

PLAIN TRUTH ABOUT THE BIBLE

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I. INTRODUCTION

1. All religious teaching, preaching, and writing should be plain and simple enough to be down where people live – where the average person lives; that is, on their level of understanding.
2. If when a preacher has dealt with a subject and the people are heard to say, “He is so deep, I really didn’t understand what he said!” It normally means he did not speak plainly or didn’t deliver the plain truth on that subject, rather than being so deep in his scholarship.
3. At all times in our preaching and teaching we need to stay with the basics of the subject being considered and speak the truth plainly.
4. We recognize, of course, there are times even when truth is plainly spoken some will not understand and will not believe it. An example:
 - a. During Jesus’ personal ministry on earth certain Jews said unto him, “How long dost thou make us doubt? If thou be the Christ, tell us plainly,” Jno.10:24.
 - b. Jno.10:25-40 show us how plainly Jesus answered them in spite of which they continued to reject him and the plain truth he taught.
5. God’s word was meant to be understood. Both Jesus and his apostles spoke and wrote in such a plain manner that what they revealed *could be* plainly understood, Eph.3:1-5; 5:17; Cf. Jno.8:31,32; 7:17; 11:11-14.
6. One can be no plainer than Nathan was with David when he said, “Thou art the man,” 2Sam.12:7. Or Peter on Pentecost when speaking to the Jewish audience about Jesus Christ in Ac.2:23 said: “ye have taken, and by wicked hands have crucified and slain.”
7. As with all other subjects, plain speaking about the Bible is imperative.
 - a. If we don’t speak plainly about the Bible, or understand clearly, our efforts to serve God and lead other to the salvation he offers in Jesus Christ through the word will be to no avail.

- b. Therefore, in this lesson we shall consider some plain and simple facts or truths about the Bible.

II. DISCUSSION

A. GOD IS ITS AUTHOR BY MEANS OF INSPIRED MEN.

1. 2Tim.3:16: “All scripture is given by inspiration of God...”
 - a. Lit. translation: “every scripture is God-inspired,” or “God-breathed”
 - b. The expression “God-breathed” signifies a divine action on the perceptions of the men so inspired.
 - c. The “breath of God” is used as a material expression for his power in his action on the perception of the inspired men.
 - d. The language is metaphorical (non-literal), in the sense that, “God-breathed his message into the minds of the sacred writers,” while allowing individual vocabulary styles, which accounts for John’s style vs. Paul’s style.
2. 2Pet.1:20,21: “Knowing this first, that no prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”
 - a. No prophecy of the scripture springs into existence by or merely as the result of the prophet’s own personal explanation.
 - b. For holy men spake from God;
 - c. Those who thus spake were “*moved by the Holy Spirit*,” that is, by means of the Holy Spirit they were borne along as a sailing vessel before the wind.
 - d. Thus the prophecies were not of human origin, but of God.
3. O.T. examples:
 - a. Moses said, “...God spoke these words...,” Exo.20:1.
 - b. Exo.24:4, “And Moses wrote all the words of the Lord”
 - c. David said, “The Spirit of the Lord spake by me, and his word was in my tongue,” 2Sam.23:2.
 - d. Isaiah wrote saying, “Hear, O heavens, and give ear, O earth: for the Lord hath spoken...,” Isa.1:2.

- e. Jeremiah wrote saying, “The word of the Lord came unto me, saying,” Jer.1:4. “Behold, I have put my words in thy mouth,” Jer.1:9.
 - f. “The word of the Lord came expressly unto Ezekiel the priest,” Ezek.1:3.
 - g. The apostle John says what he writes is “The Revelation of Jesus Christ, which God gave unto him,” Rev.1:1.
4. Furthermore, the very words spoken or written by those so inspired of God were chosen by or words which the Holy Spirit teacheth, 1Cor.2:9-13. Cf. 14:37; Eph.3:1-5.

