

## SOLA SCRIPTURA / TRADITION SEMINAR

### 1. A DEFENSE OF SOLA SCRIPTURA (Protestant)

- a. Jesus condemns tradition
  - i. **Mark 7:6-9**, "He responded, 'Well did Isaiah prophesy about you hypocrites, as it is written: 'This people honors me with their lips, but their hearts are far from me; In vain do they worship me, teaching as doctrines human precepts.' 8 You disregard God's commandment but cling to human tradition." 9 He went on to say, "How well you have set aside the commandment of God in order to uphold your tradition!"
  - ii. **Mark 7:13**, "You nullify the word of God in favor of your tradition that you have handed on. And you do many such things."
  - iii. **Colossians 2:8**, "See to it that no one captivate you with an empty, seductive philosophy according to human tradition, according to the elemental powers of the world and not according to Christ."
- b. Jesus and the Apostles uses Scripture to refute their adversaries, never tradition
  - i. **Matthew 4:1-11**: Jesus three times rebukes the Devil by citing Scripture, "It is written..."
  - ii. **Matthew 12:3**, "Have you not read..."
  - iii. **Matthew 12:5**, "...have you not read in the Law..."
  - iv. **Matthew 21:42**, "Did you never read in the Scriptures..."
- c. The Scripture judges all
  - i. **1 Thessalonians 5:21**, "Test everything; retain what is good."
  - ii. **Acts 17:11**, "These Jews were more fair-minded than those in Thessalonica, for they received the word with all willingness and examined the scriptures daily to determine whether these things were so."
  - iii. **Hebrews 4:12**, "Indeed, the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart."
  - iv. **Isaiah 8:20**, "To the laws and to the testimony! If they do not speak according this word, it is because there is not light in them."
- d. Scripture is sufficient

- i. **2 Timothy 3:16-17**, "All scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work."

## 2. TWO DIFFERENT VERSIONS OF "SOLA SCRIPTURA"

### a. FUNDAMENTALIST'S "SOLO" SCRIPTURA

- i. The Bible alone is the Christian's sole source of authority anything outside of Scripture = "tradition of men"
  1. **Mark 7:6-9**, "He responded, 'Well did Isaiah prophesy about you hypocrites, as it is written: 'This people honors me with their lips, but their hearts are far from me; In vain do they worship me, teaching as doctrines human precepts.' 8 You disregard God's commandment but cling to human tradition." 9 He went on to say, "How well you have set aside the commandment of God in order to uphold your tradition!"
  2. **Mark 7:13**, "You nullify the word of God in favor of your tradition that you have handed on. And you do many such things."
  3. **Colossians 2:8**, "See to it that no one captivate you with an empty, seductive philosophy according to human tradition, according to the elemental powers of the world and not according to Christ."

### b. EVANGELICAL "SOLA" SCRIPTURA

- i. The Bible alone is the highest authority for Christians. It is the judge that judges all doctrine, the norm that sets all norms and the standard that sets all standards.
  1. **1 Thessalonians 5:21**, "Test everything; retain what is good."

2. **Acts 17:11** - "These Jews were more fair-minded than those in Thessalonica, for they received the word with all willingness and examined the scriptures daily to determine whether these things were so."
3. **Hebrews 4:12** - " Indeed, the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart."

c. CATHOLICISM

i. **DEI VERBUM - DOGMATIC CONSTITUTION ON DIVINE REVELATION, Chapter 2 - HANDING ON DIVINE REVELATION**

7. "In His gracious goodness, God has seen to it that what He had revealed for the salvation of all nations would abide perpetually in its full integrity and be handed on to all generations. Therefore Christ the Lord in whom the full revelation of the supreme God is brought to completion (see Cor. 1:20; 3:13; 4:6), commissioned the Apostles to preach to all men that Gospel which is the source of all saving truth and moral teaching, and to impart to them heavenly gifts. This Gospel had been promised in former times through the prophets, and Christ Himself had fulfilled it and promulgated it with His lips. This commission was faithfully fulfilled by the Apostles who, by their oral preaching, by example, and by observances handed on what they had received from the lips of Christ, from living with Him, and from what He did, or what they had learned through the prompting of the Holy Spirit. The commission was fulfilled, too, by those Apostles and apostolic men who under the inspiration of the same Holy Spirit committed the message of salvation to writing.

But in order to keep the Gospel forever whole and alive within the Church, the Apostles left bishops as their successors, "handing over" to them "the authority to teach in their own place"...8. And so the apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved by an unending succession of preachers until the end of time. Therefore the Apostles, handing on what they themselves had received, warn the faithful to hold fast to the traditions which they have learned either by word of mouth or by letter (see 2 Thess. 2:15), and to fight in defense of the faith handed on once and for all (see Jude 1:3).

Now what was handed on by the Apostles includes everything which contributes toward the holiness of life and increase in faith of the peoples of God; and so the Church, in her teaching, life and worship, perpetuates and hands on to all generations all that she herself is, all that she believes.

This tradition which comes from the Apostles develop in the Church with the help of the Holy Spirit. For there is a growth in the understanding of the realities and the words which have been handed down....[DEVELOPMENT OF DOCTRINE]...

The words of the holy fathers witness to the presence of this living tradition, whose wealth is poured into the practice and life of the believing and praying Church. Through the same tradition the Church's full canon of the sacred books is known, and the sacred writings themselves are more profoundly understood and unceasingly made active in her; and thus God, who spoke of old, uninterruptedly converses with the bride of His beloved Son; and the Holy Spirit, through whom the living voice of the Gospel resounds in the Church, and through her, in the world, leads unto all truth those who believe and makes the word of Christ dwell abundantly in them (see Col. 3:16).

9. Hence there exists a close connection and communication between sacred tradition and Sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merge into a unity and tend toward the same end. For Sacred Scripture is the word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit, while sacred tradition takes the word of God entrusted by Christ the Lord and the Holy Spirit to the Apostles, and hands it on to their successors in its full purity, so that led by the light of the Spirit of truth, they may in proclaiming it preserve this word of God faithfully, explain it, and make it more widely known. Consequently it is not from Sacred Scripture alone that the Church draws her certainty about everything which has been revealed. Therefore both sacred tradition and Sacred Scripture are to be accepted and venerated with the same sense of loyalty and reverence.

10. Sacred tradition and Sacred Scripture form one sacred deposit of the word of God, committed to the Church. Holding fast to this deposit the entire holy people united with their shepherds remain always steadfast in the teaching of the Apostles, in the common life, in the breaking of the bread and in prayers (see Acts 2, 42, Greek text), so that holding to, practicing and professing the heritage of the faith, it becomes on the part of the bishops and faithful a single common effort

But the task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church, whose authority is exercised in the name of Jesus Christ. This teaching office is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously and explaining it faithfully in accord with a divine commission and with the help of the Holy Spirit, it draws from this one deposit of faith everything which it presents for belief as divinely revealed.

It is clear, therefore, that sacred tradition, Sacred Scripture and the teaching authority of the Church, in accord with God's most wise design, are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls.

### **3. REFUTING THE FUNDAMENTALIST "SOLO" SCRIPTURA**

- a. Jesus does not condemn **all** traditions, but the **SETTING ASIDE GOD'S COMMANDMENTS** through **HUMAN** traditions.
  - i. SETTING ASIDE GOD'S COMMANDMENTS - Qorban was allowed, yet it was deceitful because it allowed the owner to retain and use those things he possessed, yet forbid its transfer of ownership to others. People used it as an excuse not to provide for their parents (see Mark 7:11-13).
  - ii. HUMAN TRADITION - According to Dei Verbum, Sacred Tradition is of divine origin, as handed on by Christ (Dominical Tradition) or his apostles (Apostolic Tradition).
  
- b. Christians are **COMMANDED** to hold fast to Tradition
  - i. **1 Corinthians 11:2**, "I praise you because you remember me in everything and hold fast to the traditions, just as I handed them on to you."
  - ii. **2 Thessalonians 2:15**, "Therefore, brothers, stand firm and hold fast to the traditions that you were taught, either by an oral statement or by a letter of ours."
  - iii. **2 Thessalonians 3:6**, "We instruct you, brothers, in the name of (our) Lord Jesus Christ, to shun any brother who conducts himself in a disorderly way and not according to the tradition they received from us."
  - iv. **2 Timothy 3:10**, "You have followed my teaching, way of life, purpose, faith, patience, love, endurance..."
  - v. **1 Timothy 6:3-5**, "Whoever teaches something different and does not agree with the sound words of our Lord Jesus Christ and the religious teaching is conceited, understanding nothing, and has a morbid disposition for arguments and verbal disputes. From these come envy, rivalry, insults, evil suspicions, and mutual friction among people with corrupted minds, who are deprived of the truth, supposing religion to be a means of gain."
  - vi. **Romans 6:17**, "But thanks be to God that, although you were once slaves of sin, you have become obedient from the heart to the pattern of teaching to which you were entrusted."

**1. THE REST OF OUR TREATMENT ON "SOLA SCRIPTURA" EQUALLY APPLIES TO THE FUNDAMENTALIST**

#### 4. THINGS TO WATCH WHILE ARGUING "THE BIBLE ALONE"

##### a. BEGGING THE QUESTION

1. **FUNDAMENTALIST:** "Show me in Scripture an authoritative unwritten tradition."

##### b. RED HERRINGS

1. Protestant apologists often attempt to demonstrate "Solo /Sola Scriptura" by demonstrating something else. For example, that Scripture is authoritative. Something that no Catholic should deny.
  - **Psalm 119:72**, "The law of Thy mouth is better to me than thousands of gold and silver pieces."
  - **Psalm 12:6**, "The words of the LORD are pure words; As silver tried in a furnace on the earth, refined seven times."
  - **Psalm 119:105-106**, "Thy word is a lamp to my feet, And a light to my path. I have sworn, and I will confirm it, That I will keep Thy righteous ordinances."
  - Jesus appeals to Scripture
    - i. **Matthew 12:3**, "Have you not read..."
    - ii. **Matthew 12:5**, "have you not read in the Law..."
    - iii. **Matthew 21:42**, "Did you never read in the Scriptures..."
  - Jesus appeals to Scripture
    - i. **Matthew 4:1-11**: Jesus three times rebukes the Devil by citing Scripture, "It is written..."

#### 5. DOES THE BIBLE TEACH THAT IT IS THE NORM THAT SETS ALL NORMS AND THE STANDARD THAT SETS ALL STANDARDS?

- a. Scripture commands us to test all things.
- b. **1 Thessalonians 5:21**, "Test everything; retain what is good."
  - i. CONTEXT
    1. **1 Thes. 5:19-22**, "Do not quench the Spirit. Do not despise prophetic utterances. Test everything; retain what is good. Refrain from every kind of evil."
    2. **2 Thes. 2:2**, "[In regards to the coming of the Lord]...not to be shaken out of your minds suddenly, or to be alarmed either by a "spirit," or by an oral statement, or by a letter allegedly from us to the effect that the day of the Lord is at hand.
    3. **1 John 4:1**, "Beloved, do not trust every spirit but test the spirits to see whether they belong to God, because many false prophets have gone out into the world."
      - Paul is not saying, "test my teachings against what you understand the Bible to say." Rather, test prophetic utterances and discerning spirits (1 Corinthians 12:10).
- c. Scripture judges our hearts.
- d. **HEBREWS 4:12**, "Indeed, the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart."
  - i. The "word of God" isn't Scripture, but Jesus.
  - ii. CONTEXT: Hebrews 4:13-14, "No creature is concealed **from him**, but everything is naked and exposed **to the eyes of him to whom we must render an account.**"<sup>14</sup> **Therefore**, since we have a great high priest who has passed through the heavens, **Jesus, the Son of God, let us hold fast to our confession.**
  - iii. IMPORTANT: This is not to discount, in any way, the life-transforming power of reading Scripture.
    1. **CCC 2653** "The Church 'forcefully and specially exhorts all the Christian faithful . . . to learn 'the surpassing knowledge of Jesus Christ' (*Phil* 3:8) by frequent reading of the divine Scriptures. . . . Let them remember, however, that prayer should accompany the reading of Sacred Scripture, so that a dialogue takes place between God and man. For 'we speak to him when we pray; we listen to him when we read the divine oracles.'"
    2. For many "Bible only" Christians, Scripture is a kind of "sacrament."

## 6. SCRIPTURE IS THE STANDARD BY WHICH ALL ELSE IS JUDGED

a. **ISAIAH 8:20**, "To the laws and to the testimony! If they do not speak according this word, it is because there is not light in them."

i. The quote above comes from the King James Version of Bible. What it says is UNCLEAR as evidenced by the wide variety of translations:

1. "To the teaching and to the testimony! If they will not speak according to this word, it is because they have no dawn" (ESV, NASB)
2. "To the teaching and to the testimony! Surely for this word which they speak there is no dawn." (RSV)
3. "'...for teaching and for instruction?' surely, those who speak like this will have no dawn!" (NRSV)
4. "Look to God's instructions and teachings! People who contradict his word are completely in the dark" (New Living Bible)
5. "'for teaching and for testimony?' 'surely they *who* speak like this have no dawn." (Lexham English Bible)
6. "As regards instruction and testimony, without doubt this is how they will talk, and hence there will be no dawn for them." (NJB)
7. "Now, should people say to you, 'Inquire of the ghosts and familiar spirits that chirp and moan; for a people may inquire of its divine beings—of the dead on behalf of the living—<sup>20</sup>for instruction and message,' surely, for one who speaks thus there shall be no dawn (JPS - TANAKH)
8. <sup>19</sup> "And when they shall say unto you: 'Seek unto the ghosts and the familiar spirits, that chirp and that mutter; should not a people seek unto their God? on behalf of the living unto the dead <sup>20</sup>for instruction and for testimony?'—Surely they will speak according to this word, wherein there is no light.— <sup>21</sup> And they shall pass this way (JPS TANAKH 1917)
9. "When people tell you, "Try out the fortunetellers. Consult the spiritualists. Why not tap into the spirit-world, get in touch with the dead?" Tell them, "No, we're going to study the Scriptures." People who try the other ways get nowhere—a dead end!" (The Message Bible)
10. <sup>19</sup> "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly: shall not a nation diligently seek to their God? why do they seek to the dead concerning the living? <sup>20</sup> For he has given the law for a help,



that they should not speak according to this word, concerning which there are not gifts to give for it." (Brenton trans. LXX)

**b. The meaning of the words "law" and "testimony"**

i. "law" (Hebrew, *torah*) "**direction, instruction, law**" (BDB)

1. The Pentateuch
2. Instruction or a direction

ii. "testimony" (Hebrew, *te'uwday*), "**testimony, attestation**" (BDB)

1. **Isaiah 8:16**, "Bind up the **testimony** (*te'uwday*), seal the law among my disciples."
2. **Ruth 4:7**, "Now it used to be the custom in Israel that, to make binding a contract of redemption or exchange, one party would take off his sandal and give it to the other. This was the form of **attestation** (*te'uwday*) in Israel."

iii. Whose Speaking in Isaiah 8:20?

1. Are the necromancers commanding that one should agree with their "instruction and testimony"
  - NAB, RSV, NRSV, LEB, NJB, Goodspeed/Smith, Jewish JPS-TANAKH (1917, 1985).
2. Is God commanding that the teachings of the necromancers should be tested?
  - NASB (?), NET, NCB, GW, GNB, The Message, etc.
3. Or that God gave a law so that the necromancers would not speak as they do.
  - Greek Septuagint (LXX).

iv. CONCLUSION

1. "All things in Scripture . . . which are necessary to be known, believed, and observed for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them" (Westminster Confession, 1, 7)

c. **ACTS 17:11**, "These Jews were more fair-minded than those in Thessalonica, for they received the word with all willingness and examined the scriptures daily to determine whether these things were so."

i. CONTEXT

1. Acts 17:1 - Paul travels to the synagogues in Amphipolis and Apollonia, and Thessalonica preaching to the Jews in their synagogue.
2. His custom was to preach for three Sabbaths and teach FROM THE SCRIPTURES (**Acts 17:2-3**)
  - The Messiah had to suffer
  - and rise from the dead
  - and that Jesus is the Messiah.
3. Some were convinced, including a great number of Greek worshippers causing the Jews to be jealous, form a mob, and press the Christians of Thessalonica to send Paul away to Berea (Beroea). (Acts 17:4-10)
4. ACTS 17:11 - The Jews in Berea were more "noble-minded" or "fair-minded" (NAB) or "open-minded" than those of Thessalonica because:
  - they received the word with all willingness
  - and examined the scriptures daily to determine whether these things were so.

ii. ANALYSIS

1. "THESE THINGS" = Acts 17:3 (the Messiah had to suffer, rise, and He is Jesus).
2. Messianic Prophecies vs. Christian doctrine

d. **LUNCHTIME IN BEREIA**

1. **Mark 7:18-19**, "Do you not realize that everything that goes into a person from outside cannot defile, since it enters not the heart but the stomach and passes out into the latrine?" (Thus he declared all foods clean.)
2. **Acts 10:9-16**, "Moreover, Peter had a vision of a sheet with all kinds of animals and he was commanded by God to "slaughter and eat" and "what God calls clean you are not to call profane."

ii. **SERMON ON THE MOUNT**

1. **Matthew 5:21**, "You have heard that it was said to your ancestors, 'You shall not kill; and whoever kills will be liable to judgment.' **But I say to you**, whoever is angry with his brother will be liable to judgment.
  - "thou shall not kill" in Exodus 20:13 and Deuteronomy 5:17.

2. **Matthew 5:27-28**, " "You have heard that it was said, 'You shall not commit adultery.' **But I say to you**, everyone who looks at a woman with lust has already committed adultery with her in his heart."
    - "you shall not commit adultery" (Exodus 20:14, Deuteronomy 5:18, etc.).
  3. **Matthew 5:31-32**, "It was also said, 'Whoever divorces his wife must give her a bill of divorce.' **But I say to you**, whoever divorces his wife (unless the marriage is unlawful) causes her to commit adultery, and whoever marries a divorced woman commits adultery."
    - Bill of divorce (Deuteronomy 24:1, 4) and that God hates divorce (Malachi 2:16).
  4. **Matthew 5:38-39**, "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' **But I say to you**, offer no resistance to one who is evil.
    - "eye for an eye" in Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21.
  5. **Matthew 5:43-44**, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' **But I say to you**, love your enemies, and pray for those who persecute you
    - "love your neighbor" (Leviticus 19:18) and possibly hate your enemies in the warfare laws in Deuteronomy 20, or perhaps Psalm 139:19-22.
- iii. Jacob Neusner, "I can see myself not only meeting with him and arguing with him, taking up specific things he says and challenging him on the basis of our shared Torah, the Scriptures...but I can imagine myself saying, "Friend, you go your way, I'll go mine. I wish you well- without me. Yours in not the Torah of Moses, and all I have from God, and all I ever need from God, is that one Torah of Moses." We would meet, we would argue, we would part friends - but we would part."<sup>1</sup>

## 7. Scripture is sufficient - TRUMP VERSE

- a. **2 Timothy 3:16-17**, "All scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work."
  - i. "**Every Scripture is...**" (Greek, *pasa graphē*). It is often translated as "all."

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<sup>1</sup> Jacob Neusner, *A Rabbi Talks with Jesus* (McGill Queens University Press, 2000), 20.

1. "Every" = ASV, NET, BBE, CEB, God's Word, Darby, the Message, WNT, World English Bible, Young's Literal Translation, Newbury Interlinear, etc.
  2. "All" = Complete Jewish Bible, Douay-Rheims, ESV, GNT, HCSB, KJV, LEB, NASB, NCV, NIV, NKJV, NLT, RSV, NRSV, etc.
- ii. "...**Scripture**..."
1. In context, the "Scripture" refers to the Old Testament Scripture, not the New Testament (John Henry Newman).
- iii. "...is **profitable**..." (Greek, *ὠφέλιμος*) - *ophelimos*
1. BAGD, "*useful, beneficial, advantageous*"
- iv. "...man of God will be may be **competent**..." (Greek, *artios*) **HAPAX**
1. Theological Dictionary of the New Testament (ed. Kittel), "At 2 Tm. 3:17 ἄρτιος is used in sense b. to denote what is right or proper, and more particularly what is becoming to a Christian, obviously with a moral accent, as shown by what follows."
- v. "...**equipped** for every good work." (Greek, *exartizo*)
1. [Used twice in the NT - Acts 21:5 and here]
    - Acts 21:4-5, "There we sought out the disciples **and stayed for a week**. They kept telling Paul through the Spirit not to embark for Jerusalem. **At the end [exartizo] of our stay** we left and resumed our journey."
  2. TDNT (ed. Kittel), "At 2 Tm. 3:17 ἐξαρτίζω means to bring to a suitable state for Christian moral action."
  3. Anti-Catholic use of "*artios*" and "*exartizo*"
    - They will argue that these words mean "sufficient." Having all that you need. Therefore, Scripture is sufficient and supplies all that you need.
  4. Acts 21:5 does not have the sense of sufficiency, but that the week had been brought to completion.
    - i. Exodus 28:7 LXX, "It shall have a pair of shoulder straps joined (*exartizo*) to its two upper ends."

- The cognate, *katartizo*, has the sense of "to set in place, organize, dispose of, restore, mend" (Spicq, TLNT).<sup>2</sup>

## 5. WHAT ARE ALL THESE COMPONENT THAT ARE PERFECTLY UNITED?

### 8. THE ANSWER IS IN THE PRECEEDING CONTEXT

- 2 Timothy 3:12**, "In fact, all who want to live religiously in Christ Jesus will be persecuted. 13 But wicked people and charlatans will go from bad to worse, deceivers and deceived. 14 But you [Timothy], remain faithful to what you have learned and believed, because you know from whom you learned it, 15 and that from infancy you have known (the) sacred scriptures, which are capable of giving you wisdom for salvation through faith in Christ Jesus. 16 All Scripture is inspired..."

### 9. WHOSE INTERPRETATION OF SCRIPTURE?

#### a. "Trump verses" - The Holy Spirit is the interpreter

- JOHN 14:26**, "The Advocate, the holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that (I) told you."
- JOHN 16:12-13**, "I have much more to tell you, but you cannot bear it now. 13 But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming."
- 1 John 2:27** - "Now as for you, the anointing that you received from him resides in you, and you have no need for anyone to teach you. But as his anointing teaches you about all things, it is true and is not a lie. Just as it has taught you, you reside in him."

#### b. REPLY TO TRUMP VERSES

- JOHN 14:26**, "The Advocate, the holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that (I) told you."
  - TO THE APOSTLES** - "REMIND YOU ALL THAT I TOLD YOU."
- JOHN 16:12-13**, "I have much more to tell you, but you cannot bear it now. 13 But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming."

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<sup>2</sup> Spicq, C., & Ernest, J. D. (1994). *Theological lexicon of the New Testament*. Peabody, MA: Hendrickson Publishers. 2.18.

## 1. TO THE APOSTLES -- NEW REVELATION.

iii. **1 JOHN 2:27** - "Now as for you, the anointing that you received from him resides in you, and you have no need for anyone to teach you. But as his anointing teaches you about all things, it is true and is not a lie. Just as it has taught you, you reside in him."

1. 1 John 1:1-3, "What was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon and touched with our hands concerns the Word of life— for the life was made visible; we have seen it and testify to it and proclaim to you the eternal life that was with the Father and was made visible to us— what we have seen and heard we proclaim now to you, **so that you too may have fellowship with us; for our fellowship is with the Father and with his Son, Jesus Christ.**"
2. In John 2:18, John warns about the appearance of many anti-Christ, who deny that Jesus came in the flesh (1 John 2:22).
3. These deceivers "**went out from us, but were not really of our number, if they had been they would have remained with us**" (1 John 2:19) just as John's audience remains in John's teaching.
4. 1 John 2:24, "**LET WHAT YOU HEARD FROM THE BEGINNING REMAIN IN YOU. IF WHAT YOU HEARD FROM THE BEGINNING REMAINS IN YOU, THEN YOU WILL REMAIN IN THE SON AND IN THE FATHER.**"
5. **vs. 27**, "As for you, the anointing that you received from him remains in you, so that **you do not need anyone to teach you** [IN CONTEXT, ABOUT CHRIST COME IN THE FLESH). But his anointing teaches you about everything and is true and not false; just as it taught you, **remain in him.**
  - "***You have no need that any one should teach you***, or 'you do not need any teacher.' **IT IS OFTEN PREFERABLE TO SAY, 'YOU DO NOT NEED ANOTHER TEACHER,'** since "the anointing" itself is also likened to a teacher (v. 27b). **THE STATEMENT PRESUMABLY IMPLIES A REJECTION OF THE TEACHING GIVEN BY THE FALSE TEACHERS.** (UBS Handbook, 1 John 2:27)<sup>3</sup>

## 10. WHAT SCRIPTURE SAYS ABOUT THE CHRISTIAN NORM

- a. **1 Timothy 6:20-21**, "O Timothy, **guard what has been entrusted to you.** Avoid profane babbling and the absurdities of so-called knowledge. By professing it, some people **have deviated from the faith.**

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<sup>3</sup> Haas, C., Jonge, M. de, & Swellengrebel, J. L. (1994). *A handbook on the letters of John*. New York: United Bible Societies.

b. **2 Timothy 1:9-14**, "He saved us and called us to a holy life, not according to our works but according to his own design and the grace bestowed on us in Christ Jesus before time began, but now made manifest through the appearance of our savior Christ Jesus, who destroyed death and brought life and immortality to light through the gospel, **for which I was appointed preacher and apostle and teacher**. On this account I am suffering these things; but I am not ashamed, for I know him in whom I have believed and am confident that **he is able to guard** (φυλάξαι) **what has been entrusted** (τὴν παραθήκην) **to me** until that day. **Take as your norm** the **sound words** (*hugiainontōn logōn*) that you **heard from me**, in the faith and love that are in Christ Jesus. **Guard** (φυλάξον) this **rich trust** (παραθήκην) with the help of the holy Spirit that dwells within us.

i. **"TRUST, DEPOSIT"** (parathēkē) is used three times in NT (1 Timothy 6:20, 2 Timothy 1:12 and 14).

1. "...it seems to have the same meaning in all three places. The present verse then means that God is able to preserve the entire content of Christian teaching "until that day," i.e., the parousia. However, it is possible that in this instance parathēkē refers to Paul's good deeds and merits, which God will keep on deposit until the coming of Christ (JBC).

2. I take the former meaning because Paul entrusted Timothy with the "sound words" that he taught (which we will see in a few moment). Therefore, Timothy is commanded to "guard" **THIS** trust / deposit (paratheke)... the deposit of the Faith.

ii. **"Take as your norm [OR STANDARD]..." (hypot'ypōsin) - HY-PO-TEE-PO-SIN**

1. THE NEW TESTAMENT **NEVER SAYS "TAKE AS YOUR NORM SACRED SCRIPTURE."**

iii. **"the sound words" (hugiainontōn logōn)**

1. Used 12 times in the NT either for "sound" health" or orthodox doctrine. For example:

- **1 Timothy 1:10**, "...and whatever else is contrary to **sound** doctrine."
- **1 Timothy 6:3-4**, "Whoever **teaches something different** and **does not agree** with the **sound words** [*hugianosin logois*] of our Lord Jesus Christ **and the religious teaching** is ... **deprived of the truth**, supposing religion to be a means of gain..."

- **2 Timothy 4:3-4**, "For the time will come when people will not tolerate sound doctrine but, following their own desires and insatiable curiosity, will accumulate teachers and will stop listening to the truth and will be diverted to myths."
- **Titus 1:9**, "...holding fast to **the true message as taught** so that he will be able both to exhort with sound doctrine and to refute opponents."
- **Titus 1:13-14**, "Therefore, admonish them sharply, so that they **may be sound in the faith**,<sup>14</sup> instead of paying attention to Jewish myths and regulations of people who have repudiated the truth."
- **Titus 2:1**, "As for yourself, you must say **what is consistent with sound doctrine**..."

2. "...that you heard from me."

- Unwritten instruction (what Timothy heard Paul teach).

iv. The Faith contains dogmas that Christians were bound to accept and obey.

- Romans 6:17, "But thanks be to God that, although you were once slaves of sin, **you have become obedient** from the heart to **the pattern of teaching** to which you were entrusted."

## 2 PETER 1-3 AND THE NORM FOR INTERPRETING SCRIPTURE

**2 Peter 1:16**, "**We did not follow cleverly devised myths** when we made known to you the power and coming of our Lord Jesus Christ, but **we had been eyewitnesses of his majesty**."

**2 Peter 1:17**, "For he received honor and glory from God the Father when that unique declaration came to him from the majestic glory, **"This is my Son, my beloved, with whom I am well pleased."**

Quotes from Matthew 17:5 at the Transfiguration (also in Mark 9:7 and Luke 9:35).

**2 Peter 1:18**, "**We ourselves heard this voice** come from heaven while we were with him on the holy mountain."



The manifestation of Christ's majesty at the Transfiguration, as recorded in Matthew 17:5, could be dismissed as a "**cleverly devised myth**," but **the eyewitness testimony of the Apostles** establishes its correct meaning as a **historical fact**.

**2 Peter 1:19**, "**MOREOVER, we possess the prophetic message that is altogether reliable**. You will do well to be attentive to it, **as to a lamp shining in a dark place**, until day dawns and the morning star rises in your hearts."

Prophetic message = Inspiration of the Advocate.

**JOHN 14:26**, "The Advocate, the holy Spirit that the Father will send in my name—**he will teach you everything** and remind you of all that (I) told you."

**JOHN 16:12-13**, "I have much more to tell you, but you cannot bear it now. **But when he comes, the Spirit of truth, he will guide you to all truth**. He will not speak on his own, but he will speak what he hears, **and will declare to you the things that are coming**."

**EPHESIANS 3:4-5**, "When you read this you can understand my insight into the mystery of Christ, **which was not made known to human beings in other generations as it has now been revealed to his holy apostles and prophets by the Spirit**."

**1 THES. 2:13**, "And for this reason we too give thanks to God unceasingly, that, in receiving the word of God from hearing us, **you received not a human word but, as it truly is, the word of God**, which is now at work in you who believe."

**2 Peter 1:20**, "Know this first of all, that there is **no prophecy of scripture that is a matter of personal interpretation...**"

- i. "For we have reached a stage when it is not enough for the Spirit to be effective in and through the process of tradition: the Spirit is now dissolved *into* tradition. the *ecclesia docens* has now acquired proprietary rights over the "Spirit of ministry." Every authorized exegesis and interpretation of Scripture can now be prohibited; the *locus classicus* for this is 2 Peter 1:20. Ordination is now the expression of a principle of legitimacy and succession. In short, we have now crossed the border out of primitive Christianity and laid the foundations of early Catholicism. The time when it was possible to set up Scripture in its totality in opposition to Catholicism has gone beyond recall. Protestantism today can no longer employ the so-called Formal Principle without rendering itself unworthy of credence in the eyes of historical analysis. " (Ernst Kasemann, *Essays on New Testament Themes* (Fortress Press: Philadelphia, 1982), p. 103.)

**2 Peter 1:21**, "For no prophecy ever came through human will; but rather **human beings moved by the holy Spirit** spoke under the influence of God.

Chapter 2 continues the same line of thought expounding on false teachers.

**2 Peter 2:1**, "There were also false prophets among the people, just as there will be false teachers among you, who will introduce destructive heresies and even deny the Master who ransomed them..."

**NOTICE** Peter equates "false prophets" with "false teachers" who will introduce destructive heresies.

FALSE PROPHETS = FALSE TEACHERS

PROPHETIC MESSAGE = TRUE TEACHERS.

We will skip over most of chapter 2 highlighting what is said about these "false teachers"

**2 Peter 2:2**, "... because of them the way of truth will be reviled."

**2 Peter 2:3**, "In their greed they will exploit you with fabrications..."

In contrast to the "prophetic word" "that is altogether reliable" these false teachers exploit Christians with "fabricated words"

**2 Peter 2:10**, "...and especially those who follow the flesh with its depraved desire and show contempt for lordship. Bold and arrogant, they are not afraid to revile (*blasphēmoutēs*) glorious beings.

The false teachers and those seduced by them "show contempt for lordship" or "authority."

**2 Peter 2:15**, " Abandoning the straight road, they have gone astray..."

**2 Peter 2:18**, "For, talking empty bombast, they seduce with licentious desires of the flesh those who have barely escaped from people who live in error."

**2 Peter 2:20-21**, "For if they, having escaped the defilements of the world through the **knowledge of (our) Lord and savior Jesus Christ**, again become entangled and overcome by them, their last condition is worse than their first. For it would have been better for them **not to have known the way of righteousness** than **after knowing it to turn back** from the holy commandment **handed down** (*paradotheisis*) to them.

**2 Peter 3:1**, "This is now, beloved, the second letter I am writing to you; through them by way of reminder I am trying to stir up your sincere disposition, **to recall the words previously spoken** by the holy prophets and the commandment of the Lord and savior **THROUGH YOUR APOSTLES**."

**2 Peter 3:3**, "Know this first of all, that in the last days scoffers will come (to) scoff, living according to their own desires..."

**2 Peter 3:15**, "And consider the patience of our Lord as salvation, **as our beloved brother Paul**, according to the wisdom **given to him, also wrote to you**,

**2 Peter 3:16**, "speaking of these things as he does in all his letters. **IN THEM** there are some things hard to understand that **THE IGNORANT** and **UNSTABLE** distort **to their own destruction**, just as they do the other scriptures.

**2 Peter 3:17**, "Therefore, beloved, since you are forewarned, be on your guard not to be led into the error of the **unprincipled** and to fall from your own stability."

b. **IGNORANT** - *amathes*

- i. Protestants - A person who doesn't know their ancient languages, didn't go to seminary, isn't a good student of the Bible = *amathes*
- ii. A better understanding would be "un-disciplined"
  1. Learning (within a Judeo-Christian context = rabbi / disciple relationship).
  2. *amathes* (a= alpha privative AND math = "to learn, educated")
  3. Same root as *mathetes* for "disciple" (one who follows).
  4. Context

c. **UNSTABLE** - *astērikos* - compound (*a* = alpha privative + *sterizo* = steady, stable).

- i. TDNT (ed. Kittel) says: "Similarly ἀστήρικτος, found only in 2 Pt. 2:14; 3:16, means "unstable" **with reference to not keeping to sound doctrine**. False teachers beguile unstable souls δολοφρονῶντες ψυχὰς ἀστηρίκτους ["They seduce unstable people] 2 Pt. 2:14. **Those who are unstable in doctrine confuse the understanding of difficult passages in Paul's letters.**"
- ii. If unstable is in reference to "not keeping to sound doctrine" than "ignorant" must also mean "ignorant of true doctrine, uneducated in the Faith, uncatechized?"

d. **LAWLESS MEN**" - *athesmos*

- i. Used in only one other place in the NT
  1. **2 Peter 2:7**, "...and if he rescued Lot, a righteous man oppressed by the licentious conduct of **unprincipled** people."

