
Scripture Alone
Selected Scripture
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Dates are significant. We all keep dates in our memory of special events that have occurred in our life. We have our wedding dates and our anniversary dates and our birthdays. And I'll be honest with you, when we started having more kids, I could remember the month. I could remember the day. But don't ask me for the year.

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I couldn't remember it after a while. You know, we have seven kids, so it is a little bit to keep up with. And I do exactly what my mom and dad did when I was younger. When mom was calling us, she got everybody's name till she got to the right one. And we do the same thing too. The only problem that I didn't like about that is that when she would call my name when I was outside with my friends, if I didn't answer the first time or come the first time, she included the middle name.

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And you know if you got the middle name, you were in trouble. So dates are very significant. We have the same idea in our culture. We remember dates. We can think of some dates that become really historical markers, things that really changed the world. I can think of just a few and there are really many. Like in 313 AD, that was when Constantine had legalized Christianity. And when he did that.

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persecution of Christians had stopped. So they actually got some relief from that and of course that was an event that changed the world. Some other events just to mention a few of them you'd had like in 1607 the establishment of Jamestown or 1620

the Mayflower Compact, you remember those from your history lessons, or the Declaration of Independence 1776.

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or even the end of World War II, that was in 1945. And of course, one of the most recent things that have changed our world was this COVID pandemic, right? 2020. All of these events had major impacts on our world. And there are many more, of course, that we could sit here and mention. But one event that radically altered the course of Western civilization was on October 31st, 1517,

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and it was between the Roman Catholic Church and those who sought to reform the church. This date marks a movement that was so massive that five centuries later we are still hearing the names of those who had challenged the Roman Catholic Church. Men like John Wycliffe, John Huss, Martin Luther, John Knox.

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I mean that's just a few because there were a lot of names, but many are very familiar, certainly with Martin Luther. And the day that I'm actually talking about was the Protestant Reformation. And that event started when an Augustinian monk named Martin Luther had nailed his 95 Theses to the door of the Castle Church in Wittenberg, Germany. He was deeply troubled.

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at some of the things the Roman Catholic Church was doing, like selling indulgences. And these were basically certificates that they were selling. And what they were doing by selling these is they were promising forgiveness to those who had bought it. So they were buying their way into heaven. Now you could see why this would trouble anyone that believes wholeheartedly in Scripture. But that wasn't the only thing that had corrupted the Gospel.

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When he had nailed this 95 thesis to that church door, he was actually initiating an academic discussion, really more like a debate. But they wouldn't have that. Actually, what he got was threats. His very life was threatened. He had struck a nerve with the pope and with the cardinals and with all the leadership of the Roman Catholic Church during that time.

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and he was actually told to recant his teachings. And if he didn't recant, then he was going to be excommunicated from the church. Now I stand here today very thankful that he did not recant. And yes, he was excommunicated from the church. In fact, in those days that if you were excommunicated from the church and branded a heretic,

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Most likely what occurred after that was your death. That's what happened in the case of John Wycliffe and John Huss.

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But God saw fit that it didn't happen to Martin Luther, even though they sought on various occasions to do that. Well as we begin this month, this month of October, as I said a few moments ago, I'm going to spend this month teaching through five teachings that came forth from the Protestant Reformation. Now some of you were here four years ago.

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So you will be familiar when I start mentioning these Latin phrases. The Latin phrases are on the wall right there. They are actually in the four-year area as you come in. You walk in the fellowship hall, they're in the fellowship hall. Do you think I have a purpose here by having them everywhere? It's that I want you to know them, and I want you to understand what they are, because this is really the gospel. And even though that I look.

06:00

at this four years ago and taught on this four years ago, I will guarantee you that what I have to say today is not the same as what I said four years ago. So in other words, I am not preaching that same message again. I didn't regurgitate something else. No, this is all new. And of course, the phrases that I'm talking about, if you want to just turn and look at the wall right there, you'll see...

