



Lecture # 6 Part 3

2. The New Testament is “prophetic writing.” Another logical deduction about inspiration substantiates the foregoing.

According to [2 Peter 1:20–21](#), no prophetic utterances (and writings) ever come by any other means than the moving of the Holy Spirit.

[2 Peter 1:20-21 \(NASB\)](#)

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

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

Because the New Testament writings are considered to be “**prophetic writings**” too, it would follow that they must be included within the group of Spirit-moved utterances. Jesus promised to give His disciples a Spirit-directed ministry ([John 14:26](#); [John 16:13](#)), and the New Testament church claimed that prophetic gift ([Ephesians 4:11](#); [1 Corinthians 14:31–32](#)).

[John 14:26 \(NASB\)](#)

²⁶ “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

[John 16:13 \(NASB\)](#)

¹³ “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.

[Ephesians 4:11 \(NASB\)](#)

¹¹ And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers,

[1 Corinthians 14:31-33 \(NASB\)](#)

³¹ For you can all prophesy one by one, so that all may learn and all may be exhorted;

³² and the spirits of prophets are subject to prophets;

³³ for God is not *a God* of confusion but of peace, as in all the churches of the saints.

Like their Old Testament counterparts, the New Testament prophets exercised their ministry both orally (Agabus, [Acts 11:28](#)) and in writing.

[Acts 11:28 \(NASB\)](#)

²⁸ One of them named Agabus stood up and *began* to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the *reign* of Claudius.

John, the author of the book of Revelation, classified himself with his “**brethren the [Old Testament] prophets**” ([Revelation 22:9](#)).



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Revelation 22:9 (NASB)

⁹ But he said to me, "Do not do that. I am a fellow servant of yours and **of your brethren the prophets** and of those who heed the words of this book. Worship God."

By direct inference, therefore, his writing claimed to be a prophetic writing. Indeed, that is what John himself said when he wrote, "I testify to everyone who hears the *words of the prophecy of this book*: if anyone adds to them, God will add to him the plagues which are written in this book" [Revelation 22:18](#) (NASB)

Paul also considered his writings to be prophetic. In [Ephesians 3:3–5](#) he speaks of his revelation and mystery "which in other generations was not made known to the sons of men, as it has now [in Paul's time] been revealed to His holy apostles and prophets in the Spirit."⁸ Apostles and prophets are classed together, as are their revelations and writings, as Paul declared: "By revelation there wrote before in brief. And by referring to this, when you read you can understand my insight into the mystery of Christ."

Ephesians 3:3-5 (NASB)

³ **that by revelation there was made known to me the mystery, as I wrote before in brief.**

⁴ By referring to this, when you read you can understand my insight into the mystery of Christ,

⁵ **which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit;**

To summarize, then, it is suggested that:

All "prophetic writings" are inspired ([2 Peter 1:20–21](#)).

2 Peter 1:20-21 (NASB)

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

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

The New Testament is a "prophetic writing" ([Revelation 22:18](#); [Ephesians 3:5](#)).

Revelation 22:18 (NASB)

"I testify to everyone who hears the *words of the prophecy of this book*: if anyone adds to them, God will add to him the plagues which are written in this book"

Ephesians 3:5 (NASB)

⁵ which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit;



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Therefore, the New Testament is inspired.

3. The New Testament is the “Word of God.” A further implication is that *both* the Old and New Testaments are the Word of God. The Old Testament is called “the Word of God” by Jesus ([Matthew 15:6](#); [John 10:35](#)).

[Matthew 15:6 \(NASB\)](#)

⁶ he is not to honor his father or his mother.' And by this you invalidated **the word of God** for the sake of your tradition.

[John 10:35 \(NASB\)](#)

³⁵ "If he called them gods, to whom **the word of God** came (and the Scripture cannot be broken),

Likewise, the New Testament writers considered it to be “the Word of God” alongside the Old Testament (cf. [2 Corinthians 4:2](#); [Hebrews 4:12](#); [Revelation 1:2](#)).

[2 Corinthians 4:2 \(NASB\)](#)

² but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God.

[Hebrews 4:12 \(NASB\)](#)

¹² For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

[Revelation 1:2 \(NASB\)](#)

² who testified to the word of God and to the testimony of Jesus Christ, *even to all that he saw.*

Hence the argument may be summarized as follows:

The Word of God is inspired ([John 10:35](#)).

[John 10:35 \(NASB\)](#)

³⁵ "If he called them gods, to whom **the word of God** came (and the Scripture cannot be broken),

The New Testament is the Word of God ([Hebrews 4:12](#)).

[Hebrews 4:12 \(NASB\)](#)

¹² For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

Therefore, the New Testament is inspired.



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THE CHARACTER AND CONTENT OF INSPIRATION

THE NATURE OF INSPIRATION

The inspiration of Scripture includes its inerrancy, for the Bible is the Word of God (see section # 5) and God cannot err ([Hebrews 6:18](#); [Titus 1:12](#)).

Hebrews 6:18 (NASB)

¹⁸ so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.

Titus 1:2 (NASB)

² in the hope of eternal life, which God, who cannot lie, promised long ages ago,

To deny the inerrancy of Scripture is to impugn either the integrity of God or the identity of the Bible as the Word of God. This argument may be stated as follows:

The Bible is the Word of God.

God cannot err ([Hebrews 6:18](#); [Titus 1:12](#)).

Hebrews 6:18 (NASB)

¹⁸ so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.

Titus 1:2 (NASB)

² in the hope of eternal life, which God, who cannot lie, promised long ages ago,

Therefore, the Bible cannot err.

It becomes apparent that what the Bible *means* by what it *says* about itself is what is manifest by the phenomena. That is, the claim for inspiration must be understood in light of the phenomena of Scripture. Hence, attention must be centered on the *practical manifestations* of the *theological declaration* of inspiration. Such an examination reveals that whatever is meant by inspiration, it certainly *does not exclude* the following factors: