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God's Inspiration Made Clear

by Ernest L. Martin, Ph.D., April 1992 and 1980

Transcribed and Edited by David Sielaff, November 2017

Read the November 1, 2017 Commentary, "[God Does Not Care How You Feel](#)"

Then read the accompanying [Newsletter for November 2017](#)



The word “inspiration” means to be motivated by or influenced by the spirit. In the case of the Holy Scriptures, it means the words that God uses to instruct His people in things He desires them to know, or things that He wants them to do. The spirit that inspires in this case is God’s Holy Spirit. Inspiration is defined by the apostle Paul in 2 Timothy 3:16–17. It deals with the Scriptures themselves and will be discussed in this lecture. Paul writes beginning in verse 16: **“All scripture is given by inspiration of God ...”**

[**Editor’s note:** This article is in two parts. The first part was transcribed and edited from an April 1992 audiotape “God’s Inspiration Made Clear.” Part Two was transcribed and edited from a 1980 audiotape, “Inspiration of the Bible.” Both presentations are edited for clarity and condensed for space. DWS]

It is said that inspiration comes from God, and it means from the Holy Spirit of God. So **“All scripture,”** Paul says, **“is given by inspiration of God.”** By the way, that statement is the proper translation of that verse. It is inspired of God. All Scripture is. And notice the function of Scripture:

“... and is profitable [1] for doctrine [teaching knowledge about God], [2] for reproof, [3] for correction, [4] for instruction in righteousness: [WHY?] that the man [person] of God may be perfect, thoroughly furnished unto all good works.”

• **2 Timothy 3:16–17**

Notice it says **“thoroughly furnished.”** That means “perfected,” to come to a complete understanding of things and of good works. That is what Paul meant when he mentioned Scripture. That not only means the Old Testament Scripture (the Scripture in Paul’s day), as we will show, but it means the New Testament Scripture also. We have not just 22 books of the Old Testament which came down to the Jews that Christ and the apostles were using in their day, but we also have the 27 New Testament books having been inspired of God attached to those 22. This made 49 altogether or 7 x 7 books, in 7 various divisions.

Since the title has the word “clear” in it, what is the best way to understand inspiration in a clear way? How can inspiration make sense to us? The answer is simple: pay attention to the spiritual authority given to

those who put together and canonized the Old and the New Testaments. They had the authority from God to authorize the writings of the Scriptures in the first place. My book, [Restoring the Original Bible](#),¹ tells the story how both Old and New Testaments were inspired and brought together. I hope all will read it.

Important People in the Inspiration of the Scriptures

God picked various individuals to give His inspired word to the rest of us. Under inspiration from God to write these words, these men had authority and extraordinary powers that you and I do not have. The apostle Paul wrote in Romans 3:1–2 that the Word of God was given to the Jewish people, and particularly to the Jewish authorities in Jerusalem. That commission was given for them to maintain the established Word of God. That was how Paul understood the situation and Christ Jesus understood it that way as well.

Who was the most important man in the Old Testament as far as inspiration was concerned? Moses was certainly important, Samuel was, so was King David. So were Isaiah as well as Jeremiah. All these men and others wrote sections of the Scriptures. But the man who was most important was Ezra the priest. We have his book in the Bible. He was a Levitical priest who lived after the Babylonian captivity, came to Jerusalem from Babylon, and selected 22 books out of many to go into the text of what we call the Old Testament.

Ezra put those books into the Holy Place of the Temple and they, along with the Law of Moses, became the inspired Word of God to the Jewish people. It was in three divisions: The Law, the first 5 books; the Prophets, then 6 books; and then the Psalms (the Writings, starting with Psalms) of 11 books in 3 divisions. The total was $5 + 6 + 11 = 22$ books. Ezra, according to Jewish tradition and history, was the one responsible for choosing, compiling, and arranging books of the Old Testament. He was called by the Jews a second Moses because of the power and the authority that he possessed.

The Endorsement by Jesus of Ezra's Old Testament

The most important individual signifying what words made up the Old Testament Scriptures was none other than our Lord himself. When you see Christ Jesus standing before you after your glorification, you will be able to confirm from the written records that He was the very Son of God.

Jesus came into this world with a mission and a message to give to the world. He lived a little over 30 years, died on a tree of crucifixion, was resurrected from the dead, went back to the Father in heaven, and left His apostles plus others as witnesses of His resurrection. If anyone had authority to show what Scripture was and what was not, it was Jesus Christ. Therefore, if we want “inspiration made clear” we must concentrate on individuals. Ezra and others for the Old Testament, but Jesus Christ preeminent over all.

Luke 24:44–45 was a message Jesus gave to the apostles after His resurrection from the dead, after He proved Himself the very Son of the Living God, the Christ. He was the Messiah,² the Emmanuel, “**God with us,**” in Isaiah chapters 7–12. After His resurrection, our Lord, our Elder Brother, gave specific instructions to His apostles. Luke, a Gentile, wrote that account. The Jews already knew what the Scriptures were, but the Gentiles needed instruction on them. Luke gave it to them quoting Christ Himself after His resurrection, after He proved who He was:

“...These are the words which I spoke unto you, While I was yet with you, that all things must be fulfilled, which were written in the law of Moses [the first part of the Old Testament], and in the prophets [the second part] , and in the psalms, concerning me.”

• **Luke 24:44**

He not only meant the 150 Psalms, Jesus meant all 11 books, introduced by “Psalms” as a title for the entire 3rd division. That was well known in Jewish circles. Verse 45: **“Then opened he, the apostles, their under-**

¹ The text of *Restoring the Original Bible* is available free online and in free MP3 audio, and for [sale in print](#). DWS

² See my articles “[Christ and Messiah](#)” and “[The Gospel of Messiah](#).” DWS

standing, that they might understand the scriptures ...” The Scriptures available after Jesus Christ was resurrected from the dead were the Old Testament writings. Christianity started at Pentecost when the apostles would be imbued with God’s Holy Spirit some 50 days after the resurrection of Jesus. He told the apostles with His supreme authority what represented the Scriptures at that moment.³

In Luke 11:49–51 Jesus gives two illustrations, one beginning with Abel in the Book of Genesis, and another ending with Zacharias, killed between the altar and the Holy Place in the 9th century BC. He was the last martyr mentioned in the Old Testament arrangement of books in Chronicles 24:20–22. Christ’s use of this illustration from Chronicles is like us saying today “from Genesis to Revelation.” He was saying “from Genesis to Chronicles,” representing the entire Old Testament finalized by Ezra under God’s authority and confirmed by Jesus Christ to His apostles.