- **Lowe and Nida**, "pertaining to refusing to be subjected to legal requirements—'lawless, unruly, not complying with law.'"<sup>4</sup>
- TDNT (Kittle), "**Apart from or contrary to statute**," "**illegal**," "impious"... In the NT it occurs only as a substantive and is peculiar to 2 Pt., being used in 2:7 of the Sodomites and in 3:17 **of heretical leaders**."

e. "FALL FROM STABILITY" - *sterigmos*

- i. **TDNT**, "[*Sterigmos*] ...occurs only once at 2 Pt. 3:17. **It denotes "perseverance" in the truth mentioned in 1:12** ["Therefore, I will always remind you of these things, even though you already know them and are established in the truth you have.'], **in orthodox teaching**, and in a Christian stand. **The context makes it clear what is at issue, for...[sterigmos- the stable-one]... is threatened by a fall into error** through ἀθέσμων πλάνη. ...[sterigmos] is thus used in a transf, sense **for "perseverance," "steadfastness" in the teaching** which has been **handed down**; the same thing is expressed negatively by the metaphor of going away and not abiding in 2 Jn. 9: πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ
2. **2 John 9**, "Anyone who is so 'progressive' as **not to remain in the teaching of the Christ** does **not have God**; whoever remains in the teaching has the Father and the Son.
- i. "progressive" (*ho proagon*) = "goes beyond the limits"
  - b. We've seen how Paul likewise sees the deposit of Faith as something to "remain" or "abide" in.
    - i. **2 Timothy 3:14**, "But you, remain faithful to what you have learned and believed, because you know from whom you learned it,..."
    - ii. **2 Timothy 3:13**, Take as your norm the sound words that you heard from me, in the faith and love that are in Christ Jesus.
    - iii. **Titus, 1:9**, "...holding fast to the true message as taught so that he will be able both to exhort with sound doctrine and to refute opponents."

WHAT DOES 2 PETER SHOW US?

**DEI VERBUM - DOGMATIC CONSTITUTION ON DIVINE REVELATION, Chapter 2, 9-10**

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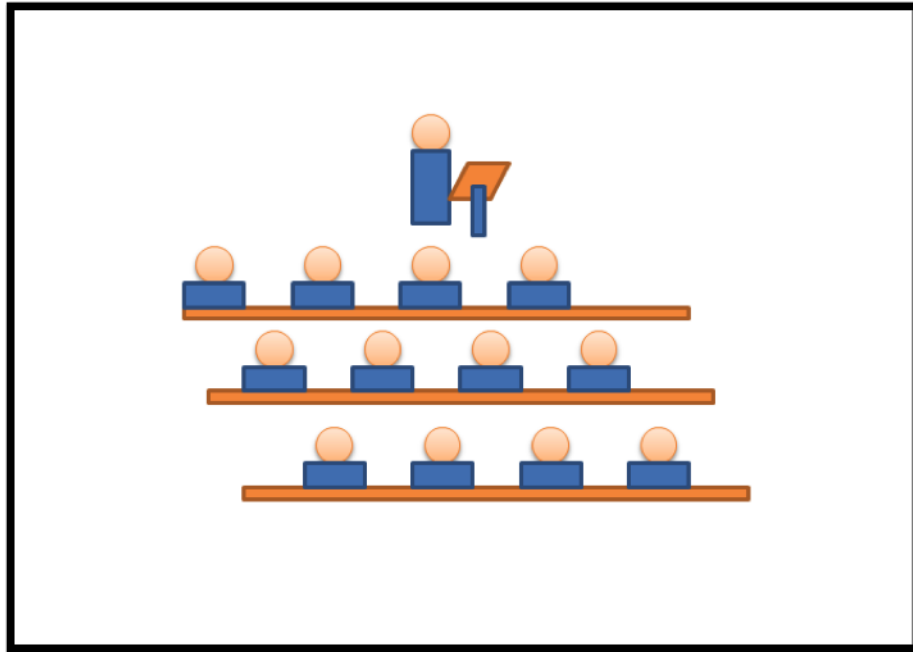
<sup>4</sup> Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains*. New York: United Bible Societies.

9. Hence there exists a close connection and communication between sacred tradition and Sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merge into a unity and tend toward the same end. For Sacred Scripture is the word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit, while sacred tradition takes the word of God entrusted by Christ the Lord and the Holy Spirit to the Apostles, and hands it on to their successors in its full purity, so that led by the light of the Spirit of truth, they may in proclaiming it preserve this word of God faithfully, explain it, and make it more widely known. Consequently it is not from Sacred Scripture alone that the Church draws her certainty about everything which has been revealed. Therefore both sacred tradition and Sacred Scripture are to be accepted and venerated with the same sense of loyalty and reverence....

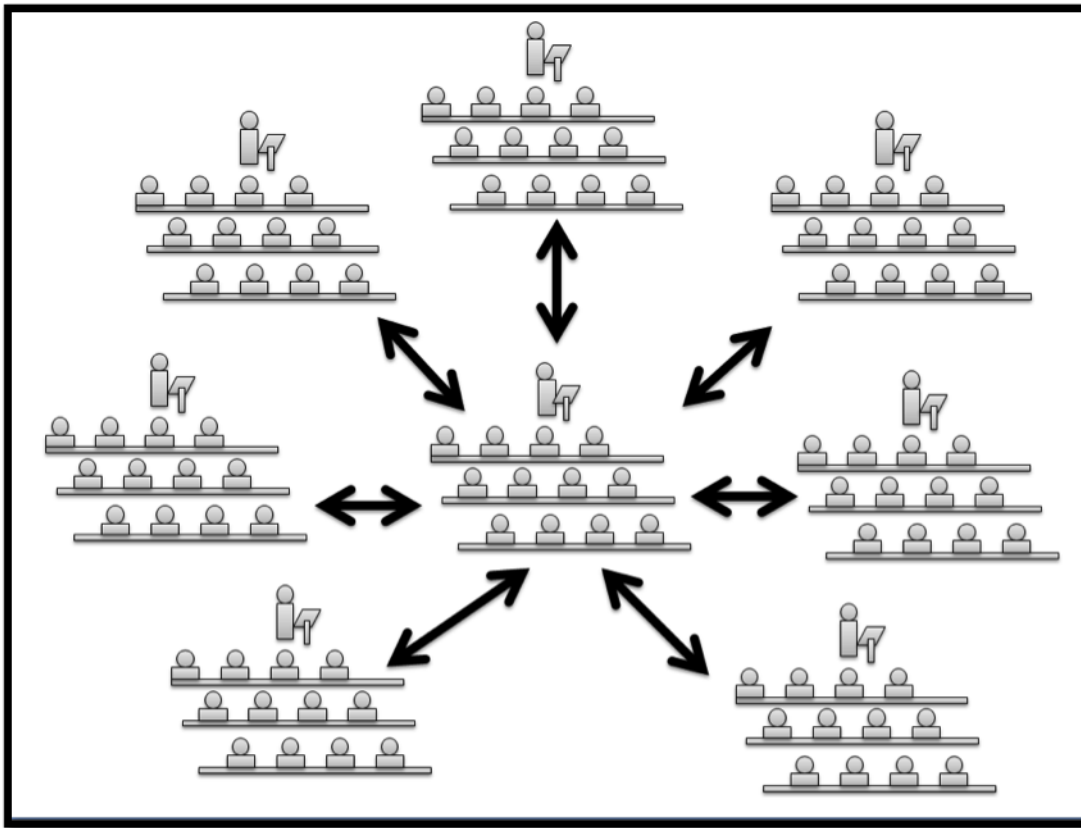
But the task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church, whose authority is exercised in the name of Jesus Christ. This teaching office is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously and explaining it faithfully in accord with a divine commission and with the help of the Holy Spirit, it draws from this one deposit of faith everything which it presents for belief as divinely revealed.

