

The Lord's Use of Scripture

Introduction

1. The Bible is the most popular book (5-7 billions copies sold world-wide) but it is also the most scrutinized.
 - a. Over the years and it continues to be the case that the Bible is attacked for its historical accuracy, its moral and theological relevance, and the origin of its production.
 - b. It is accused of being the work of men, and while it is recognized as one the great religious text, the claim is that it is simply stands as one among many.
 - c. While we would expect this from non-believers, some of the most vehement challenges often arise from those claiming to believe and follow the Bible; challenging the claim the Bible's claim to be the inspired and inerrant word of God.
2. While solid evidences proving this claim exists, the question for us is what was our Lord's view of Scripture?
 - a. If I am to be a follower of Jesus, then His view of scripture should be my view of Scripture (cp. John 8:31-2; 1 Cor.11:1; Phil.2:5; 1 Jn.2:6).
 - b. If I am to be a follower of Christ, the question then becomes, what was our Lord's a view of Scripture?
3. I believe the gospel accounts reveal, particularly the teachings of Jesus, His view of Scripture; views expressed as He taught - which in itself speaks volumes.
4. Let us notice what these were so that we might demonstrate the same in our view and use of Scripture with confidence.

I. Jesus Viewed Scripture as Divinely Inspired

A. Jesus viewed the scriptures as the word of God; that the scriptures originated with God, not with men.

1. Mark 7:9-13 - Dispute over traditions of the elders
 - a. The passage begins the Pharisees assault on Jesus for His disciples eating with unwashed hands.
 - b. Jesus then reprimands them for elevating their traditions above the commandments of God.
 - c. Jesus goes from the command of God (9), to what Moses said (10), back to the word of God (13).
 - d. Thus, He equates the words of Moses with that of God.

2. Mark 12:35-36 - Teaching on the nature of the Messiah

- a. Jesus quotes well-known Messianic psalm proving His heavenly nature and kingdom.
- b. Jesus both acknowledges that David penned the psalm and that he spoke by the Spirit of God.
- c. "The Spirit of the LORD spoke by me, And His word was on my tongue" (2 Samuel 23:2 NASB).

B. Thus, Jesus understood and was careful to impress upon his listeners importance of recognizing the divine origin of Scripture in regards to their importance and authority in religious matters.

1. "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work" (2 Timothy 3:16-17).
 - a. Theoneustos - 'God-breathed' divinely breathed in; given by inspiration (Strong).
 - b. The Bible is complete and sufficient because it comes directly from the all knowing and powerful God.
2. "But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God" (2 Peter 1:20-21).
 - a. "For prophecy was not at any time borne by the will of man, but being borne along by the Holy Spirit, holy men of God spoke" (LITV).
 - b. As made clear in this translation, the order was: first God spoke, then men spoke or wrote - they were God-moved.

D. As the word of the God Himself, the scriptures are, thus, a reliable, trustworthy, and carry divine authority.

II. Jesus Believed in “Verbal Inspiration” of Scriptures

- A. It is one thing to believe that the scriptures are inspired of God; but another to accept that every word and thought was inspired of God.
 - 1. There are 3 views held on Biblical inspiration: Conceptual, Mechanical and Verbal
 - a. Conceptual: The first, alternative known as “thought inspiration” relates to the theory that God inspired only the thoughts and not the words penned by the original authors.
 - b. Mechanical: The second idea relates to the theory that man’s role in the inspiration of the scriptures was purely mechanical, and that the original writer’s personality and cultural background was by-passed and without any influence upon what he wrote.
 - c. Verbal: This view accepts that (a) the original writers manifested personal characteristics that were based upon their unique backgrounds, including style and vocabulary, and (b) these personal characteristics were often expressed through unique thoughts, opinions, prayers and emotions. However, despite these unique human elements, the Holy Spirit directed, or guided, these authors in such that ensured the integrity of God’s revelation.
- B. The view the Bible endorses and Jesus illustrates is the view that very words employed by the writers were given to them by the Spirit and the thoughts the product of God’s mind.
 - 1. Mark 12:26-27 - Teaching on the resurrection answering a question and scenario from Pharisees
 - a. In proving the current existence of the prophets Jesus refers to God as ‘is’ not ‘was’ implying a future resurrection.
 - b. Jesus whole argument rests on the tense of one verb in the Old Testament, and whether it is present tense or past tense.
 - c. If every word of the Scriptures are not inspired, and the tense of every word, then Jesus argument is both misguided and worthless.
 - 2. Galatians 3:16 - Paul builds his case regarding the seed of Abraham on use of the singular verb.
 - a. Other passages supporting this view include Exodus 4:15-16; Jeremiah 1:4-9; 1 Corinthians 2:9-13;
 - b. Thus, every thought and every word the prophets spoke or wrote was controlled by God.
- C. Again this reinforces the total reliability of the scriptures as containing precisely what God wants us to know.

III. Jesus Viewed Scriptures as Historically Accurate

- A. It follows that if the very words of Scripture were received from God, then they are without error, and historically accurate, As Jesus demonstrated in His teaching.
 - 1. Matthew 19:4 - the creation of man as historical not allegorical.
 - 2. Matthew 24:37-39 - He referred to the flood in the Noah’s day as historically and factually true.
 - 3. Luke 17:28-32 - Call to recall the destruction of Sodom and Gomorrah and Lot’s wife actions as facts.
 - 4. Matthew 12:40-41 - The events surrounding Jonah intimated as historical and literal in meaning.
- B. The meaning of Jesus’ teaching is lost if the OT He refers to, were not historically, factually and literally true.
- C. If the OT events were not historically factual, those spoke to had no reason to believe the real eventuality of the events Jesus is teaching about - resurrection, destruction of Jerusalem.
- D. The reason they were to take these teachings and warnings is because these OT events actually did occur

IV. Jesus Viewed Scripture as Final Authority

- A. Jesus consistently treated the scriptures as the final and ultimate authority in religious and moral matters:
 - 1. The sanctity of marriage – Matthew 19:3-6 “Have you not read....Therefore, what God has...”
 - 2. Sabbath keeping – Luke 6:2-4 “Have you not even read...”
 - 3. The resurrection – Matthew 22:29-32 “You are mistaken not knowing the scriptures...have not read”
 - 4. The unbroken -ability of scripture – John 10:35 “Scripture cannot be broken...”
 - 5. To be saved – Luke 10:26 “What is written in the Law? How does it read to you?”

B. As followers of Jesus, we must recognize and accept the sufficiency and authority of the Scriptures as a religious and moral guide.

1. "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work" (2 Timothy 3:16-17).
2. "Seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence" (2 Peter 1:3).
3. "Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen" (1 Peter 4:11).
4. "Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints" (Jude 1:3).

Conclusion

1. If we profess to be follow Jesus we hold to that view of Scripture He Himself upheld and demonstrated throughout His teaching and ministry.
2. Our view of the scriptures will determine the way we interpret them; the way we use them in our teaching; and the way we respond to them (cp. 1 Thess. 2:13).