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these Latin phrases. You have sola gratia, you have sola fide, sola Christa, sola scriptura, and sola deo gloria. And the sola that you see right there, that means alone. And the way you would read those back, you would have grace alone, faith alone, Christ alone, Scripture alone, and to God's glory alone. This is what

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as I said, came forth from the Protestant Reformation. And in fact, the one we're going to look at today is sola scriptura, scripture alone. And again, as we talk about this today, there were certain practices of the Roman Catholic Church during the 16th century that went against the teaching of the Word of God.

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They did believe in the Bible, but they also believed in the Pope, and they believed in tradition. And I'll tell you folks, they still believe that today. In fact, they pronounced an anathema against the Protestant Church. And to this day, that anathema, that curse against the Protestant Church, was never lifted. You can go back in the history books and see

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when they did that and see that it was never changed. Now as we talk about these, all of these solas are a response to what the Catholic Church was teaching. For example, Sola Scriptura, it emphasized that the Bible, as the inspired Word of God, held ultimate authority in all matters of faith and practice. But the Roman Catholic Church had placed so much significant weight on both scripture and tradition.

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These were the sources of authority, not the Bible alone. See, the Catholic Church did not like that word alone. They were okay with scriptura, but not sola scriptura. They didn't want to hear scripture alone, because as I said, they believed in tradition. And not only did they believe in tradition, but they also believed in the magisterium. And that magisterium was the teaching authority of the church, which was primarily the pope.

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They put the pope on the same level as scripture because they believe that the pope was the direct successor of Peter. And when Christ gave Peter the keys to the kingdom, they believed that that was passed on and the keys were given to them as well. And what Jesus had said about Peter, based upon a statement that Peter had made in Matthew 16, was not what the Roman Catholic Church had interpreted as

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were keys and that a secession would follow. No, it was based upon the revelation that God had given Peter when he said, you are the Christ, the Son of the living God. Now again, they didn't interpret it that way. And they probably didn't even disagree with that statement. But they went further than that. And you've heard me say many times that the scriptures were in Latin, and the common people, most of them, did not read Latin.

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So they had no way to see if what these leaders were saying was true. They couldn't be Bereans, as Luke describes in the book of Acts. You remember the Bereans, they were listening to Paul and they were searching the Old Testament scriptures to see if what he was saying was the truth. Now, if somebody's talking to you in a language you don't speak, you have no fruit from that. You can't understand them. You can't follow them. You can't look up anything to challenge anything that they're saying.

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You can't discern whether they're telling the truth or not. And so, as you had different men come along, like Wycliffe, who put the Bible in English, boy, that was a no-no, just like William Tyndale, who had put the Bible in English in England. They didn't want that, because once it became to where the people could read this, then the leadership would be challenged.

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as to whether they were telling the people the truth or not. You know, you can't find indulgences in the Bible. You can't find much of what they teach in the Bible when it comes to these traditions. The Reformers, of course, disagreed with this. They said the Bible is the source of authority, not the Pope, not the church, not tradition. The second one is Solafide. Solafide

11:14

justification was a result of faith in Jesus Christ alone rather than through human works or efforts. So they rejected indulgences, they rejected anything that would add to salvation, even things where the Catholic Church taught that faith and good works were both necessary for salvation. Now you probably immediately hear that and you think of Ephesians 2, 8, 9.

11:44

For by grace you have been saved, and that not of yourselves. It is the gift of God, not of works, lest any man should boast." It's not of works. The only works that are being produced is the work of Christ in you. And as it says in verse 10 of Ephesians 2, we are His workmanship, created in Christ Jesus unto good works, which God ordained beforehand that we would walk in them.

12:14

These good works are produced by Christ in you, not that you produce any kind of good works and that is your merit for salvation. So they rejected that as well. So La Gratia, grace alone, basically asserted that salvation was entirely a result of God's

grace. It wasn't again based on any kind of merit or any kind of part that humans could put into this. So again, it critiqued.

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again indulgences. It critiqued how that their mediation came through sacraments and through the good works and through the pope and through the church, instead of through grace alone, by faith alone.