It is clear, therefore, that sacred tradition, Sacred Scripture and the teaching authority of the Church, in accord with God's most wise design, are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls"

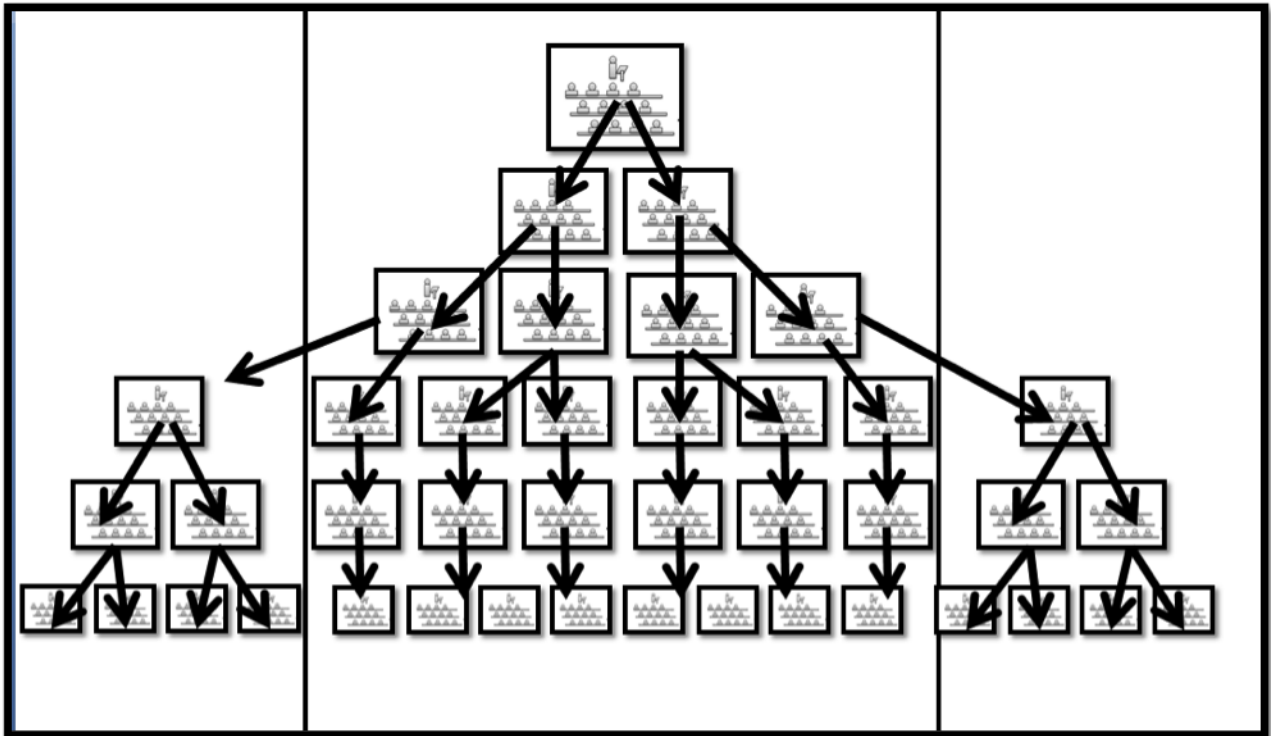
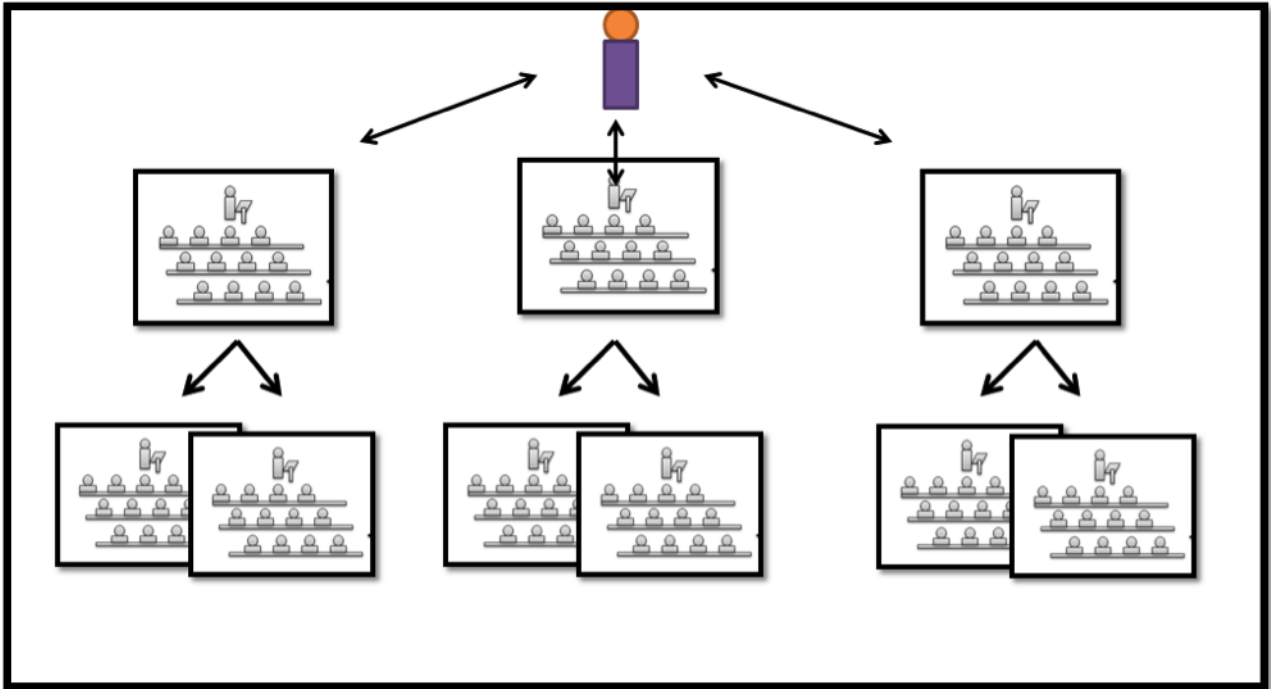
IS TRADITION (WRITTEN OR UNWRITTEN) RELIABLE AND TRUTHFUL?