Ezra had tremendous power and authority to put together the Old Testament; he even had power and authority to alter Moses’ writings, which Ezra did several times. He increased information in parts of the Law and updated old geographical names with new. Christ said the Jewish temple authorities were responsible for the books of the Old Testament the Jews and we recognize today. Jesus put His stamp of authority on their actions. If we want to know how inspiration could be clear, we must focus on the authority of individuals who give their approbation to those biblical books. Jesus did that for the entire Old Testament.

Christ’s Prediction of New Scriptures

The New Testament was soon to come. In John chapter 16, one day before His crucifixion, Jesus talked to His disciples about what they would do in the future. He told them more Scriptures would be added to the Old Testament. A future prophet like Moses was to come, as Moses wrote in Deuteronomy 18:15, 18. When that prophet came, the Israelites were to listen and obey Him, no matter what He said.⁴ Who was that prophet? John’s Gospel on three occasions, as well as Peter and Paul, identified that prophet as our Lord Jesus Christ.

A day before His crucifixion Jesus gave His apostles some teaching, after Judas left, after the supper. He was talking to the 11 apostles, singling them out, and He began to speak about their future actions, and what must happen after His resurrection from the dead.

He said in John 16:13: **“Howbeit when he, the Spirit of truth, is come, he will guide you into all THE truth.”** In the Greek it is not “all truth,” but **“all the truth.”** The Spirit will guide them to all essential truth necessary to understand the plan of salvation. **“... for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.”** Yes, the Spirit will show you apostles prophecies, like the Book of Revelation was given later to the apostle John:

“... He shall glorify me [the Messiah]: for he shall receive of mine, and shall show it unto you. All things that the Father has are mine: therefore said I, that he shall take of mine, and shall show it unto you.”

• ***John 16:14–15***

When He says, **“show it unto you,”** He was talking only to the 11 apostles at that time. Understand that point. Read through His instructions in John chapters 14 through 17. Many people apply those Scriptures to themselves, even modern Christians. Some verses apply generally, but the vast majority of the pronouns, if you consider them, refer only to the 11 apostles. When you understand that, then these Scriptures make sense and will not be contradictory as some imagine.

“And in that day [when the Holy Spirit comes ...] YOU shall ask me nothing. Verily, verily, I say unto

³ We have the same books today in our King James Version and in most versions, but arranged differently. *Restoring the Original Bible* shows we should go back to the original arrangement. Christ made it clear that the Old Testament arrangement was from Genesis today to the book of Chronicles, as the Jews correctly have the order in Hebrew and English translations. *ELM*

⁴ See Dr. Martin’s article, [“Mosaic Prophecies for the End-Time.”](#) Note the context of Deuteronomy 18:15–22. The Jews declared Jesus to be a false prophet and sentenced Him to death according to this passage. See my June 2015 Commentary, [“Prophet, Priest, and King.”](#) That will lead to other articles on this subject. *DWS*

YOU, whatsoever YOU shall ask the Father in my name, He will give it YOU. Hitherto have YOU asked nothing in my name: ask, and YOU shall receive, that YOUR joy may be full. These things have I spoken unto YOU in proverbs: ...”

• *John 16:23–25*

The “you” was plural, meaning “you” 11 men. He spoke to them in proverbs. He was not talking to you or me today in the 20th [now 21st] century. He was not talking to the people of the last 20 centuries. He was talking only to those 11 listening to Him. They were to be given special powers and authority. “... **These things have I spoken unto YOU [you 11 men], in proverbs: but the time comes when I shall no more speak unto YOU [11 men] in proverbs but I shall show you plainly of the Father” (John 16:25). He was talking only to those eleven men: Peter, James, John and the other eight. Later, the apostle Paul came in on that.**

Note verse 23, “**Whatsoever YOU shall ask the Father in my name**” Many preachers today say, whatever you shall ask in the Father’s name, God will give it to you no matter what, and you will receive it. But those words were only to the original 11 for a particular purpose. The purpose was to spread the gospel to the world.

Go back to chapter 14 to read what He said to the same 11 special apostles (excluding Judas).

“Verily, verily, I say unto YOU, He that believes on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”

• *John 14:12*

He was not talking to you or me. Have you done greater works than Jesus Christ did? Some of the apostles did, by raising the dead and things like that, even doing things Christ did not do. He was talking to those 11 and two or three others added to the rank of the apostles who came up later. Verse 13:

“And whatsoever you shall ask in my name, that will I do, that the Father may be glorified in the Son. If you shall ask anything in my name I will do it.”

• *John 14:13*

When He said, “**ask anything**,” it was within the context of getting the gospel to the world. He said, I will give you 11 men power so anything you ask to get this gospel out in an understanding way for people, will be given you. That was not a command or promise to all Christians for all time. Go to verses 25 and 26:

“These things have I spoken unto YOU [you 11], being yet present with YOU. But the Comforter, which is the Holy Ghost [Spirit], whom the Father will send in my name, he shall teach YOU all things, and bring all things to YOUR remembrance, whatsoever I have said unto YOU.”

• *John 14:25–26*

The 11 apostles were to be given special powers. Go down farther to find these special powers were given on several occasions. After Jesus was resurrected from the dead in John 20:19–23, He came to the 10 apostles (Thomas arrived later), and said:

“Then said Jesus to them again, ‘Peace be unto you: as my Father has sent me, even so send I you.’ And when he had said this, he breathed on them, and said unto them, ‘Receive you the Holy Ghost [Spirit]. Whose soever sins you remit, they are remitted unto them; and whose soever sins you retain, they are retained.’”

• *John 20:21–23*

They received His inspiration: “**He breathed on them.**” He said these apostles would be able to define sin. In the New Testament, we find them defining what sin was, different from Moses. This power was only for the original apostles and was not handed to any ministers of later times or to us today. Only those apostles and one or two others were given those powers to help people understand the truth.