13:03

The next one, Solichristus, it affirmed that Jesus Christ was the sole mediator between God and man. They challenged the intercessory role of the saints. And here at the Catholic Church, they regularly recognized the communion of the saints. They believed in the intercession of Mary. They believed in the worship of saints. You know, there's a little humorous statement that said one time, and it's a true story.

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This guy was in another country and he went and visited this really old church, and they still worship saints and so forth, and he came to Joseph and it said, Out of Order.

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You couldn't worship that saint because he was out of order, whatever that meant. I'll tell you what, Jesus is never out of order, is He? He is our mediator between God and man. We don't need popes, we don't need the church, we don't need good works, we don't need indulgences, we don't need anything to merit salvation. Salvation is a gift.

14:09

You can't do anything to merit salvation. In fact, what we merit or what we deserve is hell and judgment. We don't deserve forgiveness. And you know, you and I today can worship and praise our God and thank Him for the forgiveness that we have in Christ, right? And of course, the last one, Soledad Gloria, it emphasized that all the glory, all the honor, all the praise belong to God.

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and got alone.

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Some of the practices of the church was exalting human efforts, exalting achievements above God.

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So the Reformers saw that this was a diversion away from the glory of God and they sought to bring the people back. They were intending to address these issues as deviations from the Word of God. Now as I said this morning, we're going to look at all of these, but for today we're only going to look at one of them, and that is Sola Scriptura.

15:22

Sola Scriptura means Scripture alone. Scripture alone. Again, it's not Pope's, it's not the Roman Catholic Church, it's not any other person that has the authority over your life. It's Scripture. I don't even have authority over your life as your pastor. And I know that some pastors act like they do. They act like they have unlimited authority and they don't.

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Only scripture has that. And that's what we are to attest to every time we're together, is scripture. You know, the very things that I share with you from this pulpit are the very same things that I have to apply.

16:06

The only difference between me and you is that I get hit with it long before you do. And praise God I have some time to think about it before I stand up here. But all of us are charged by the Word of God to be doers of the Scripture. You know, don't think for just a second that you come in here and you just listen that you have done the Word. No, you did a very important part. You've listened to the Word being taught. Now you've got to take what you understand and do it and apply it.

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So the first one, as I said, is sola scriptura. And I want to give you six truths about sola scriptura. First one's a little long, because I need to establish it. But the others will be very quick. The first one is this. Scripture alone is the word of God. Now, if you're taking notes on the back of your bulletin,

17:07

I've given you a number of scriptures and I'm just going to kind of run through them, and but they're there if you missed whichever one I'm going through. But let me give you some important facts about scripture before we consider any of the scriptures. For example, the phrase, the Word of God, that phrase is used over 40 times in both the Old and the New Testament. Now what does that have to say?

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that if you open up your Bible, whether it's in the Old Testament or whether it's in the New Testament, and you read that this is the Word of God, what's that telling you? That's a no-brainer, right? It's telling you Scripture comes from God, right? Well, here's something else that's even greater than that. Some 3,800 times we hear the Bible declaring these words, God said. Or, if you have the authorized version,

18:06

You've read that hundreds of times, I'm sure. But that again is telling us that what we're reading here is the Word of God. Now over in Matthew chapter 7, Jesus referred to Scripture as the Word of God. Let me just read this to you. It's Matthew 7 beginning at verse 9.

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It is not Matthew 7. Let's see if it's Mark. I looked at so many passages over the week during the week.

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This might be one I have to email to you. Yeah, it is. It's Mark chapter seven.

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It says in verse 5, the Pharisees and the scribes had asked Him, that is, asked Jesus, why do your disciples not walk according to the tradition of the elders, but eat their bread with impure hands? And He said to them, rightly did Isaiah prophesy of you hypocrites, as it is written. Now, where is He quoting? He's quoting from somewhere in the Scripture, right? In this case, He's quoting from Isaiah 29, 13. This people honors Me with their lips, but their heart is far away from Me.

19:34

But in vain do they worship me, teaching as doctrines the precepts of men. Neglecting the commandment of God, he says to them, you hold to the tradition of men. Same thing the Catholic Church was doing. He was also saying to them, you are experts at setting aside the commandment of God in order to keep your tradition. For Moses said, honor your father and your mother, and he who speaks evil of father or mother is to be put to death. But you say, if a man says to his father or his mother, whatever I have,

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would help you is Corbin, that is to say given to God. You no longer permit him to do anything for his father or his mother, and here it is, thus invalidating what? The Word of God by your tradition which you've handed down. And you do many things such as this. He's telling them by you doing this, you're totally invalidating the Word of God. And there we hear him.

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referring to Scripture as the Word of God and you hear him quoting from the Old Testament. Now if you remember at this time there were no New Testament letters, there were no Gospels. All you had was the Old Testament. It wasn't until much later that you began to get the writings, but you didn't get them all at once. They all came at different times. You and I live in a wonderful age where we can pick up a Bible and everything is already there. But that again is not how it was done.

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Paul even recognized that the things that he was writing were the Lord's commandment. He said in 1st Corinthians 14:37, if anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment. So Luke said that Jesus' teaching was the Word of God, and we see here Paul said that his teachings were the Word of God. We even find in the

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the Word of God, or even in Acts 8-14 reveals that the Samaritans had received the Word of God as the Apostles spoke it to them.

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So this was not the words of Peter or the words of Paul. This was the word of God that they were speaking and preaching. Acts 11:1 says this is what the Gentiles received as it was preached by Peter. We hear that this was also what Paul preached on all three of his missionary journeys. This word right here that was preached was sacred.

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and it was holy. And we know that it claims ultimate spiritual authority. According to 2nd Timothy 3, 16, it claims spiritual authority in doctrine and in reproof and in correction and instruction in righteousness. In fact, we know that the Word of God

that you hold in your hands, though it is a translation, it's not the original manuscripts. We don't have the original manuscripts.

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But we do have copies, and we have a lot of copies, and it helps us to understand what the original did say. But we know from Scripture itself that Hebrews 4:12 says the Word of God is alive. It's living. It's active. And you know it's living and active. As things you may do in your life, you get convicted by Scripture over good things, bad things, things you omit, things you shouldn't omit.

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things you should do. But it's living and active, it's sharper than any two-edged sword, it pierces as far as the division of soul and spirit of both joints and marrow, it's able to judge the thoughts and the intentions of the heart. And you know when Paul had preached to the Thessalonians he was constantly thankful for them because he said that they did not receive the word of men but they received the word of God.

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And so he equated to the fact that as he's preaching to them, yes, coming from a man, but what he was saying were the very words of God. You know, folks, when it comes down to listening to anybody, yes, we should search the Scriptures to see if these things are so as we're hearing it taught. But if that is what we're hearing,

24:04

We're not hearing the words of a man, we're hearing Scripture being taught. We're hearing the Word of God being taught. And that should be what drives it to it even more. Every author of Scripture viewed Scripture as such. And they even warned about adding to it. They even warned about taking away from it. Deuteronomy 4:2 says you can't add to it.

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Revelation 22, 18, and 19 says you can't take away from it if you do. God will add to you the plagues that are written in this book. But unfortunately, we do have people out there doing this. But this is how the Reformers saw it. Martin Luther, for example, said the Holy Spirit himself and God, the creator of all things, is the author of this book. Now you hear right there straight from his own words,

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how he looked at the Bible. And this is what drove him to everything that he did. Everything that he wrote, everything that he confronted with the practices of the Roman Catholic Church, everything that they taught. And if it didn't square with scripture, he had written something about it, showing that, revealing that. And they wanted him to recant. They didn't want this kind of publicity.

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Another quote by Luther said this, Scripture, although also written of men, is not of men, nor from men, but from God. And when he said that, he was actually quoting all the way back from the fourth century.

