

The Unity Of The Scriptures As Proof Of Inspiration

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Take a look at this list:

- Moses, the boy brought up in Pharaoh's house, grows up to be a shepherd and leader of God's people.
- Joshua, a servant of Moses and warrior for Israel.
- Samuel, given to God for service by his mother, later to become the priest for the people of God.
- David, the shepherd boy who becomes king.
- Solomon follows in his father's steps.
- Job, a patriarch.
- Isaiah, the Messianic prophet of Israel.
- Jeremiah, the weeping prophet of Judah.
- Ezekiel, a priest who becomes a prophet.
- Daniel, a slave who becomes a governor.
- Ezra the priest.
- Nehemiah, the cupbearer and builder.
- Hosea, prophet to the ten tribes of Ephriam.
- Joel, Obediah and Malachi, the unknown prophets.
- Amos, the shepherd and farmer.
- Jonah, the super patriot.
- Micah, the young contemporary of Isaiah.
- Nahum, prophecies of the enemy.
- Habakkuk, the prophet of woes.
- Zephaniah, the royal prophet.
- Haggai, the returning exile.
- Zechariah, the priest.
- Matthew the tax collector.
- Luke, the physician.
- Paul, the tentmaker.
- Peter, the fisherman.
- James and Jude, the half brothers of the Lord.

And other writers as diverse as these mentioned above writing from at least two continents (Europe and Asia), in at least three languages (Hebrew, Aramaic and Greek), and over a period of sixteen hundred years. From palaces, pastures, prisons and tents. By fisherman, farmers,

shepherds, soldiers and kings. Men of education and men untutored. From the desert of Arabia to the Isle of Patmos. And yet, when these sixty-six books, written by some forty different writers, over a period of sixteen hundred years, by men separated in geography and time, are brought together in one sacred volume – there is perfect harmony and unity. You would think that the compellation of such writings, over such diverse subjects, would constitute a book filled with inconsistencies, errors and contradictions. But, that is not the case. Could it be coincidence that so many writers, covering so many years, over so many topics, could have such harmony? There can be only one answer for this amazing unity – direction by one mind.

ONE THEME

The purpose line that runs through the Bible, the major theme, is: “The glory of God and the salvation of man, through Jesus Christ our Lord.” This theme runs like a silken thread through all sixty-six books. Picture in your mind a clothesline (most know what this is, though they have, for the most part, become obsolete), and each book of the Bible pinned to that clothesline. The clothesline represents the purpose line, or theme, that runs through the Bible. Each book attaches to that purpose line in that it relates in purpose and design to the overall theme.

Consider these analogies: If a forty-piece orchestra should begin to play, in perfect timing, melody, and harmony – it would be evidence of direction by a single mind. If forty men, widely separated in geography, with varied backgrounds, and living over a period of sixteen hundred years, should each write down a few lines, and these lines when brought together constitute a beautiful poem, it would be evidence of direction by a single mind. This series of lectures on the theme: Christian Evidences, with some twenty-nine different speakers and writers, widely separated in geography and experience. But when the articles and lectures are brought together in one event, there is a wonderful unity. How do you account for this? There had to be the direction of one mind, one purpose.

In regard to the Bible, think of this amazing unity over a period of sixteen hundred years. It is astounding! Bert Thompson wrote:

Each book of the Bible complements the others in a single, unified plan. In Genesis, there is the record of humanity’s pristine origin and covenant relationship with God, followed by its tragic fall into a sinful state. But, a specific family line (the Hebrew nation) was selected to provide a remedy for this disaster (Genesis 12:1ff.; 22:18). Man needed to learn precisely what sin is, thus the books of Exodus through Deuteronomy document the giving of the law of God to Moses. Via a set of ordinances, sin would be defined and humanity would be illuminated regarding the price of rebellion against God (Romans 7:7-13; Galatians 3:19). The historical books of the Old Testament revealed mankind’s inability to keep perfectly God’s law system (Galatians 3:10), and therefore underscored the need for a Justifier-Someone to do for man what he could not do for himself. The prophets of the Old Testament heralded the arrival of that Savior (Luke 24:44); more than 300 prophecies focus on the promised Messiah.