The Transfiguration of Jesus

At Caesarea Philippi, in northern Palestine near Mt. Hermon, Christ teaches Peter and the apostles:

“I say also unto you, That you are Peter, and upon this rock I will build my church [ekklesia]; and the gates of hell [hades] shall not prevail against it. And I will give unto you the keys of the kingdom of heaven: and whatsoever you shall bind on earth shall be bound in heaven: and whatsoever you shall loose on earth shall be loosed in heaven.”

• *Matthew 16:18–19*

When He said, **“upon this rock I will build my *ekklesia*,”** His congregation, what He said was, Peter [*petros*, little stone] upon this massive rock, [*petra*, talking of Himself], I will build my congregation. **“I will give unto you [singular, to Peter] the keys of the kingdom of heaven. And whatsoever you [singular] ... shall bind on earth, that shall be bound in heaven and whatsoever you [Peter] shall loose on earth shall be loosed in heaven.”**

Later in chapter 18, he used that same illustration when it came to a type of ecclesiastical environment and he changed the “you” from singular to plural, meaning that all the apostles would have the same kind of authority. But here in Matthew 16, He singled out Peter. We see later He also singled out two other apostles to have an extraordinary experience because they were to be given powers the others did not have.

What did it mean that Peter could have the keys of the Kingdom of Heaven? A key is something that opens a lock, in this case unlocks truth or something of that nature. **“Whatsoever you bind on earth”** means what you say to be done or not done, shall be done in heaven. In other words, Peter was to be given the powers then, not later. The text says nothing about Peter handing the powers of the keys to anyone else. They were for Peter only. The keys gave Peter extraordinary powers to bind and loose. He was given a commission to give to you, me, and all Christians — to unlock the teachings of the truth. Jesus said at the end of chapter 16:

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.”

• *Matthew 16:27–28*

In chapter 17, the same kind of illustration is used for two other apostles and for Peter in chapter 16. The three apostles were the only ones. Their power did not pass to anyone else. Six days later, it says, Jesus took Peter, James, and John (two brothers called the sons of thunder) to the top of Mount Hermon. He was gloriously transfigured in front of them. A cloud comes down and a voice says, **“This is my Beloved Son, in whom I am well pleased”** (Matthew 17:1–5). That was God the Father. Jesus said, **“Tell the vision to no man, until the Son of man be risen again from the dead”** (Matthew 17:9).

It was not a physical occurrence because Moses and Elijah appeared there and they were dead and were not there literally. But there were 7 individuals appearing on the top of that Mount of Transfiguration. They were the three apostles (Peter, John, and James), Jesus, the figure of Moses, the figure of Elijah, and the voice of God the Father. The apostles were given power to see this extraordinary event when even the God the Father was involved.

Later in the epistle of Second Peter just before his death, Peter understood what Christ meant by giving him the keys to the Kingdom. **It meant that he was to write doctrines down to give to all of us** so we can have access to the knowledge of how we can go enter the kingdom of God, and how we can have salvation.

In 2 Peter 1:4 he tells of “promises” God the Father has given to us through the message of Jesus Christ.

“Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

• *2 Peter 1:4*

Peter writes about those promises in verse 12:

“Wherefore I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the present truth. Yea, I think it meet [right], as long as I am in this tabernacle, to stir you up by putting you in remembrance. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has shown me.”

• *2 Peter 1:12–14*

Peter is saying ... I know I will die soon, but I will not neglect to put you **“in remembrance of these things,”** referring to **“the exceeding great and precious promises”** (from verse 4). Here is what Peter did. **“Moreover I will endeavor that you [Peter’s audience back then] may be able after my decease to have these things always in remembrance”** (2 Peter 1:15). That means any time you come together you will have these things in remembrance. What were **“these things”**? We were told in verse 4; they were the **“exceeding great and precious promises”** of God. It meant the teaching of the gospel.

“For we have not followed cunningly devised fables [of past events], when we made known unto you the power and coming of our Lord Jesus Christ, but [we three apostles] were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, ‘This is my beloved Son, in whom I am well pleased.’”

• 2 Peter 1:16–17

He is writing about the transfiguration when Jesus took James, John, and Peter up the mountain. James was the first apostle to die. When Peter wrote about the transfiguration event, only Peter and John were living.

“We [Peter and John] have also a more sure word of prophecy; whereunto you do well that you take heed [of that word], as unto a light that shines in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture [no teaching of Scripture] is of any private interpretation [origin].”

• 2 Peter 1:19–20

The word “prophecy” refers to teaching, teaching from the Holy Spirit. The phrase **“until the day dawn”** means until the Kingdom of God comes by Christ’s second Advent. It comes from the Holy Spirit; it is inspired.

Is God’s Inspiration Becoming Clear?

Here again we find individuals selected or commissioned to write documents to leave to us today, to the *ekklesia*. Soon Peter and John would die. But for those who God called to read and understand those promises they received, those people could come together and learn from them these exceeding promises and not fables. They would find out from documents what was going on in God’s plan.

Just as Ezra left the Jews the Old Testament from his time, master records deposited in the Temple, in their synagogues to learn from, so too Christ told His apostles the Holy Spirit would lead them into all the truth and produce writings. All the things they needed to know they would have available to them. Select apostles were given extraordinary powers that they could bind or loose.

They had a right when they wrote the Scriptures to go back in the Old Testament and interpret those Scriptures in the way the Holy Spirit would tell them. They could bring illustrations into their writings even from outside the Old Testament if they wanted; they could modify this or modify that. They could do all types of things because they had extraordinary power and authority given to them by Christ. Peter and John had that power, as did the apostle Paul. Peter said in 2 Peter 3:15 that he wanted to make sure people understood Paul’s writings are also authoritative and Peter and John were the ones who authorized and approved of them.

“And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him has written unto you; As also in all his epistles, speaking in them of these things [of God and His salvation]; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.”

• 2 Peter 3:15–16

That verse makes it clear the apostle Paul’s writings were considered by Peter to be like **“other Scriptures.”**

John’s Associates

Peter and John along with Paul were the ones who were authorized to leave us the New Testament. Peter

died (according to Christ's prophecy in John 21:18–19), not long after Paul. The remaining apostle was John. He was the last to write his gospel and other epistles. The Book of Revelation was first written early, even before the destruction of Jerusalem, but near the last decade of the 1st century AD, some material was added.