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man named Augustine. Augustine said in his letter to Jerome, I have learned to hold only the Holy Scriptures inerrant without any kind of error. So you have this 17th century scholar quoting Augustine who was at the end of the fourth century who said I learned to hold

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only the Scripture as inerrant. So that just simply means popes can err, the church can err, man can err, but not the Word of God. There's no error in Scripture. Luther even again says, in the books of St. Augustine one finds many passages which flesh and blood have spoken. And concerning myself, I must also confess that when I talk apart from the ministry,

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at home, at the table, or elsewhere. I speak many words that are not God's words. That is why Augustine, in a letter to Jerome, had put down a fine axiom that only Holy Scripture is to be considered inerrant. Now, the reason why I started with Sola Scriptura

27:01

is because this became the very formal principle for the Reformation.

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They had denied Scripture's authority. Again, they said the Pope had the authority over Scripture. They said the church had authority.

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They said the magistrates had authority.

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And again, they didn't mind saying the Bible had authority, but they made it next to the others who had authority. And what the Reformers are saying, no, Scripture alone has the authority. Only Scripture, not man. Let me have you to turn to 2 Timothy chapter 3.

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Now I just want to let you know I am racing the clock because this is not, this can't be a part two message because I only have five weeks in October and there are five messages. So I got to finish this this morning. So if I run fast, that's all right. Just listen fast, okay? Second Timothy 3, 16.

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your notes on the back of your bulletin. I'm still on number one.

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But notice verse 16.

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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.

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Now I'm on point two. Scripture alone is inspired. See, that verse is talking about the inspiration here. The first part says all scripture is inspired, and the word inspired literally means God breathed. Or as the ESV puts it, breathe out.

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says it this way, the meaning of the word breathe as used here is brought out very forcibly by the comparison of two other words that are translated in the same way. The one is the Greek word *sucane*, which means to breathe gently, while in 2nd Timothy 3.16 the term denotes a forcible respiration. The other is the Hebrew word *ahara*, which means to breathe

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while 2 Timothy 3.16 denotes a conscious breathing. So what he's trying to say is, is inspiration then is defined by Paul as the strong conscious in-breathing of God into men, qualifying them to give utterance to truth. He says it's God speaking through men.

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and the Old Testament is therefore just as much the Word of God as though God spoke every single word of it with his own lips. The scriptures are the result of divine in-breathing, just as human speech is uttered by the breathing through one's mouth. You know, when you speak, you're expiring. That's expiration. You could put your hand in front of your mouth every time you talk and you can feel air.

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Well, what it's saying here is that all of the scripture that we have right here is the inbreathing of God. God has breathed into it. This is His word. Every single word. And this right here, my friend, also gives us the point as to why we should teach and preach every word and not omit some things that you have trouble with or some things that are even harder to understand.

31:05

Yeah, it causes you to wrestle more. I have done that many, many times. Martin Lloyd-Jones says it this way, the doctrine of verbal inspiration, it does not mean mere mechanical dictation. The personality of the writer is left as it was. And the individual characteristics of style and mode of thought remain, whereas the truth is guaranteed and controlled.

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In other words, in the words of Peter, 2 Peter 1.20, Peter said, 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, and here it is, but men moved by the Holy Spirit spoke from God. Yes, God used human authors. What he's trying to say is, is that he used their style.

32:05

I mean, one of the things when you're learning how to understand Greek, one of the first books you study is the Gospel of John because of its simplicity. But you could take the writings of John, which would be the Gospel of John, 1st, 2nd, 3rd John, and

Revelation, and you can find that within all of them they carry a very similar style of writing.

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We do the same thing. We write a certain way. We sound a certain way when we talk. I'm not talking about our accents or things like that. I should sound like I'm from Jacksonville, because I'm not from Alabama that my family's from. They talk like that. Sort of like that. Patsy talks like that. This passage actually teaches.

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that the holy men of God wrote the scriptures when they were moved to do so by the Spirit of God. So again, when we say the Bible is inspired, we're saying it's the Word of God spoken from his lips without any error and it's full of authority. So we're saying that inspiration means that God guided and influenced the human authors. He used their unique personalities, he used their experiences, he used their writing styles,

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to communicate his message to humanity. And the Holy Spirit worked through these authors. He protected his word. It's the same idea when the angel appeared to Mary and she couldn't understand how she was going to be pregnant. She had never been with a man. And how the baby that would be in her womb would be the Son of God. And the angel said that the Holy Spirit will overshadow you. The Holy Spirit.

