

## What Is the Bible?

Any responsible look at a single Christian belief should be based on what God says about that subject. Therefore, as we begin to look at a series of basic Christian beliefs, it makes sense to start with the basis for these beliefs—God’s words, or the Bible. One topic the Bible thoroughly covers is itself; that is, the Bible tells us what God thinks about his very words. God’s opinion of his words can be broken down into four general categories: authority, clarity, necessity, and sufficiency.

### The Authority of the Bible

All the words in the Bible are God’s words. Therefore, to disbelieve or disobey them is to disbelieve or disobey God himself. Oftentimes, passages in the Old Testament are introduced with the phrase, “Thus says the LORD” (see Ex. 4:22; Josh. 24:2; 1 Sam. 10:18; Isa. 10:24; also Deut. 18:18–20; Jer. 1:9). This phrase, understood to be like the command of a king, indicated that what followed was to be obeyed without challenge or question. Even the words in the Old Testament not attributed as direct quotes from God are considered to be God’s words. Paul, in 2 Timothy 3:16, makes this clear when he writes that “all Scripture is breathed out by God.”

The New Testament also affirms that its words are the very words of God. In 2 Peter 3:16, Peter refers to all of Paul’s letters as one part of the “Scriptures.” This means that Peter, and the early church, considered Paul’s writings to be in the same category as the Old Testament writings. Therefore, they considered Paul’s writings to be the very words of God.

In addition, Paul, in 1 Timothy 5:18, writes that “the Scripture says” two things: “You shall not muzzle an ox when it treads out the grain” and “The laborer deserves his wages.” The first quote regarding an ox comes from the Old Testament; it is found in Deuteronomy 25:4. The second comes from the New Testament; it is found in Luke 10:7. Paul, without any hesitation, quotes from both the Old and New Testaments, calling them both “Scripture.” Therefore, again, the words of the New Testament are considered to be the very words of God. That is why Paul could write, “the things I am writing to you are a command of the Lord” (1 Cor. 14:37).

Since the Old and New Testament writings are both considered Scripture, it is right to say they are both, in the words of 2 Timothy 3:16, “breathed out by God.” This makes sense when we consider Jesus’ promise that the Holy Spirit would “bring to” the disciples’ “remembrance” all that Jesus said to them (John 14:26). It was as the disciples wrote the Spirit-enabled words, that books such as Matthew, John, and 1 and 2 Peter were written.

The Bible says there are “many ways” (Heb. 1:1) in which the actual words of the Bible were written. Sometimes God spoke directly to the author, who simply recorded what he heard (Rev. 2:1, 8, 12). At other times the author based much of his writings on interviews and research (Luke 1:1–3). And at other times, the Holy Spirit brought to mind things that Jesus taught (John 14:26). Regardless of the way the words came to the authors, the words they put down were an extension of them—their personalities, skills, backgrounds, and training. But they were also exactly the words God wanted them to write—the very words that God claims as his own.

If God claims that the words of Scripture are his own, then there is ultimately no higher authority one can appeal to for proof of this claim than Scripture itself. For what authority could be higher than God? So, Scripture ultimately gains its authority from itself. But the claims of Scripture only become our personal convictions through the work of the Holy Spirit in an individual's heart.

The Holy Spirit doesn't change the words of Scripture in any way; he doesn't supernaturally make them become the words of God (for they always have been). He does, however, change the reader of Scripture. The Holy Spirit makes readers realize the Bible is unlike any book they have ever read. Through reading, they believe that the words of Scripture are the very words of God himself. It is as Jesus said in John 10:27: "My sheep hear my voice ... and they follow me." Other kinds of arguments (such as historical reliability, internal consistency, fulfilled prophecies, influence on others, and the majestic beauty and wisdom of the content) can be useful in helping us see the reasonableness of the claims of the Bible.

As God's very words, the words of Scripture are more than simply true; they are truth itself (John 17:17). They are the final measure by which all supposed truth is to be gauged. Therefore, that which conforms to Scripture is true; that which doesn't conform to Scripture is not true. New scientific or historical facts may cause us to reexamine our interpretation of Scripture, but they will never directly contradict Scripture.