If you read John's gospel and his letters carefully, you find there was a group of people who occasionally added short editorial comments that say in effect, *we agree with what John says*. We, we, we, we-thoughts are inserted in John's writings. The "we" passages are editorial insertions that are put in by people John selected to finalize the complete Greek New Testament we have today.

The "we" passages are defined and pointed out in my book *Restoring the Original Bible*. I refer you to that work for the full story, but you find "we" comments appearing in John's gospel and you find them in First John and his other two epistles. These were individuals, who, a short time after John's death, put together the final collection of the New Testament to give to us today.

Who were those people, those editors shall we say, of John's letters? Look in First John chapter 1; you can get an indication of them and their qualifications. Read carefully. The first chapter of First John is unique. In that chapter, the editors of John are identified:

"That which was from the beginning, which WE have heard, which WE have seen with OUR eyes, which WE have looked upon, and OUR hands have handled, of the Word of life [the Word of Life is Jesus Christ]. For the life was manifested, and WE have seen it ..."

• 1 John 1:1–2

The people are identified by these pronouns. The "we" persons were present when Christ was there. They heard Him, saw Him, and looked directly at Him up close. Would you do the same? I would. After Christ's resurrection ("**the life was manifested**") they were able to handle and touch Him as well. The apostle Paul said there were upward of 500 people who saw Christ after His resurrection (1 Corinthians 15:6). These individuals were a part of that group. "**For the life was manifested, and we have seen it.**" This was more than just John the apostle. "**We have seen ...**" occurs two times in the two verses.

In 1 John 2:1, he says "**I write unto you,**" then he goes on with I, I, I, I. There is one verse a little farther down where the "we" comes back, where the editors come on the scene and what they are doing is putting the last final changes to John's writings after his death. First John chapter 1 continues:

"... and WE have seen it, and bear witness, and show unto you that eternal [eonian] life, which was with the Father, and was manifested unto US; That which WE have seen and heard, declare WE unto you [plural, meaning all people], that you [plural] also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write WE unto you [plural], that your [plural] joy may be full."

• 1 John 1:2–4

The rest of this chapter, down to verse 10 is all about what the "we" group were doing. When it says, "**write we**" ("we are writing" is better English), if you look carefully it means the totality of the New Testament. These men under the authority of John were given a commission to put together the Scriptures.

At the end of the Gospel of John these individuals come out again. These Jews who were witnesses of Jesus Christ lived to the end of the 1st century. They were very old at that time and so was John. At the end of John's gospel, after John wrote verse 23, here is John editorialized:

"This is the disciple which testifies of these things, and wrote these things, [now notice this:] and WE know that his [John's] testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

• John 21:24–25

They were talking about writing books and in that last part of verse 24 it says, "**And we know that his testimony is true,**" John's testimony is true. These editors came out earlier in John 1:14 and 19:35. Read for yourself their editorial remarks, but at the end is a summation of the gospel.

Who were these people? They were Jews who were intimate friends of John; this is important to understand. They were very old. In Romans 3:1–2 it says, to the Jews were given the commission to give the gospel to the world and the Holy Scriptures were given to them. That was what Paul always felt. That task should not go to the Gentiles. It says, “**in every way**” the Jew has an advantage because unto them were committed (or entrusted), the oracles of God.

Who were the people commissioned by Peter, while he and John were alive? God gave Peter and John extraordinary powers. John had a group of people around him and they are identified in the prologue of First John chapter 1. That prologue is extremely important for us to understand because the “**we**” editorial remarks scattered throughout John’s writings, are identified. These men were old, but they were with Jesus back at the very beginning. They emphasize that beginning because a long time had passed. They were summing up with John and giving their witness. And they were Jews.

What Happened to John’s Friends?

Where would these individuals have been? Eusebius, the Christian historian of the 4th century AD, was very reliable in many, many cases, and author of [*Ecclesiastical History*](#). He wrote that after, when the city of Jerusalem was destroyed in 70 AD. The apostles and other disciples who did not perish in the siege and destruction, most of them went to Pella, a city northeast of Jerusalem about 70 miles and east of the Jordan River. He also says in his book [*Proof of the Gospel*](#), written around 303 AD, book 6, chapter 18, that the apostles and the others in Jerusalem left before the destruction of the city. They went to other lands and none of them perished in Jerusalem’s destruction in 70 AD.

They returned from Pella and other areas to Jerusalem, finding it completely destroyed. They went to the top of the Mount of Olives and constructed a building near where Christ was crucified, buried, resurrected, and ascended to heaven. That building became the mother *ekklesia* for all Christendom. (When Christ returns, He will put His feet on that Mount of Olives as per Zechariah 14:4; Daniel 7:12–14; and Acts 1:9–12).

You might say the Mount of Olives becomes the “jumping off place” to heaven, and from heaven to earth in the future. It is the area where God communicates with His people in a physical sense. Eusebius said that was in accord with what Ezekiel said in Ezekiel 11:23, that the Shekinah, which is the Holy Spirit, which made the temple holy in the first place, left the temple just before the time of the siege (in Ezekiel’s day) and went to the Mount of Olives. There it stayed for a time. We even have a reference to that in Jewish tradition.

In *Secrets of Golgotha*, I show that from 66 to 70 AD, the Jews understood, as the Christians certainly did, the importance of the Mount of Olives. The Mount of Olives was even called the “New Christian Mount Zion” because this location was where the Christians returned after Jerusalem’s destruction. From that time, they began to construct a building, their headquarters, and it lasted until 135 AD when Roman Emperor Hadrian again destroyed the city of Jerusalem. From that time forward the *ekklesia* for Gentiles continued in Jerusalem, but Jewish Christians had to retreat to another area.

After 70 AD, John returned to Jerusalem and there he deposited his gospel, First, Second, and Third John, the book of Revelation and he, with his editorial group of men, the “we” people mentioned in the first chapter of First John, put together the New Testament and attached it to the Old. It came out of Jerusalem.

It says in Isaiah 2:3 and Micah 4:2: “... **for out of Zion shall go forth the law, and the word of YHWH from Jerusalem.**” That is right, it went forth “**out of Zion.**” Where was the new Mount Zion? It was on the Mount of Olives, where Jesus Christ was crucified, resurrected, and to where He will return (Acts 1:9–12). They built the mother *ekklesia* building that lasted until the Roman Emperor Diocletian destroyed all *ekklesia* buildings throughout the Middle East in 303 AD. Eusebius witnessed those events and was familiar with the Mount of Olives. He said it was the most important area as far as Christians were concerned.

The Importance of the City of Caesarea

After the destruction of Jerusalem, the Jews took their headquarters and their Sanhedrin down near the Mediterranean coast to a place called Jamnia and came to recognize Caesarea as a very important place. Peter

went to Caesarea and evangelized the first European Gentiles of the family of a Roman centurion named Cornelius. It was the port city for Jerusalem. It was said to be a sister city to Jerusalem and to Rome. The Jews called Caesarea “little Rome” in the Talmud. After 135 AD the Sanhedrin moved to Galilee and other places, they also established at Caesarea in the south, a school of Rabbis there became very famous. Many Christian Jews were there as well as non-Christian Jews. In the book of Acts, you find Caesarea mentioned several times as an important place. The apostle Paul was in prison there for 2 years and then went to Rome for 2 years. The link between Jerusalem and the Gentile world was at Caesarea.

Manuscripts began to come into that area. One of the great intellects of the Christian Church, Origen, left Alexandria and came to Caesarea to work and study. He did his great manuscript work for the New Testament and Old Testament there. A man named Pamphilus built a greater library than Origen, which Eusebius consulted. Manuscripts from all over came into that area. Caesarea was key to the transmission of the New Testament writings to the world after the Roman Empire became Christianized. When Constantine the Great wanted 50 copies of the Old and the New Testament to be given to the world, he commissioned Eusebius to get it done. It came from Jerusalem through the library at Caesarea.

How the parts of the New Testament came together: its transference from individuals with authority, Paul, Peter, and John, who brought it to Jerusalem, to the Mount of Olives (the New Zion), to Caesarea, from there to the world, and through time to us, all this is a marvelous and wonderful story. We will see more evidence as time goes on, evidence that will show how important Caesarea was as a link between Jerusalem and Rome.

Part 2. The Inspiration of the Bible, Dr. Ernest L. Martin, Ph.D., 1980

God is intimately connected to the matter of inspiration of the Bible. The Bible is a divine means to give us information from the God of the universe. The apostles knew it was important to realize that Scripture had power to it. Scripture in apostolic times was the Old Testament. The apostle Paul spoke on that subject, and even though he referred to the Old Testament, in principal his words applied to the New Testament:

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”

• 2 Timothy 3:16–17

From that Scripture we learn how the apostle Paul looked on the Old Testament (and by extension the New Testament we have today), as being the inspired Word of the Eternal God. I believe that to be true. If you had asked Paul how the inspired Scripture was to be interpreted in his time, his answer may have been different than we might answer today. When we talk about inspired Scripture and when we quote from it, we are very precise about the matter, and we should be. We should know exactly what the Old and the New Testaments say and quote them with precision, because we are dealing with the inspired Word of God.

But the apostle Paul fully realized all Scripture was inspired of God, yet when it came to the understanding, the interpretation, or the methods used to interpret those Scriptures, sometimes we find Paul or the other apostles doing something quite different than we might do today.

How Inspiration Is Received

The question of inspiration has always been a thorny one to comprehend. By that I mean, just how were people inspired of God to write the Holy Scripture? We have always wanted to answer that question. Sometimes we have evidence of it given in Scripture, but we do not always know how it was done. We know that when God used men or women in the Old Testament or New Testament, He would give them messages to proclaim His inspired Word in different ways and in different manners.

- Some individuals got their information from God through visions (Genesis 15:1).
- Some received theirs through dreams (Genesis 37:8).

- Others through trances (Acts 10:10).
- Some got their information as a direct voice from God Himself (Genesis 4:6).
- Other times communication came through angels (Daniel 3:28, 6:22).
- We know that Balaam's ass, on one occasion, gave some information from God (Numbers 22:28).
- Moses (Exodus 8:20, 31:18) and King David (1 Chronicles 28:19) were given information in writing from God Himself.

These examples show God used various ways to bring His teachings to man. We must recognize along with Paul, if we are Christians, these words in the Bible are inspired of God. How were they inspired? How to use the inspired words sometimes has given us difficulties. The best way we can understand them, as far as I know, is to examine how the apostles approached this subject of inspiration, especially when they wrote Scripture.

The writings of the Bible Paul referred to were the Old Testament in his time. I hope to show the manner of interpreting the Scriptures used by the apostles. Their approach to inspiration was very different from the approach we utilize today. If we adopt the principles of the apostles and authors of the New Testament, we would be accused of tearing apart the inspired revelation of the Almighty God. We cannot do the things the apostles did in their own age. That is a fact. Dealing with interpretation, dealing with methods of evaluating Scripture, we could not get away with it if we tried. I am not saying the situation today is bad, but I am saying we ought to understand more about how the apostles looked at their Bible, the Old Testament, and their own works in their day. Perhaps we can get a better understanding of how we might utilize their approach.

Quoting Scripture, the Methods of the Apostles

The apostles' views of using Scripture may cause some eyebrows to rise. Most people would laugh us to scorn if we used the methods the apostles used in the 1st century AD to interpret the Scriptures. The methods they used under the influence of God's Spirit, those methods were proper for them, but not proper for us.

Christians today must accept their methods as proper because the New Testament, which they wrote, used methods some people say were out of the ordinary. They used them to interpret the Old Testament Scriptures, and they used them under the influence of God's Holy Spirit. We must consider their methods as proper. Understand, though those methods may have been proper then, they cannot be proper for us today.

Let us examine some ways the apostles quoted Old Testament Scriptures and their view of the inspiration of those Scriptures. We will look at how New Testament writers quoted the Old Testament. There are over 250 such quotes and almost 1000 obvious references to the Old Testament, which are not direct quotes.

The interesting thing about quotations by New Testament writers is that they are not often precise quotations at all. Indeed, they come from a variety of Old Testament versions and texts. They seemed to freely choose what passage they wanted to fit a particular circumstance. Not one version, not one translation, not one paraphrase of the Old Testament was authoritative for the apostles. Nor was one referred to all the time.

