

# Every Stroke Inspired: Embracing Jesus' High View of Scripture (Pt. 3)

## *Matthew 5:17-20*

### I. Affirm Jesus' Relationship to Scripture (17)

A. He Did Not Come to *Abolish* the OT (17a)

B. He Came to *Fulfill* the OT (17b)

1. He perfectly explained its meaning in His teaching (21-48)
2. He perfectly obeyed its commands in His life (Mt. 3:15; Jn. 8:46; 15:10; Gal. 4:4-5)
3. He perfectly embodied its message in His Person
  - a. Its prophecies (11:7-15)
  - b. Its ceremonies & sacrificial system (Lk. 24:27, 44; Jn. 5:39; Col. 2:16-17; Heb. 10:1-12)

# Every Stroke Inspired: Embracing Jesus' High View of Scripture (Pt. 3)

*Matthew 5:17-20*

- I. Affirm Jesus' Relationship to Scripture (17)
- II. Adopt Jesus' View of Scripture (18)
  - A. Its Permanent Authority – "until heaven and earth pass away"
  - B. Its Verbal Inspiration – "not the smallest letter or stroke"
  - C. Its Plenary Inspiration – "until all"
  - D. Its Complete Inerrancy – "all is accomplished"

## D. Its Complete Inerrancy

- **Feinberg:** "When all the facts become known, they will demonstrate that the Bible in its original autographs and correctly interpreted is entirely true and never false in all it affirms."
- ***Biblical Doctrine:*** "*Inerrancy* means literally 'without error.' When applied to Scripture, it means that the Bible is without error in the original copies. It is therefore free, when properly interpreted, from affirming anything that is untrue or contrary to fact."

## D. Its Complete Inerrancy

### 1. The Historical Argument

- **Greg Allison in *Historical Theology*:** "The church has historically acknowledged that Scripture in its original manuscripts and properly interpreted is completely true and without any error in everything that it affirms, whether that has to do with doctrine, moral conduct, or matters of history, cosmology, geography, and the like. Over time, the church has expressed this conviction by applying a number of terms to the Bible such as truthful, inerrant, and infallible. No matter what term you use, the church from its outset was united in its belief that the word of God is true and contains no error. The first significant challenge to this belief did not arise until the 17th century."

## D. Its Complete Inerrancy

### 1. The Historical Argument

- a. What Scripture affirms always corresponds to reality.
  - **Tertullian:** "The statements of Holy Scripture will never be discordant with truth."
  - **Augustine:** "I have learned to ascribe to those books which are of canonical rank, and only to them, such reverence and honor, that I firmly believe that no single error due to the author is found in any one of them."

## D. Its Complete Inerrancy

### 1. The Historical Argument

- a. What Scripture affirms always corresponds to reality.
- b. Scripture never contradicts Scripture.
  - **Irenaeus**: "All Scripture, which has been given to us by God, shall be found by us perfectly consistent."
  - **Justin Martyr**: "I am entirely convinced that no Scripture contradicts another."
  - **Athanasius**: "It is the opinion of some that the Scriptures do not agree or the God who gave them is false. But there is no disagreement at all. Far from it! Neither can the Father, who is truth, lie; for it is impossible that God should lie."
  - **Luther**: "Everyone, indeed, knows that at times they [the fathers] have erred as men will; therefore, I am ready to trust them only when they prove their opinions from Scripture, which has never erred."
  - **Westminster Confession**: Scripture is "the only infallible rule of faith and practice."

## D. Its Complete Inerrancy

1. The Historical Argument
2. The Biblical Arguments
  - a. The Claims of Scripture Itself (Dt. 18:20-22; 2 Sam. 7:28; Ps. 12:6; 119:160; 2 Tim. 2:15; 3:16).
  - b. The Statements of our Lord (Mt. 4:4; 5:18; Mk. 7:13; Lk. 11:50-51; Jn. 10:35; 17:17)

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  - D. Its Complete Inerrancy – "all is accomplished"
  - E. Its Careful Preservation – "not the smallest letter or stroke"



## E. Its Careful Preservation

### 1. The Number of Existing Manuscripts

- **OT**

- 3,000 manuscripts of the Hebrew OT
- 1,500 of the Septuagint (Greek translation of Hebrew OT)

- **NT**: 25,000 manuscripts (2<sup>nd</sup> most is Homer's *Iliad* with 1,800 manuscripts; only 643 before the middle ages)

- >5,700 Greek manuscripts (<20 each classical Greek & Roman works)
- >19,000 early translation manuscripts (e.g., Latin, Syriac, & Coptic)
- >1 million quotations in the early church fathers

# E. Its Careful Preservation

## 2. The Dates of Existing Manuscripts

- Biblical manuscripts date closer to the original autographs & their events than any other ancient document.
- The time gaps between originals and the earliest manuscripts...
  - *The Iliad*: 400 years
  - Classic Greek & Roman works: 700-1,400 years
  - The NT...
    - A fragment of John's Gospel: within 30 years
    - Complete NT books: within 100 years
    - Most of the NT: within 150 years

## E. Its Careful Preservation

### 3. The Agreement of Existing Manuscripts

- >10,000 variant readings in existing NT manuscripts
- Most are spelling or word order.
- With those obvious variants removed, there is 99% agreement among existing manuscripts.
- Of the remaining 1% of significant variations...
  - Not a single biblical doctrine is affected.
  - Modern translations put significant variants in the marginal notes.
- Between the text in our Bibles and the marginal notes, we have the inspired Scripture!

# Three Questionable Passages

1. **Mk. 16:9-20** ("the long ending") is probably not authentic.
2. **Jn. 7:53—8:11** (the story of the woman caught in adultery) is likely authentic but not originally in that place.
3. **1 Jn. 5:7-8** contains a statement found only in a couple late manuscripts that is not authentic.

# The Dead Sea Scrolls: Isaiah



# The Practical Results of Jesus' High View of Scripture

1. He read it all and expected others to read it (Mt. 12:10; Lk. 24:27).
2. He memorized it and used it against temptation (Mt. 4:4, 7, 10).
3. He believed it could be understood, so He studied it and rebuked others for not understanding (Lk. 2:46; Jn. 7:14-17; 8:43-47; 17:8).
4. He obeyed it and expected us to obey (Jn. 15:10; Lk. 8:21; 11:28).
5. He taught it as the focus of His ministry and demanded we place ourselves under its authority (Mk. 1:14, 21-22, 38-39; 2:2; Jn. 1:18; 14:6).