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guarded

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the deity, if you will, of Christ. Yes, Jesus, when he was born, would be born a human, he would be 100% man, but he was also 100% deity, 100% God. But he was never tainted by Mary's sin and certainly wasn't by Joseph. Joseph had...

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waited before he had any kind of sexual relationship with Mary until much later. The children that they had came after the birth of Jesus. Jesus had.

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other brothers, he had a sister, but these would be considered half-brothers, half-sisters. Same as Joseph was not his biological father. Mary was his biological mother, and that's why many of the Jews who knew anything about his bringing up in his history and knew his parents, they would actually accuse him of coming from an adulterous relationship.

35:07

And of course, that was just one of their ways of not hearing or recognizing who he was by the things he said and by the things that he did. This was their excuse for not following him. But as we see already that Scripture alone is the Word of God and Scripture alone is inspired by God, we also find four other things about Scripture. Like for example, Scripture alone is infallible.

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You say, well, what does infallible mean? Well, that simply means it's an inability to err, or the impossibility of error. You know, I read a lot of books. My family reads a lot of books. We have large libraries at our home. I have a library here. We have a library over here. We figure that when the ladies are in their nursing, they can pull a book down, read a book. No, I'm just teasing. But we're around a lot of books, right? I used to teach in school.

36:04

We had a lot of books there, we taught from textbooks and so forth, but you know what? None of them can claim absolute authority or absolute perfection. None of them can claim that there are no errors. In fact, I have found over the years not just

typos, I mean you find that, that happens, but sometimes you find errors. You find someone teaching on something and what they're saying, that's not true.

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That occurs a lot in certain camps.

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That occurs, well, anytime you have somebody write a book, they're subject to that kind of critique, right? It's out there for us to read it, it's out there for us to critique it, it's out there for us to understand if what they're saying is true. My problem that I have, though, again, is that not everybody is a Berean. They just take what they hear, they go with it, and if anything I could tell you, I don't want you to hold to any kind of belief system because I hold to it.

37:10

I want you to hold to it because the Word of God teaches it and you see it clearly in Scripture. So that means that's a lot of work for me to not insert my opinion in it, but to make sure that what we're looking at in its proper hermeneutical understanding basically are a proper interpretation. Only one interpretation of Scripture. Many applications, but only one interpretation.

37:39

And be wary of the person that walks up to you and says, well, this is what it means to me. Run. Run away from them right then. I'm not interested in what it means to you. I'm interested in what it means to all of us. Because what it means to you is what it's gonna mean to me, what it's gonna mean to everybody else. Now how it's gonna apply, that's different. It may hit you.

38:02

a different way. You may have a situation going on in your life and this speaks directly to it. I might not have that situation going on in my life and it doesn't speak to me in

that way, even though I understand the interpretation of this, but it may apply in other ways. So no errors in God's Word, none whatsoever. And here's just a couple verses, Psalm 119 verse 160, the sum of your word is truth.

38:30

And every one of your righteous ordinances is everlasting. Every one of them. The entirety of your Word is truth. Everything about it. Or Proverbs 30 and verse 5, every word of God is tested. The Legacy Standard Bible says every word of God is flawless. The NIV says the same thing. The ESV says every word of God proves true.

39:02

So, not only is Scripture alone the Word of God, and Scripture alone being inspired, and Scripture alone being infallible, but we also could say number four, Scripture alone is inerrant. There is a difference between infallibility and inerrancy, but they both are essentially telling us no mistakes in its parts or in its whole. You look at the Bible as a whole.

39:26

No mistakes, no errors. You look at it in its individual parts, no errors, no mistakes. And anytime we have any issues with translations, they're not errors. They're not mistakes. Sometimes it's just in the copying process. They didn't have the copying process that you and I have today. The Gutenberg Press wasn't invented until about the 16th century. Prior to that, everything had to be hand copied.