Sometimes they would go by the original Hebrew text. Often they would go by a Greek translation from Egypt called the Septuagint (LXX). Other times they went by paraphrases in the Aramaic language of the Old Testament written by Jewish authorities in the 1st century BC. Aramaic was a spoken commercial language brought by Israelite exiles from Babylon that was very similar to Hebrew. The majority of common people in Christ's time spoke Aramaic. Parts of the Old Testament are written in Aramaic.

In the time of Christ there were circulating throughout Palestine what are called Targums, which were Aramaic paraphrases of the Old Testament. The Greek translation of the Septuagint was circulating. They also had the Hebrew version, what you might call the original text of the Old Testament.

We would probably ask today, why not go to the original. That is a good question but you know something, two thirds of the time the apostles did not go to the original Hebrew of the Old Testament. They went to a translation. They went to a version, and that version was primarily the Septuagint version, translated in Egypt between the 3rd century BC and the early part of the 1st century BC.

These apostles, when they quoted Scripture, seemed to pick quotes which best suited the subject they were discussing. When they got these quotes, it is most interesting, they would not necessarily go by what the Hebrew, Greek, Targums, or the paraphrase texts would say.

Sometimes they would delete phrases. Sometimes they would add things of their own. Sometimes they would modify the quotation, which the audience knew was a quote, but modified to such an extent it practically wrenched it from its original meaning and intent. Then they would use that modified quotation in the New Testament as evidence to support a fulfillment of an Old Testament prophecy.

Why Did the Apostles Do What They Did?

Repeatedly they did things of this nature. I have a dictionary, which is one of the best available for understanding the Bible today. It is called *The New Bible Dictionary* (PDF format) with an article titled “Quotations (in the New Testament).”⁵ There are about 250 express situations of the Old Testament in the New. Some are partial, but there are precise quotations from the Old Testament as well.

Some of the citations are taken from the Old Testament Targums. The apostle Paul used Targum paraphrases in Romans 12:19. Sometimes the apostles would quote from the Hebrew text which was the primary text. Romans 11:35 is a quote from the Hebrew text. However, the majority, according to this dictionary article (substantiated by all scholars), the majority of the quotations come from the Greek Septuagint version translated from Egypt. When they quote such texts they do not often quote exactly. They modify, they add, they delete, they do as they wish with the text. It is interesting that such things were done.

This conservative evangelical *New Bible Dictionary* says the inaccuracies of the quotations by the apostles show the lack of concern of the biblical writers for quoting with precision. Can you understand what is being said here? Quoting from the article (with omissions): **“The inaccuracies [of Old Testament quotes by the apostles] which occur show the lack of concern ... of the biblical writers for verbal exactness.”** You and I are very much concerned with verbal exactness. We want everything to be exactly as the Scripture says.⁶

We today are very exact, or want to be exact, in quoting Scripture precisely. Do you know why? It is because we are dealing with God’s Word, not man’s word. Does that sound right to you? It does to me. But when it comes to the apostles in the 1st century AD, they showed little concern for verbal exactness.

What does this have to do with inspiration? Some would say, do you mean they did not look on the Old Testament as inspired all that much, and they could just do with it as they pleased? No. They looked on it as inspired. They said it was inspired in verse after verse. About 50 times the Old Testament is called the Scripture in the New Testament. They meant that it came from God, as the apostle Paul himself said, **“All scripture is given by inspiration of God.”** No doubt about it.

But my, how they dealt with the text! It seems they tore it to pieces in some places. I am not the only one who says this; you can find it by reading the quotations of the New Testament yourself, and looking in various encyclopedic articles on this subject. As I just quoted a few moments ago, the inaccuracies that occur show the lack of concern of the biblical writers for verbal exactness.

Quoting the dictionary article again: **“In a considerable number of cases variant renderings are deliberately chosen, ad hoc or from other known versions [or things like the Old Testament paraphrases], for the purpose of bringing out the meaning desired by the New Testament writer”** [or to declare a fulfillment of a passage]. When you examine the deliberate variant readings with the original, in several cases they do not relate to what the original text says. Yet the apostles use them and say they fulfill an Old Testament prophecy. You find this

⁵ First Edition, Grand Rapids, MI: Eerdmans, 1962, page 1071. The most current is the Third Edition, Downers Grove, IL: InterVarsity Press, 1996. Both editions have the same article title, same author, and basically the same text. *DWS*

⁶ One person who is adamant on that point is me, Ernest L. Martin. I demand that if anybody will quote Scripture, they ought to quote it exactly. I find too few people are willing to say exactly what the Scripture says. They change a word, change the meaning of a word, and add a little something here and you know what we do? Usually we rightly object to it. If I misquote Scripture, and at times, I do so inadvertently, I usually am called on the carpet for it. I do not mind, because I need to understand I must be careful when quoting Scripture. *ELM*

occurring repeatedly. The article goes on about such quotations:

“Often Old Testament passages are applied quite at variance with the original historical meaning. Hosea’s reference to the Exodus of Israel is [supposed to be] ‘fulfilled’ in the baby Jesus’ return from Egypt.”

Hosea 11:1 says, **“Out of Egypt I have called my son.”** It is quoted in Matthew 2:12–15. Anyone who reads Hosea knows it means the nation of Israel, but Matthew took that verse and referred the prophecy to (1) Jesus going to Egypt, (2) coming out of Egypt when a young baby, and then (3) going back to Nazareth. Matthew said that fulfilled Hosea’s prophecy. Obviously, this is a very wide and variant interpretation from the original meaning in the Old Testament. Does this mean Matthew was wrong by quoting that way and saying it was a fulfillment? The answer is No.

But let me tell you, if I, you, or anyone else used that type of quotation today and misapplied the subject as Matthew did, we would be laughed to scorn and rightly so. We do not laugh the apostles to scorn; nor should we. We know what they did was proper. We believe it in faith because God said that they were writing under the inspiration of His Holy Spirit. [They had the authority to make those declarations. DWS]

The article “Quotations In the New Testament” shows the apostles were not concerned about verbal exactness when it came to quoting the Old Testament in the New. They were very flexible and very fluid in how they used the texts. Check the quotations for yourself and you will see the exact same thing.