The truth of the Scriptures does not demand that the Bible report events with exact, scientific detail (though all the details it does report are true). Nor does it demand that the Bible tell us everything we need to know or ever could know about a subject. It never makes either of these claims. In addition, because it was written by ordinary men in an ordinary language with an ordinary style, it does contain loose or free quotations and some uncommon and unusual forms of grammar or spelling. But these are not matters of truthfulness. The Bible does not, in its original form, affirm anything contrary to fact.

If the Bible does affirm something contrary to fact, then it cannot be trusted. And if the Bible cannot be trusted, then God himself cannot be trusted. To believe that the Bible affirms something false would be to disbelieve God himself. To disbelieve God himself is to place yourself as a higher authority with a deeper, more developed understanding on a topic or topics than God himself.

Therefore, since the Bible affirms that it is the very words of God, we are to seek to understand those words, for in doing so, we are seeking to understand God himself. We are to seek to trust the words of Scripture, for in doing so, we are seeking to trust God himself. And we are to seek to obey the words of Scripture, for in doing so, we are seeking to obey God himself.

## The Clarity of Scripture

As we read Scripture and seek to understand it, we discover that some passages are easier to understand than others. Although some passages may at first seem difficult to grasp, the Bible is written in such a way that all things necessary to become a Christian, live as a Christian, and grow as a Christian are clear.

There are some mysteries in Scripture, but they should not overwhelm us in our reading. For "the testimony of the LORD is sure, making wise the simple" (Ps. 19:7). And "the unfolding" of God's "words gives light; it imparts understanding to the simple" (Ps. 119:130). God's Word is so understandable and clear that even the simple (people who lack sound judgment) can be made wise by it.

Since the things of God are “spiritually discerned” (1 Cor. 2:14), a proper understanding of Scripture is often more the result of an individual’s spiritual condition than his or her intellectual ability. Often the truth of Scripture will appear to be “folly” to those who have rejected the claims of Jesus (v. 14).

This does not mean, however, that every Bible-related misunderstanding is due to a person’s spiritual condition. There are many people—many godly, Christian people—who have greatly misunderstood some part of Scripture. Often the disciples misunderstood what Jesus was talking about (see Matt. 15:16, for example). Sometimes this was due to their hardened hearts (Luke 24:25); at other times it was because they needed to wait for further events and understanding (John 12:16). In addition, members of the early church did not always agree on the meaning of what was written in Scripture (see Acts 15 and Gal. 2:11–15 for examples of this).

When individuals disagree on the proper interpretation of a passage of Scripture, the problem does not lie with the Scriptures, for God guided its composition so that it could be understood. Rather, the problem lies with us. Sometimes, as a result of our shortcomings, we fail to properly understand what the Bible is specifically teaching. Even so, we should prayerfully read the Bible, asking the Lord to reveal the truth of his words to us.

## The Necessity of Scripture

It is not only true that all things necessary to become a Christian, live as a Christian, and grow as a Christian are clearly presented in the Bible. It is also true that without the Bible we could not know these things. The necessity of Scripture means that it is necessary to read the Bible or have someone tell us what is in the Bible if we are going to know God personally, have our sins forgiven, and know with certainty what God wants us to do.

Paul hints at this when he asks how anyone can hear about becoming a Christian “without someone preaching” (Rom. 10:14). For “faith comes from hearing, and hearing through the word of Christ” (Rom. 10:17). If there is no one preaching the word of Christ, Paul says, people won’t be saved. And that word comes from the Scriptures. So in order to know how to become a Christian, ordinarily one must either read about it in the Bible or have someone else explain what the Bible says about it. As Paul told Timothy, “the sacred writings ... are able to make you wise for salvation through faith in Christ Jesus” (2 Tim. 3:15).

But the Christian life doesn’t only start with the Bible, for it also thrives through the Bible. Jesus said in Matthew 4:4, “Man shall not live by bread alone, but by every word that comes from the mouth of God.” Just as our physical lives are maintained by daily nourishment with physical food, so our spiritual lives are maintained by daily nourishment with the Word of God. To neglect regular reading of the Bible is detrimental to the health of our souls.

In addition, the Bible is our only source for clear and definite statements about God’s will. While God has not revealed all aspects of his will to us—for “the secret things belong to the LORD our God”—there are many aspects of his will revealed to us through the Scriptures, “that we may do all the words of this law” (Deut. 29:29). Love for God is demonstrated by keeping “his commandments” (1 John 5:3). And his commandments are found on the pages of Scripture.