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and you had a scribe that would hand copy, he would look at it and copy it, look at it and copy it, look at it and this would be a very tedious process. And in that copying process, he can make a mistake. Very well. This is what Greek scholars will call textual criticism, which is the right text, which is the right words that are employed here. Sometimes there's questions about the arrangement of something like in John 8.

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when it talks about the woman caught in adultery. It doesn't fit the passage. When I was teaching on the Gospel of John, that was one of the things that we were pointing out, that that entire section did not fit where it was at. And we looked at reasons why and how we could tell it didn't fit. There are other things that are like that. You get to the end of the Book of Mark, and there's a whole section right there that many believe was put there by a scribe. They don't find it in the older manuscripts.

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Older is good, older is better. Keep that in mind. We think about that today with certain things. Are you with me here? Older cars were better, newer cars were not. Ha ha ha.

41:10

I'd rather have a hunk of steel around me than a hunk of plastic. You with me? But it's inerrant, and here's your verse. Numbers 23 verse 19, God is not a man that he should lie, nor a son of man that he should repent. Has he said and will he not do it? Or has he spoken and will he not make it good? Martin Luther said the scripture cannot err.

41:36

listen, if it says right here in Numbers 23 19, God cannot lie, He cannot err, and if this is His Word coming from His lips, there's no error. Because if there were errors, it would not be inerrant, would not be infallible, and it would not be the Word of God. And we couldn't claim what we're claiming this morning. John Calvin said, the Scriptures obtained full authority among believers only when men regard them

42:03

having sprung from heaven and if there the living words of God were heard. So when you see Scripture's divine origin it really changes the way you look at everything. It's not just another book. William Tyndall said, I call God to record against the day we shall appear before our Lord Jesus to give a reckoning of our doings that I never altered one syllable of God's Word against my conscience nor would do this day.

42:31

if all that is in the earth whether it be pleasure honor or riches might be given me." He said, I never altered it. That's a conviction, but yet we do have people running around not with that same conviction. We have people going around and really bringing a question to inspiration.

42:54

You've got to be careful, folks, when you say a statement like this, God said to me. Now, when people say that to me, a lot of times I want to ask them, what do you mean by that? Did God audibly talk to you? Because if you say no, say, well, I was reading the Scripture. Okay, now I'm with you. Because you know what? This is God talking to all of us right here. It's pretty thick, isn't it?

43:22

The canons closed. There's no more revelation being given. You had two canons. You had one for the Old Testament, one for the New Testament. They're closed. Nothing else added to it. And they had a process in the first century, even before the first century, on how they determined that. It's a very interesting study. But here's what Luther had to say about that. He said, Let the man who would hear God speak read Holy Scripture. If you want to hear God speak, read the Bible. Just read it out loud. It's God speaking through your voice.

43:53

Alright, well let me give you two more. These run really fast. So based upon everything that I just said, that Scripture alone is the Word of God, Scripture alone is inspired, Scripture alone is infallible, Scripture alone is inerrant. We would have to say then Scripture alone is authoritative. It takes you all the way back to 2nd Timothy 3.16 where we started. All Scripture is breathed out. It's theopneustos. It's given by God.

44:21

It's expired by God, it's in-breathing by God, and it's profitable, it's beneficial, it's useful for teaching, for reproof, for correction, for training in righteousness, so that the

man of God may be adequate, equipped for every good work. Listen, if the word of God is useful to be taught, useful to reproof somebody, useful to correct them, useful to train them, that's authority.

44:50

Right? That's authority that you and I don't possess. Again, Luther said, the true rule is this, God's word shall establish articles of faith, and no one else, not even an angel, can do that.

45:06

that is so true. And the reason for that, and this is the last one, is Scripture alone binds the conscience. You know, there are a lot of books that have impacts on us, but nothing has an impact on you like Scripture. What do you feel in your heart when you violate Scripture? Bad, I read your lips. You do, and that's your conscience.