Superstitious about Scripture

Most of us today are very superstitious about the Bible. Some will only use one Bible translation. Some people actually believe the King James Version is inspired.⁷ Some have looked on the King James Version as God’s Word, which it is; but we have done so in a superstitious sense. Some will not even mark in the Bible with a pen or a pencil because it is too holy, too sacrosanct. We do not want to deface God’s Word. The apostles were not that way at all. They used all types of versions and did not go by the exact texts of those versions if they chose to modify them.

In the apostles’ own literature people have thought everything the apostles cited was precise from the Old Testament, that their spellings in the New Testament would have been accurate, and their grammar precise and correct. Well, there are times when spellings of the same word are different and grammar is also variable.

Everyone makes grammatical mistakes. I probably made some in this lecture. You would think God would never allow a grammatical mistake to occur by the writers of His New Testament or Old Testament. In the New Testament, you find a number of grammatical mistakes made by the apostles while they were under the inspiration of God. We have absolute evidence of this. A.T. Robertson,⁸ one of the greatest Greek scholars of modern times, recognized there were a number of grammatical mistakes in particular sections in the New Testament. Yet these things also were inspired of God. To sum up:

- Why is it the apostles did not seem to be precise in quoting the Old Testament?
- Why did they modify, add to, or delete from the texts they quoted?
- Why did they apply different subjects to a text when that subject was obviously not intended?
- Why is it that spelling mistakes come in to the New Testament writings?
- Why are there grammatical mistakes and other errors?
- Why did they do all of these things?

⁷ The King James Version has been the Bible of the English-speaking world for the past 350+ some odd years. Some believe this was the Bible Jesus and the apostles bequeathed to the world. We know the King James Version is just an English version of the Old and New Testaments written in 1611. There have been additions to the King James Version on several occasions and even revisions of it. I think the last revision of the King James Version was just before our Revolutionary War. *ELM*

⁸ A.T. Robertson, [*A Grammar of the Greek New Testament in the Light of Historical Research*](#), 3rd ed. (London, 1919). *DWS*

You get the feeling maybe there is quite a great deal of humanity coming into the revelation rather than God, because most of us consider God to be perfect (which He is), and precise (which He is). You would think everything about His revelation would be perfect. Well, it is perfect. But when you look and analyze it you find all these anomalies, and they are there. There is no question about them. Why is it the apostles did not give precise quotations? If you and I did that today, we would be criticized. But they did it consistently. In truth, they had a principal to go by, and I want to give this illustration and then show you how they quoted the Old Testament.

The Sense of Scripture

Back about 400+ years before the birth of Christ the Jews came back to Palestine from Babylon. They began to get teaching from the ancient Hebrew manuscripts but they could not understand the Hebrew as well as their ancestors did. Ezra the priest knew Aramaic very well as well as Hebrew. The ordinary people spoke Aramaic, which was a Babylonian language. Ezra came and read many sections of the Old Testament to the people when they were congregated for the [spring and fall] Feasts of God. When he did so he translated the words from Hebrew into the Aramaic: “So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading” (Nehemiah 8:8).

Ezra “**gave the sense**” of what was being taught. He did not necessarily give every bit of information, though I suppose he did in many cases. But the scripture says he “**gave the sense.**” Not only did he do it, but the Levites and the others who were teaching the people at the time “**gave the sense.**” This was what the apostles were doing in most cases. When they translated from the Old Testament they “**gave the sense**” of what it meant and said these were fulfillments of prophecies in the life of Christ and other things.

As I said, people are so superstitious about the Bible they do not want the sense given. They want precision. I like precision; we all do. But we find the New Testament is not very precise when it comes to quoting the inspired word of the Old Testament. Let us examine some of the ways the apostles treated the inspired Scripture. You will find these things rather interesting. I will deal primarily with quotations.

Misquoting the Old Testament

Some Old Testament passages quoted by the apostles they actually misquoted in order to fit the occasion or subject they were presenting at the time. There are a number of these occurrences where they misquote Scripture. By “misquoting Scripture”, I do not mean they were trying to deceive anyone into believing something that Scripture is not really giving. No, not that at all. But clearly and plainly, they did not quote the Scripture accurately in place after place. Let me show you and you will find them interesting.

Turn to Acts 7:42–43 and you will find an interesting quote from the Old Testament.

“O you house of Israel, have you offered to me slain beasts and sacrifices ... forty years in the wilderness? Yea, you took up the tabernacle of Moloch, and the star of your god Remphan, figures which you made to worship them: and I will carry you away beyond Babylon.”

• Acts 7:42–43

Notice the last part: “**I will carry you away beyond Babylon.**” That text quotes Amos 5:25–27. The original:

“Have you offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But you have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which you made to yourselves. Therefore will I cause you to go into captivity beyond Damascus, says YHWH, whose name is The God of hosts.”

• Amos 5:25–27

“**Have you offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?**” That is very similar to what the New Testament says: “**But you have born the tabernacle of Moloch and Chiun your images ...**” In the New Testament this *Chiun* is translated *Remphan*, not *Chiun* at all. There is no similarity or

relationship whatsoever. What we find is an interpretation, not an exact translation. They refer to the same pagan god, of course. “... **your images, the star of your god, which you made to yourselves. Therefore I will cause you to go into captivity** [notice this] **beyond Damascus ...**” Damascus was a city north of Jerusalem about 130 or 140 miles. Amos said. “... **I will take you beyond Damascus ...**”

When Luke put this in the mouth of Stephen the martyr in Jerusalem, he quoted that Scripture from Amos. He did not say (quoting exactly): “**I will cause you to go to captivity beyond Damascus**” but he wrote, “**I will carry you away beyond Babylon.**” That is a clear misquotation because the text of the Old Testament says “**beyond Damascus**” and Luke puts it in the mouth of Stephen to say “**beyond Babylon.**” They actually went “**beyond Babylon,**” but they certainly went beyond Damascus, not quite half way to Babylon. Luke put the extra distance on and he misquoted Scripture to do it. There was no subterfuge here, but it is a misquotation of Scripture. If Ernest Martin would misquote Scripture the way that Luke did, I would be called out on it.

