

Why We Hold to the KJV

Part 2 – Inspiration Continued

Text: Psalm 138:2

Introduction:

1. There is no subject more important than the Word of God itself! If we do not have the pure Word of God, we are in a truly hopeless place in this sin saturated world.
2. The Bible claims, unequivocally, to be the inspired, infallible, inerrant Word of the Living God. It is the Divine nature of the Bible that makes it absolutely trustworthy in all that it reveals.
3. In our last lesson we commenced with a study on the Inspiration of the Scriptures, covering the first two points of the outline. We will briefly review then cover the final point on the defense of the Bible's inspiration.
4. Outline:
 - The Declaration of the Bible's Inspiration.
 - The Definition of the Bible's Inspiration.
 - The Defence of the Bible's Inspiration.

I. THE DECLARATION OF THE BIBLE'S INSPIRATION

The Bible declares itself to be the inspired Word of God in multiple places but we will consider some of the outstanding references in the New Testament to this truth. Observe the declaration of the Bible's inspiration through:

A. The Apostle Paul (2 Tim. 3:16-17)

B. The Apostle Peter (2 Peter 1:16-21)

C. The Lord Jesus Christ (John 10:35; Lk. 16:17; Matt. 4:4, 5:18, 24:35; Mk. 13:31; Lk. 21:33)

II. THE DEFINITION OF THE BIBLE'S INSPIRATION

There are numerous man-made views of inspiration so it is vital that we define the doctrine of inspiration clearly. We believe in:

A. Confluent Inspiration

Definition: "By this we mean that the Holy Scriptures are a product of two agents – human and divine. The word 'confluent' means two streams joining and flowing together." (Sargent)

B. Verbal Inspiration

Definition: By "verbal inspiration" we mean "that the very words of Scripture are God's Words. Inspiration goes beyond the concepts and overall message of the Bible to its actual words." (Sargent)

C. Plenary Inspiration

Definition: The word 'plenary' means "full, complete and entire"; it means "extending to all parts alike." So, by plenary inspiration "we mean all of the Bible is inspired and every part of the Bible is equally inspired." (Sargent) 2 Timothy 3:16 "**All** Scripture is given by inspiration of God..."

D. Inerrant Inspiration

Definition: The word 'inerrant' means "free from error". In reference to the Bible, it means "the Bible was written down correct in every detail."

III. THE DEFENCE OF THE BIBLE'S INSPIRATION

Equipped with the Scriptural understanding of the Bible's inspiration above, we can be in a position to defend ourselves against false views of inspiration. Let's note some of the false theories concerning Scripture and expose them in light of the truth we have studied.

A. Modernism – "The Bible contains the Word".

1. This is a partial inspiration view that proposes that some parts of the Bible are inspired and some are not.
2. The problem with this view is that it leaves men (scholars, theologians etc....) as the final authority, rather than God and His Word. The question of which parts are inspired and which can never be settled with this view.
3. **Answer:** The Bible teaches plenary inspiration not partial inspiration (2 Tim. 3:16).

B. Neo-Orthodoxy – "The Bible becomes the Word of God when it speaks to me subjectively".

1. "Neo-Orthodoxy developed after the First World War as a reaction to 19th century liberal theology and its failed social gospel. Its development was initially influenced by the writings of two Swiss theologians, Karl Barth (1886-1968) and Emil Brunner (1899-1966)." (Sargent)
2. This view sees the Bible as being written in the legendary style of its day and the task of the modern-day reader to "demythologize" it – i.e., to peel away the myths and find the truth. (Sargent) An example of this approach to the Bible is the belief in theistic evolution. The first two chapters of Genesis are viewed as myth and it is believed that God used evolutionary processes to bring man into existence.
3. This theory sees the Bible as an imperfect record which becomes the Word of God when it speaks in a personal way to the reader.
4. **Answer:** Again, the problem with this view is that it leaves man as the final authority over what he will or will not accept as authentic and authoritative truth for his life. The Biblical view is that all Scripture is inspired and is totally sufficient for every aspect of the Christian life. 2 Timothy 3:16-17 "All scripture *is* given by inspiration of God, and *is profitable* for doctrine, for reproof, for correction, for

instruction in righteousness: That the man of God may be **perfect, thoroughly furnished** unto all good works.”

C. Romanism – “The Bible alone is not sufficient; church tradition is an equal source of truth”

1. This is a denial of the doctrine of Sola Scriptura. Catholicism views church tradition as being an equal standard of truth to the Bible. In fact, what happens in practice is the elevation of man-made tradition over the truth. Clear Scripture that exposes the errors of many of the Catholic churches doctrines and practices are dismissed on the basis of “church tradition” and “papal infallibility”.
2. Christ warned about this when dealing with the Pharisees and their un-Scriptural traditions that had replaced the truth. Mark 7:7-9, 13 – (7) “Howbeit in vain do they worship me, teaching *for doctrines the commandments of men.* (8) **For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.** (9) And he said unto them, **Full well ye reject the commandment of God, that ye may keep your own tradition.** (13) **Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.”**
3. **Answer:** The Bible teaches the total sufficiency of the Scriptures for all of faith and practice (2 Tim. 3:16-17). The only traditions we are to hold to are the Apostolic traditions that are taught in the Word of God (2 Thess. 2:15). To try and extrapolate from this verse that this is somehow a reference to the church creating its own truth down through the centuries is dishonest and wrong. It is a clear reference to Apostolic truth which was revealed by God and then recorded in the New Testament Epistles (See Eph. 2:20; 3:5).