45:36

conscience has beaten you up. The Holy Spirit convicting you also, and the Holy Spirit and your conscience are not the same thing. It's two separate things there. One's a person, one is not.

45:48

The Protestant Reformers believe strongly that Scripture as the inspired, as the authoritative Word of God held a binding authority over the conscience of every believer. They argued that individuals were morally and spiritually obligated to obey the teaching of Scripture. I mean, isn't that what we say today too? I mean even 1 John says that if you really want to know if you're a child of God,

46:16

Look at your life. Are you obedient to the Word of God? Are you one who keeps the Word? You obey it. Because that's, 1 John 2, 3, and 4, exactly what John says.

46:32

They believed exactly what Jesus taught when he said, man shall not live by bread alone, but by every word that proceeds forth from the mouth of God.

46:45

Their conscience was held captive to Scripture. That's exactly what Martin Luther said on April 18, 1521, when he was called to recant his teachings. He said this, unless I am convinced by Scripture and plain reason, my conscience is captive to the word of God. I cannot and I will not retract anything, since it's neither safe nor right to go against my conscience. I can do otherwise. I cannot do otherwise. Here I stand. May God help me.

47:15

Amen. Do you feel that way? Is that your passion? Is that what you would defend about the Bible? Yeah, the Bible really doesn't need us to defend it, but is that what you would stand on? Would you bank your life on it? Because that's what they did. Scripture alone.

47:38

And if you're living what God says in His word, then you do believe that it binds the conscience. But if you're not, and you're living any way that you please,

47:51

It might not even be saved.

47:54

because it sounds like you're still the master, not Jesus.

48:00

The Reformers believe very strongly in holy living. Even John Calvin said, we are called to be holy, not because we are by nature holy, but because we are called by God to be holy. In 1 Peter 1, 15 and 16, but like the Holy One who called you, be holy yourselves also in your behavior because it is written, you shall be holy, for I am holy. Is that how you're described this morning?

48:30

you say, well I see my life and I'm not holy. Well one of the things you need to understand that in Christ we have the righteousness of Christ. I know that none of us deserve it. I know that we still have this fallen flesh that we deal with. I know that we still sin and I'm with you. How could I be considered holy? Well you're only considered holy because you have the imp...

48:58

imputed righteousness of Christ. When God looks at you, he sees Christ. He sees the death, burial, and resurrection of his son. He sees that Christ took the penalty of your sin. And beloved, this morning we're reminded of that as we come to the Lord's table. The Lord's table reminds us of the death, burial, and resurrection of Jesus.

49:28

And listen, as we partake of this this morning, you examine your heart. And the examination is more to see whether you be in the faith. And I mean, if there is any sin in your heart and you haven't confessed it, yes, confess it by all means. But don't compound your sin by not participating in it. Let me explain. Jesus said, do this in remembrance of me.

49:55

Do this is an imperative in Greek. Imperatives are commands. So what it means is, as you examine yourself, as Paul said to the Corinthians in 1 Corinthians 11, examine yourself first. You examine yourself to make sure that you don't take of it in an

unworthy manner, meaning that you're not disobedient to Scripture, meaning that you're not involved in some kind of sin.

50:21

So what it does, every time we participate in the Lord's Supper, it forces you to examine yourself. It forces you to let go of things in your life you hold on to, sinful things.

50:36

So as we share in the Lord's table now, would you please bow with me? Would you please let the Lord do his work in your heart? And would you look at the scriptures in the way that it's been presented this morning and let it do its work in you? Let's pray. Our Heavenly Father, we thank you for your word this morning and we thank you for the privilege and the opportunity for us to study it together.

51:06

pray that you open up our hearts to it. Help us to see that it is the binding authority in our life. And yes, we all should be willing to die for it if need be. This is your Word, Lord God. And we don't want to mishandle it. We don't want to mistreat it. We want to hold it in high honor because it's your Word.

51:36

And Lord, we want to preach what it says, and not add to it and not take away from it, but preach what it says. I pray, Father, that you would open up our hearts as we come to the table now, and as we come to examine ourselves, and we pray all this in Jesus' name.