Go to Acts chapter 15. This is more interesting. James the half-brother of Jesus is speaking. He says,

“**After this I will return, and will build again the tabernacle of David** [quoting Amos 9:11–12], **which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, says YHWH, who does all these things.**”

• Acts 15:16–17

James says “**the residue of men.**” When you go to Amos 9:12 it says “**the remnant of Edom.**” *Edom* is the name of the descendants of Esau who lived south and east of the Dead Sea and of Judea. This Hebrew word *Edom* is very close to the Hebrew word *Adam*, in the plural *men* in English. It is the same word, but vowel pointed differently, *Edom* and *Adam*. *Adam* can be translated as *man* or in the plural *men*.

The vowel points we have in the Hebrew text that has come down to us, clearly indicates the reading should be *Edom*. However, the Septuagint version says *men* in this case which agrees with what James says but the Hebrew vowel pointing means the nation of *Edom*. *Edom* is not *Adam*, which means man. James said “**men**” while the Hebrew said “**Edom,**” as the Jews read it. He read it as “**men**” in agreement with the Septuagint version. Again, there was flexibility in how the Old Testament Scriptures were interpreted.

Go to Matthew 13:35 and there you find a whole section of interpretation added to the quotation of a Scripture. Here is what Matthew says, quoting Psalms 78:2.

“**That it might be fulfilled which was spoken by the prophet, saying, ‘I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.’”**

• Matthew 13:35

Note the last part, “**From the foundation of the world.**” The Psalmist does not say that at all; he says, “**I will open my mouth in a parable: I will utter dark sayings of old**” (Psalm 78:2). That is all there is in Hebrew, “**Dark sayings of old,**” from a long time ago. But Matthew adds quite a bit, interpreting it not in a precise way but giving the sense of it, saying, “... **which have been kept secret from the foundation of the world.**” Again, this shows they were not as precise with quoting Scriptures as you and I try to be.

Another illustration of this is interesting. Jeremiah 31:15 is quoted in Matthew 2:18, referring to the time the innocents were killed around Bethlehem when Jesus was a baby. Matthew quotes Jeremiah,

“**In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.**”

• Matthew 2:18

That quote from Jeremiah 31:15 is fairly accurate. The reason I bring it out here is not that the quote is different, but where the innocents were slaughtered. They were slaughtered in Bethlehem about 5 miles south of Jerusalem. But the text says, “... **in Rama there was a voice heard, lamentation, and weeping, Rachel weeping for her children.**” The village of Rama associated with Rachel, is not Bethlehem.

[See Dr. Martin's article, "[The Tomb of Rachel](#)" for the full story and a map of this interesting issue. DWS]

Some passages of Scripture supposedly from the Old Testament do not even occur there. This really causes eyebrows to go up on some foreheads. In James 4:5, James writes, "**Do you think that the scripture says in vain, 'The spirit that dwells in us lusts to envy'?**" (James 4:5). You can look through of the entire Old and New Testaments and you will not find that quote anywhere, yet James calls it Scripture. Where did he get it? No one knows and it has not been satisfactorily answered to this day.

There is another such reference like this in Matthew 2:23: "**... that it might be fulfilled which was spoken by the prophets [plural], He shall be called a Nazarene.**" No Old Testament Scripture says, "**He shall be called a Nazarene.**" Oh yes, in Isaiah and Zechariah there are references to a "**Branch.**" In Isaiah 11:1 *netser* is what it means. *Netser* in Hebrew has to do with branch or shoot. Some suppose that is what Matthew meant.

To be a Nazarene means he comes from the city of Nazareth about 80 miles north of Jerusalem. No place in the Old Testament precisely says that was to be the case, but Matthew quotes it clearly, and it was completely accepted by everyone else at the time. Perhaps it was a Messianic prophesy everyone recognized.

Certain sections of Scripture are completely different from what the Old Testament says. Recall Matthew 2:15 (I referred to this verse earlier). In Hosea 11:1 it says, "**When Israel was a child, then I loved him, and called my son out of Egypt.**" The context clearly shows it meant Israel the nation. But Matthew 2:15 quotes it as, "**... it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Out of Egypt have I called my son.'**" Matthew referred that passage to Jesus, an individual. Matthew takes one subject, the nation of Israel, and changes it to fit Jesus coming out of Egypt as a baby.

Was that proper to do? The answer is yes. Was it proper from the point of view of staying clearly with what the Old Testament was saying? The answer is no. But we have typology coming in here. Israel was a type of Christ, and that was the reason we have quotations like this. I could go on with many other examples.

There is one other thing to mention. There are some non-canonical writings quoted in the New Testament as though they are inspired Scripture. In Jude 14 it says, "**And Enoch ... prophesied of these, saying ...**" and you can read what it says. That section has been found in an apocryphal work that does not find itself amongst the canonical literature of the Bible. The paraphrase is found in the first chapter of that work. Years ago, I used to think that Jude simply quoted a common oral tradition about Enoch. There is nothing in the Old Testament about him prophesying these things, but we do find it in this apocryphal work. Well, Jude did get it from the oral traditions brought down and included it in his epistle, as did the apocryphal writer who also understood it from the oral tradition and put it in his writing.

That may still be the case, however among the Dead Sea Scrolls found at Qumran, dated to the 1st century BC, even before Christ, portions of the apocryphal work of Enoch have been found with the quote in the first chapter 100 years before Jude's quote. They may have got it from true oral tradition, yet the apocryphal work precedes Jude's quote. Jude comes along and says it is Scripture. He does not necessarily mean the whole apocryphal work was Scripture, but that something in it was scriptural.

What does all of this mean? The apostles were more interested in the sense of Scripture than the precision of Scripture, than the actual meanings of the Old Testament. Whether the Old Testament was in Hebrew, in Greek, or in a Targum (a paraphrase), they modified as much as they wanted, and as often as they desired. You and I cannot do that. They did it and they put together the New Testament for us under inspiration of God. You have to admit, from these few examples I gave, that they treated the Old Testament, their Scripture, far different than you and I can today. They did so under inspiration of God. It was proper in every way. But let us be very careful because what they were interested in was the sense.

In closing, let me say, we ourselves have become too superstitious about the precision of Scripture. I think we greatly need understanding of the Scripture. We need the sense more often than we need the precision.