrases "it is written," "the Scriptures," "the law and the prophets," "the word of God" (cf. [Mark 7:13](#); see section # 5 for a more complete elaboration of this point). Jesus referred to all sections of the Hebrew canon as predictive of Himself ([Luke 24:27, 44](#)), and Peter considered the Old Testament as a whole to be "prophetic writing" ([2 Peter 1:20–21](#)) given by the "Spirit of Christ" ([1 Peter 1:10–11](#)).

### Mark 7:13 (NASB)

<sup>13</sup> *thus* invalidating the word of God by your tradition which you have handed down; and you do many things such as that."

### Luke 24:27 (NASB)

<sup>27</sup> Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

### Luke 24:44 (NASB)

<sup>44</sup> Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."



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### 2 Peter 1:20-21 (NASB)

<sup>20</sup> But know this first of all, that **no prophecy of Scripture** is a matter of one's own interpretation,

<sup>21</sup> for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

### 1 Peter 1:10-11 (NASB)

<sup>10</sup> As to this salvation, the prophets who prophesied of the grace that *would come* to you made careful searches and inquiries,

<sup>11</sup> seeking to know what person or time **the Spirit of Christ** within them was indicating as He predicted the sufferings of Christ and the glories to follow.

In light of these numerous claims concerning the divinely authoritative nature of Scripture, it is difficult to understand why **James Barr** asserts that the Bible does not teach its own inspiration and inerrancy. **Carl Henry's "Introduction"** discusses this very issue to the contrary of Barr's thesis, and he expounds it throughout fifteen theses in four volumes entitled *God, Revelation and Authority*.<sup>6</sup>