After four silent centuries (the “inter-biblical era”), four Gospel writers described in great detail the arrival, and life’s work, of the Justifier – Jesus of Nazareth. The books of Matthew, Mark, Luke, and John are carefully crafted accounts of the birth, life, death, and ultimate resurrection of the Son of God (John 20:30-31). Each emphasized different parts of Christ’s ministry in order to relate the “good news” to Jews or Gentiles. Matthew directed his record primarily to the Jewish nation. Mark stressed the works of Jesus. Luke, being the only Gentile writer of a Bible book (except possibly the author of Job), wrote to Gentiles. John’s primary purpose in writing was to produce faith.

The book of Acts was written to convey the means by which mankind was to appropriate God’s saving grace. It is a historical record that instructs a person on how to become a Christian. It also teaches about how the church of Christ was established in Jerusalem, and how that same church flourished throughout the Roman Empire of the first century. The various epistles that follow the book of Acts in the English Bible were directions to individuals and churches on how to obtain, and maintain, spiritual maturity. Finally, the book of Revelation predicted (in symbolic fashion) the ultimate triumph of good over evil – acknowledging that Christians would win, and Satan would lose. To the careful reader, the unity of both theme and plan in the Bible are apparent. (29-30)

Continuing to quote from Bert Thompson:

The Bible writers, by contrast, generally were not contemporaries. They worked independently, and the majority never even met another biblical writer. Most were not highly trained, and what training they did have certainly was not in the same field of study. Nor were they allowed to write on a single topic in which they already had an interest. Yet they produced a book that is unified from beginning to end. The books of 1 and 2 Chronicles and 1 and 2 Kings corroborate one another in numerous historical events. Joshua 1 verifies Deuteronomy 34. Judges 1:1 verifies Joshua 24:27-33. Jeremiah 52:31-34 verifies 2 Kings 25:25, 27-30. Ezra 1 verifies 2 Chronicles 36:22-23. Daniel refers to Jeremiah (Daniel 9:2). Ezekiel refers to Daniel (Ezekiel 28:3). And so on. This kind of unity, which is in evidence throughout the Sacred Volume, attests to the fact that there was a Superintending Intelligence behind it. So many writers, over so many years, covering so many themes, simply could not have been so harmonious by mere coincidence. (28)

THE PLAN UNFOLDS THROUGHOUT THE BIBLE

From the first book of the Bible, Genesis, to the last book, Revelation, God’s plan for man is unfolded. From the fall of man, Genesis 3, God immediately promises the Savior. All the books that follow to the end of the Bible is how God works out that plan in bringing the Savior for fallen man, to how men are to live to be pleasing to the Savior and live with Him for eternity. From start to finish, the Bible deals with one problem – sin , with one solution – Jesus Christ.

Bert Thompson quoting Wayne Jackson on the Bible's remarkable unity:

The redemptive thread that runs through the Scriptures is wonderfully illustrated by a comparison between Genesis and Revelation, the first and last books of the holy canon. In Genesis the origin of the heavens and Earth is revealed (1:1), while in Revelation the consummation of earthly affairs is effected, and the old order is replaced by a "new heaven and earth" (i.e., heaven itself), spiritual in nature.... Man, who was originally perfect, but who fell into sin (Genesis 3:6), is, by virtue of his obedience, granted the opportunity to become perfect again (Revelation 7:14; 22:14). All of this is made possible, of course, by the seed of woman (Genesis 3:15), the offspring of David (Revelation 22:16), who, as consequence of his sacrifice (Genesis 4:4), became an enthroned Lamb (Revelation 21:4). Thus, the sorrow of Eden (Genesis 3:16) will be transformed into the joy of heaven (Revelation 21:4), and that tree of life, from which our earthly parents were separated (Genesis 3:22-24), will be our glad possession once more (Revelation 22:14). (28-29)

CONCLUSION

Sixty-six books, by forty different writers, over a period of sixteen hundred years, all brought together into one volume, and there is perfect unity. The only answer for such unity is that all the writers were directed by one mind. And that one mind had to be God.

Works Cited

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