B. IT IS CONFIRMED AND CERTIFIED AS THE AUTHENTIC MESSAGE FROM GOD, AUTHORITATIVE, AND ALL – SUFFICIENT.

1. The word revealed by means of inspired spokesmen has been confirmed and certified as of divine origin by miracles; that is, by “signs, wonders, and mighty deeds or powers,” Mk.16:15,19,20; Heb.2:1-4; 2Cor.12:12; Cf. Jno.20:30,31; Gal.1:11,12.
 - a. By this means it was thus demonstrated that both the messengers and their message were from God.
2. Jesus himself both recognized and confirmed the authenticity of the O.T. and sent forth his chosen apostles with the message of the N.T. confirmed by his “working with them, and confirming the word with signs following,” Mk.16:19,20; 2Cor.12:12.
3. It is authoritative, the divine standard by which all men shall be judged.
 - a. Those of the O.T. dispensation –by the Patriarchal law, and or by the Law of Moses under which they lived.
 - b. We who are of the N.T. – by the law of Christ, under which we live, Jno.12:48-50; Rom.2:6,16; 2Cor.5:10; Heb.9:15-17.
4. It is complete, profitable, and all-sufficient.
 - a. It provides us with everything that pertains to life and godliness, 2Pet.1:1-3. Cf. Phil.4:19; 4:13.; Col.2:10.
 - b. It is profitable for “doctrine, reproof, correction, and instruction in righteousness.”
 - c. It is able to make the man of God complete and thoroughly equipped for every good work, 2Tim.3:16,17.

C. THE BIBLE IS COMPOSED OF TWO MAIN DIVISION – O.T. AND N.T.

1. Both contain the word of God addressed to the people living under each at the time.
2. Today we live under and are subject to the N.T., not the O.T.
3. The O.T. was a law given to the Jews, not to the Gentiles, Exo.20; Deut.5:1-3; Rom.2:14; Eph.2:11,12.
 - a. The law of Moses given to the Jews has been abolished, blotted out, and is no longer binding on anyone, Col.2:14-17; 2Cor.3:6-11.
4. The New Covenant prophesied by Jeremiah (31:31-34) is now in force and has been since Pentecost and binding on all nations, both Jew and Gentile alike, Heb.8:6-13; 10:9,10. This means:
 - a. Sabbath keeping is no longer binding on anyone.
 - b. Burning incense as a religious practice is not lawful.
 - c. Animal sacrifice is no longer required or lawful.
 - d. Annual feast days and special religious holy days are not a part of the N.T. religious services to be observed.
 - e. Priestly garments are not part of the New Covenant.
 - f. The first day of the week is the Lord's day, not the Sabbath day, and the day for saints to assemble to eat the Lord's supper.
 - g. Mechanical instruments of music in worship of God are not lawful, thus sinful.
 - h. We are to follow Jesus Christ exclusively as our authoritative source, not Moses.

D. IT (GOD'S WORD, THE BIBLE) IS ALIVE AND POWERFUL, NOT A WEAK DEAD LETTER.

1. Heb.4:12,13.
 - a. Lit., it is "alive and active."
 - b. The words of a living God would be living words.
 - c. They are sharper than any two-edged sword. The idea is one of an ability to cut and penetrate.
 - d. Eph.6:17 refers to God's word as the "sword of the Spirit"

- e. In Rev.19:15 Christ is depicted as one with a sharp sword going out of his mouth with which he smites the nations.
 - f. “piercing even to the dividing asunder of the soul and the spirit”
 - (1) Not dividing soul from spirit. The thought is that God’s word penetrates to the deepest part of the spiritual man.
 - (2) As Vincent says, “The separation is not of one part from another, but operates in each department of the spiritual nature.”
 - g. “and the joints and marrow” – Figuratively describing man’s innermost being – representing the depth which God’s word will penetrate the spiritual man.
 - h. “and is a discernor of the thoughts and intents of the heart”
 - (1) The word has the ability to judge man’s heart.
 - e. This leaves no doubt that God knows man’s heart; that man can hide nothing from God’s all-seeing eye; his word tells us so!
2. Moreover, it is God’s power to save man, to make man righteous, Rom.1:16,17 (Gal.2:15,16); Rom.10:1-4; 3:20-26; 2Th.1:6-10; Cf. 1Jno.3:7.

III. CONCLUSION

- 1. Jesus in Mt.4:4 in meeting and answering the temptations of the devil quoted and thus reaffirmed the principle taught in Deut. 8:3, saying: “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”
- 2. James wrote, “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all,” Jas.2:10.
- 3. Again, Jesus said: Mt.7:21-23; Lk.6:46.
- 4. These are some of the plain truths taught in and/or about the Bible.
 - a. Believe and obey them – have fellowship with God here and now.
 - b. Ignore and or neglect them here and now and experience everlasting damnation in a devil’s hell in the here after!
 - c. Which it will be depends on you!