

WHAT JESUS BELIEVED ABOUT HIS BIBLE

I. What Was Jesus' Bible?

It was the O.T. as we have it today. In Luke 11:51 He focuses on a martyr from the first book of the Bible (Abel, Gen. 4:8) and from the last (Zechariah, 2 Chron. 24:20 which was last in the Hebrew Bible). Our Lord did not have the N.T. though he preauthenticated it (John 14:26).

II. What Were Jesus' Attitudes Toward His Bible?

A. He believed it was accurate to its very details. Matthew 4:4; 5:18; 22:32.

B. He believed it was historically reliable.

1. The account of Adam and Eve, Matt. 19:3-5.
2. The flood, Luke 17:26-27.
3. The destruction of Sodom, Luke 17:28-29.
4. The account of Jonah and the great fish, Matt. 12:40
5. The historicity of Isaiah (Matt. 12:17), Elijah (Matt. 17:11-12), Abel (Matt. 23:35), Abiathar (Mark 2:26), David (Matt. 22:45), Moses and his writings (Matt. 8:4; John 5:46), Abraham, Isaac, and Jacob (Matt. 8:11; John 8:39).

C. He believed that He fulfilled certain O. T. passages. Luke 4:21; 24:25-27

D. He believed that the propositions of the Bible were true and practical. Matt. 4:1-11.

III. What Conclusions Do We Draw for Ourselves?

A. We cannot call ourselves a full follower of Christ without having the same attitudes toward the Bible as He did. This means trusting its historical accuracy and all its details.

B. Though we will never know the Bible as well as He did, we must seek to know it as well as possible.

C. We must use it for doctrine (Matt. 22:41-46), rebuke (Matt. 22:31), correction (Matt. 15:7-9), instruction in righteousness (John 17:17).

A concluding and summary verse: Psa. 119:11.

literary German. When printer Lufft retired in 1572 said he had printed 100,000 copies of Luther's trans, and @ 1800 pages a copy=180 million pages by his press alone. Said 300 printers in Ger and 300,000 copies of Luther's writings. 1st public burnings of Protestant books 1521 and burning of a printer in 1527. Luther's revised in 1892, then 1912 and in 1912 Stuttgart Bible Society pub Luther with notes.

3. Order. Acts follows Gospels. Heb, Jas, Jude Rev at end, not before 1 Peter. On Apocrypha he said "books not to be esteemed as part of Holy Scriptures, but nonetheless profitable and good to read." On James: "St. John's Gospel and his first Epistle, St. Paul's Epistles, especially those to the Rom, Gal, Eph, and St. Peter's Epistle—these are the books which show to thee Christ, and teach everything that is necessary and blessed for thee to know, even if you were never to see or hear any other book of doctrine. Therefore, St. James's Epistle is a perfect straw-epistle sompared with them, for it has in it nothing of an evangelic kind." Preface to NT.
4. Catholic competition. In Nov. 1522 Duke Goerorg of Saxony issued edict against September Testament. Bec not based on Vulgate. Emser using Sept as basis corrected acc to Vulgate and issued Aug 1, 1527. 6 more ed to 1529. 4 more in 1530s. OT added by Dietenberger in 1534 but couldn't compete with Luther's yet published into 17th and 18th centuries bec based so much on Luther.

becomes part of the inspired biblical text, that does not make the source of the inspiration (I Enoch) inspired or canonical. Similarly, Paul quoted from heathen writers in 1 Corinthians 17:28, 2 Timothy 3:8, and Titus 1:12, but such is no proof that these writings were inspired or canonical. Therefore, even if there were a quote or citation from the Apocrypha in the New Testament, that would not make the source inspired or canonical.

B. False Teachings Found in the Apocryphal Books

1. *Prayers for the dead.* "For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead" (2 Maccabees 12:44).

2. *Purgatory.* Roman Catholic and Greek Orthodox teach that Christians who die in fellowship with the church must undergo a period of purging of their sins before arriving in heaven. Their stay in purgatory can be short or long, but they will suffer until all sin is purged. Monetary gifts to the church, prayers for the dead, and acts of devotion can shorten the stay in purgatory. Second Maccabees records that Judas Maccabees collected 200 drachmas of silver and sent it to Jerusalem to purchase a sin offering for dead soldiers so they could participate in the resurrection. "Therefore he made atonement for the dead, so that they might be delivered from their sin" (v. 45).

Interestingly, another Apocryphal book (accepted by the Catholic church) contradicts the concept of purgatory by declaring that "the souls of the righteous are in the hands of God, and no torment will ever touch them" (Wisdom of Solomon, 3:1).

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3. *Almsgiving makes atonement for sins.* "Water will quench a flaming fire; and almsgiving atones for sin" (Ecclesiasticus 3:30). "For almsgiving saves from death and purges away every sin" (Tobit 12:9).

C. Historical Errors in the Apocrypha.

1. In Judith 1:1 Holofernes is described as being the general of "Nebuchadnezzar who ruled over the Assyrians in the great city of Nineveh." Actually, Holofernes was a Persian general, and Nebuchadnezzar was king of the Babylonians in Babylon.
2. Tobit 1:15 assumes that Sennacherib was the son of Shalmaneser instead of Sargon II, and in 14:15 states that Nineveh was captured by Nebuchadnezzar and Ahasuerus instead of by Nabopolassar and Cyaxares.
3. Baruch pretends to have been written by Jeremiah's companion during the Babylonian captivity but actually was written much later.

D. The Pseudepigrapha.

The term describes those Jewish writings which were excluded from the Old Testament canon and also had no place in the Apocrypha. Most of these books were purported to have been written by well known persons (Solomon, Job, Moses, Enoch) who in reality did not write them. These books have never been seriously considered to

IS INERRANCY REALLY THAT IMPORTANT?

I. WHAT IS INERRANCY?

Notice the various words that have been used over the years to describe the truth of the Bible.

1. Inspiration (2 Tim. 3:16).
2. Verbal (Matt. 4:4).
3. Plenary (2 Tim. 3:16)
4. Infallible (John 17:17)
5. Inerrant message. The Bible has "doctrinal integrity" without necessarily having "historical accuracy."
6. Inerrant words. "The Bible tells the truth and does so without error."

II. SOME WAYS TO DENY OR MINIMIZE INERRANCY

1. Strongly affirm your belief in the truth of the message of the Bible (salvation) while playing down the necessity to have true facts underlying that message. Example: 2 Sam. 24 and 1 Chron 21--"From the viewpoint of precise reporting, both of these cannot be accurate. But from the viewpoint of doctrinal integrity they both present exactly the same truth: What David did was wrong ..."

Another example: I believe in the truth of Christ's resurrection, but whether or not His tomb was empty is of little consequence.

..."the Bible is perfect in doing what it is designed to do and that is to bring persons to knowledge of God in Jesus Christ."

2. Emphasize that inerrancy is only a theoretical doctrine and therefore unimportant since we do not possess any of the original manuscripts of the Bible.

3. Affirm a strong belief in the authority of the Bible and play down any need to believe in its inerrancy in order to have authority.

4. Emphasize that evangelism is our top priority; therefore debates over inerrancy are sidetracking us from our main mission. But what about the next generation?

III. SOME ERRORS TO EXPECT WITH INERRANCY IS DENIED

A. Doctrinal errors

1. Denial of historicity of Adam and Eve. (See Matt. 19:4-5).
2. Denying O.T. miracles. (See Matt. 12:40).
3. Denial of the Mosaic authorship of the Pentateuch. (Mark 10:3).
4. Belief in two authors of Isaiah. (See John 12:38-41).
5. Acceptance of some of the doctrines of liberation theology.

B. Lifestyle errors

1. Loose view on adultery.
2. Loose view on homosexuality.
3. Loose view on divorce.
4. Cultural interpretation of certain doctrines.
5. Tendency to view the Bible through the eyes of psychology.

IV. OUR LORD'S VIEW OF THE BIBLE

1. Matt. 4:4
2. Matt. 5:18
3. Matt. 22:32