While the Bible is necessary for many things, it is not needed for knowing some things about God, his character, and his moral laws, for, “the heavens declare the glory of God, and the sky above proclaims his handiwork” (Ps. 19:1). Paul says that even for the wicked, “what can be known about God is plain to them, because God has shown it to them” (Rom. 1:19). Not only do

the wicked know of God and about God, but they also have in their minds and consciences some understanding of God's moral laws (Rom. 1:32; 2:14–15).

Therefore, this “general revelation” about God's existence, character, and moral law is given to all people; it is seen through nature, God's historical works, and an inner sense that God has placed in everyone. It is called “general revelation” because it is given to all people in general. It is distinct from the Bible. By contrast, “special revelation” is God's revelation to specific people. The entire Bible is special revelation and so are the direct messages from God to the prophets and others as recorded in the Bible's historical stories.

## The Sufficiency of Scripture

Although those alive during the Old Testament period didn't have the benefit of God's complete revelation, which is found in the New Testament, they had access to all the words of God that he intended them to have during their lives. Today, the Bible contains all the words of God that a person needs to become a Christian, live as a Christian, and grow as a Christian. In order to be “blameless” before God, we just have to obey his Word: “Blessed are those whose way is *blameless*, who walk in the law of the LORD!” (Ps. 119:1). And in the Bible, God has given us instructions that equip us for “every good work” that he wants us to do (2 Tim. 3:16–17). This is what it means to say that Scripture is “sufficient.”

Consequently, it is in Scripture alone that we search for God's words to us. And we should, eventually, arrive at contentment with what we find there. The sufficiency of Scripture should encourage us to search through the Bible to try to find what God would have us think about a certain issue or do in a certain situation. Everything that God wants to tell all his people for all time about that kind of issue or situation will be found on the pages of the Bible. While the Bible might not directly answer every question we can think up—for “the secret things belong to the LORD our God” (Deut. 29:29)—it will provide us with the guidance we need “for every good work” (2 Tim. 3:17).

When we don't find the specific answer to a specific question in the Bible, we are not free to add to the commands of Scripture what we have found to be pragmatically correct. It is certainly possible that God will give us specific guidance in particular day-to-day situations, but we do not have license to place on par with Scripture any modern revelations, leadings, or other forms of guidance that we believe to be from God. Nor should we ever seek to impose such guidance on other Christians generally or on other people in our churches, since we can be wrong about such guidance and God never wants us to give it the status of his words in the Bible.

There are issues and situations for which God has not provided the precise direction or rules that we sometimes desire. But because Scripture is sufficient, we do not have the right to add to its commands or teachings. For example, while it may be appropriate for one church to meet at a certain time on Sunday morning, it could be completely appropriate for another church to meet at a different time, because the Bible does not speak directly to the issue of Sunday service times. If one church told the other that they needed to meet at a certain hour, that church would be in sin and would not be demonstrating a belief in the sufficiency of Scripture.

In the same way, with regard to living the Christian life, the sufficiency of Scripture reminds us that nothing is sin that is not forbidden by Scripture either explicitly or by implication. Therefore, we are not to add prohibitions where we don't believe Scripture is precise enough. From time to time, for example, there may be situations where it is inappropriate for a Christian to drink caffeine, attend a movie theater, or eat meat offered to idols (see 1 Cor. 8–10). But since

there isn't any specific teaching or some general principle of Scripture that forbids these actions by all Christians at all times, these activities are not in themselves sinful.

Therefore, in our doctrinal, ethical, and moral teachings and beliefs, we should be content with what God has told us in Scripture. God has revealed exactly what he knows is right for us. Many differences that have divided churches and denominations are issues that the Bible places little emphasis on. Many individual conclusions on issues like the proper form of church government, the exact nature of Christ's presence in the Lord's Supper, or the exact nature and order of the events surrounding Christ's return are drawn more from skillful inference than from direct biblical statements. One should, therefore, exhibit a humble hesitancy in placing more emphasis on many of these issues than the Bible does.<sup>1</sup>

---

<sup>1</sup> Wayne A. Grudem, [\*Christian Beliefs: Twenty Basics Every Christian Should Know\*](#), ed. Elliot Grudem (Grand Rapids, MI: Zondervan, 2005), 13–20.