D. Charismatic movement – “We need to seek new Revelations from God (e.g., through tongues, visions, dreams etc...)”

1. This view opens the believer up to being deceived by the devil as he is no longer looking to the Bible alone as the sole authority for faith and practice. Truth is sought through subjective, often emotionally charged experiences.
2. **Answer:** We have the completed Revelation of God in the 66 Books of the Bible and should therefore not look for any extra revelation. Scripture is totally sufficient as noted repeatedly above and is therefore the sole authority for all matters of faith and practice. The devil can easily get involved in charismatic confusion, and he does! The devil can even do miraculous signs and wonders (See Revelation 13) so to rely on them as an infallible guide is very dangerous.

E. Cults – “The Bible must be interpreted by a latter-day prophet, whose writings are held to be equal or superior to the Scriptures”.

Examples:

1. The Mormon church with its adherence to the Book of Mormon as “Another Testament of Jesus Christ”.
2. The Seventh Day Adventist Church with its adherence to the writings of Ellen G. White as being an authoritative guide to truth (e.g., the Great Controversy).
3. The Jehovah’s Witness Church which its elevation of the Watchtower teachings above the Scriptures.

F. New Evangelicalism – “The Bible is inspired in matters of salvation and doctrine, but not in matters like science and history”. Here is a summary of New Evangelicalism drawn from David Cloud’s extensive research.¹

1. New Evangelicalism broke down the walls of separation between Bible believers and unbelieving modernists. New Evangelicals represented a new generation that did not like separation and contending for the faith and other aspects of old-time Christianity.
2. The term “New Evangelicalism” was coined by the late Harold Ockenga (1905-1985) to define a new type of evangelicalism and to distinguish it from those who had previously borne that label. He has had a phenomenal influence upon today’s evangelicalism. He was the founder of the National Association of Evangelicals, co-founder and one-time president of the World Evangelical Fellowship, a director of the Billy Graham Evangelistic Association, and chairman of the board and one-time editor of Christianity Today.
3. Ockenga defined what he meant by the term New Evangelicalism. “Neo-evangelism was born in 1948 in connection with a convocation address which I gave in the Civic Auditorium in Pasadena. While reaffirming the theological view of Fundamentalism, this address repudiated its ecclesiology and its social theory. The ringing call for **A REPUDIATION OF SEPARATISM** and the summons to social involvement received a hearty response from many Evangelicals. **IT DIFFERED FROM FUNDAMENTALISM IN ITS REPUDIATION OF SEPARATISM** and its determination to engage itself in the theological dialogue of the day. It had a new emphasis upon the application of the gospel to the sociological, political, and economic areas of life.” (Emphasis mine)
4. The New Evangelical philosophy called for dialogue with modernists rather than separation from them. Christians were called upon to remain in the modernistic mainline denominations rather than separate from them and seek to be an influence from within. What happened? Instead of the Evangelicals influencing the modernists,

¹ Notes from “The Doctrine which Ye have Learned”

over time the modernists influence the Evangelicals to where many liberal ideas that would have been rejected by the old Evangelical camp are now embraced and even promoted within mainstream Evangelicalism. Through the influence of high-profile Evangelical leaders such as Billy Graham, New Evangelical thought has swept the globe.

5. David Cloud writes, "Today it is no exaggeration to say that almost without exception those who call themselves evangelicals are New Evangelicals; the terms have become synonymous. Old-line evangelicals, with rare exceptions, have either aligned with the fundamentalist movement or have adopted New Evangelicalism. The breakdown of separation from modernism among New Evangelicals has resulted in the downgrade of the doctrine of biblical inspiration."
6. He further warns, "We must be careful about labels in this confused hour. The term "evangelical" is meaningless. It can refer to a Modernist or a Roman Catholic or a drunk-in-the-spirit Charismatic or a Psychobabbler who believes the key to mental health is the recovery of hidden memories. I don't care what label a man bears, if he denies the perfect divine inspiration of Scripture, he is a heretic and an apostate (both of which are biblical terms) and God's people should treat him as the dangerous false teacher that he is. The Bible is the foundation for everything in the Christian life and faith, and if the Bible is not infallible, Jesus Christ and the apostles were either deceived or were liars, and we are foolish to follow them."
7. The Bible warns, "Be not deceived: evil communications corrupt good manners" (1 Cor. 15:33). It also warns that "A little leaven leaveneth the whole lump" (Gal. 5:9)

G. Neo-Fundamentalism – The inroads of compromise on the Scriptures amongst Fundamental Independent Baptists. Many Independent Baptist Churches are being influenced by New Evangelical thought on an alarming scale. Some of the outward trappings of their fundamental roots may still be in place, but they have largely given up biblical separation from error.

CONCLUSION: You can trust the Word of God! Build your life upon it! Take a stand for it! Don't be ashamed of it!