11. St. John's church in Antioch



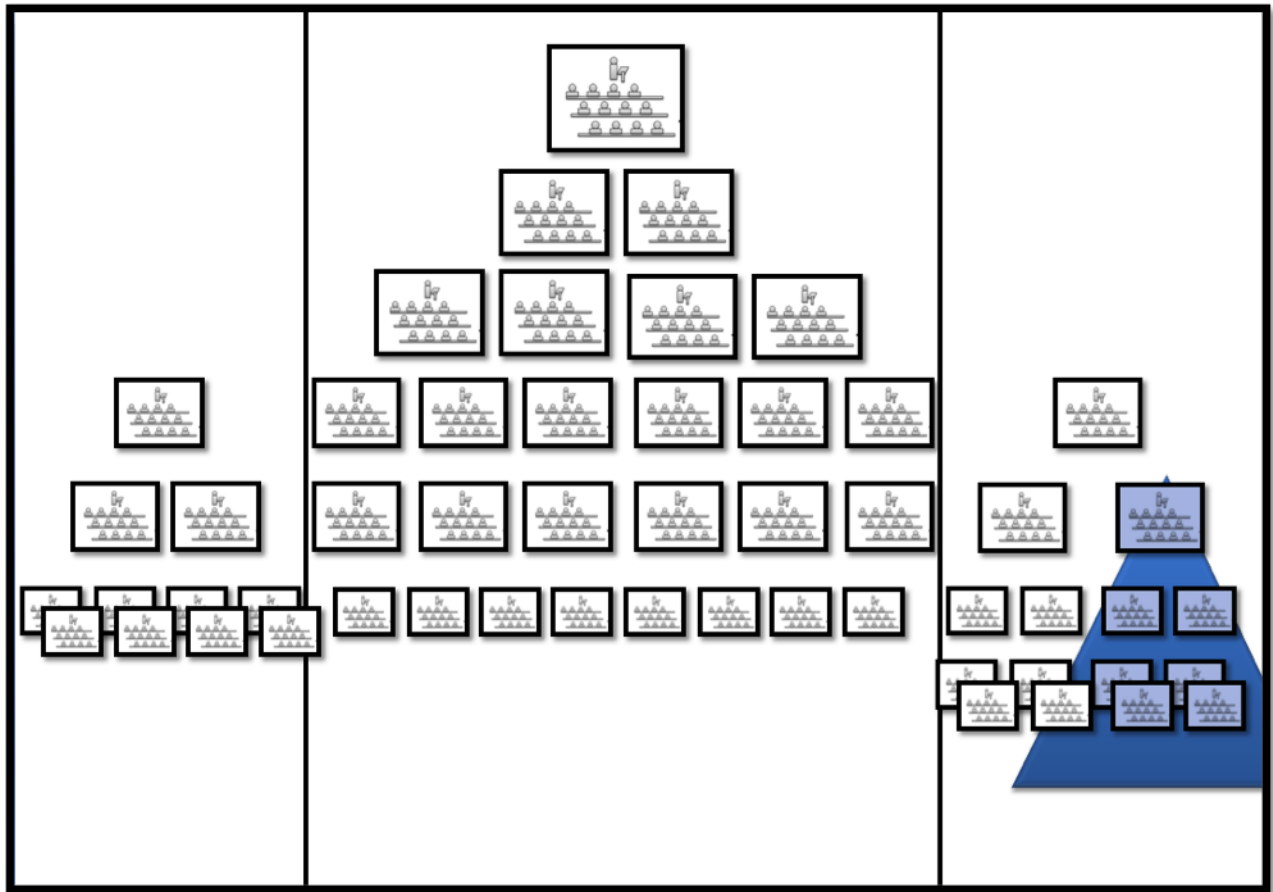
12. How could you determine whether the Apostles' teaching was true?



The Apostles (including many among their first congregations) heard and saw Christ.

Transmission resembles a pyramid and new regions form their own regional pyramids.





Three deciding Factors

1. Began at a later date (lacks antiquity)
2. Is found or started in only on region (lacks ubiquity)
3. Lacks agreement with majority (lacks consensus)

IRENÆUS OF LYONS (ca. AD 130- 202)

*Against Heresies*, Book 1, chapter 10, 2

2. As I have already observed, the Church, having received this preaching and this faith, although scattered throughout the whole world, yet, as if occupying but **one house**, carefully preserves it. She also believes these points [of doctrine] just as if she had but one soul, and one and the same heart, and she proclaims them, and teaches them, and hands them down, with perfect harmony, as if she possessed only one mouth. For, although the languages of the world are dissimilar, yet the import of the tradition is one and the same. For the Churches which have been planted in Germany do not believe or hand down anything different, nor do those in Spain, nor those in Gaul, nor those in the East, nor those in Egypt, nor those in Libya, nor those which have been established in the central regions of the world.

But as the sun, that creature of God, is one and the same throughout the whole world, so also the preaching of the truth shines everywhere, and enlightens all men that are willing to come to a knowledge of the truth. Nor will any one of the rulers in the Churches, however highly gifted he may be in point of eloquence, teach doctrines different from these (for no one is greater than the Master); nor, on the other hand, will he who is deficient in power of expression inflict injury on the tradition. For the faith being ever one and the same, neither does one who is able at great length to discourse regarding it, make any addition to it, nor does one, who can say but little diminish it.

*Against Heresies*, Book 3, Chapter 4,

"Since therefore we have such proofs, it is not necessary to seek the truth among others which it is easy to obtain from the Church; since the apostles, like a rich man [depositing his money] in a bank, lodged in her hands most copiously all things pertaining to the truth: so that every man, whosoever will, can draw from her the water of life. For she is the entrance to life; all others are thieves and robbers. On this account are we bound to avoid them, but to make choice of the thing pertaining to the Church with the utmost diligence, and to lay hold of the tradition of the truth. For how stands the case? Suppose there arise a dispute relative to some important question among us, should we not have recourse to the most ancient Churches with which the apostles held constant intercourse, and learn from them what is certain and clear in regard to the present question? For how should it be if the apostles themselves had not left us writings? Would it not be necessary, [in that case,] to follow the course of the tradition which they handed down to those to whom they did commit the Churches?"

Vincent of Lerins (*d. ca.* AD 450)

*Comminatory*, Chapter 2, 5-6

"But here someone perhaps will ask, Since the canon of Scripture is complete, and sufficient of itself for everything, and more than sufficient, what need is there to join with it the authority of the Church's interpretation? For this reason—because, owing to the depth of Holy Scripture, all do not accept it in one and the same sense, but one understands its words in one way, another in another; so that it seems to be capable of as many interpretations as there are interpreters. For Novatian expounds it one way, Sabellius another, Donatus another, Arius, Eunomius, Macedonius, another, Photinus, Apollinaris, Priscillian, another, Iovinian, Pelagius, Celestius, another, lastly, Nestorius another. Therefore, it is very necessary, on account of so great intricacies of such various error, that the rule for the right understanding of the prophets and apostles should be framed in accordance with the standard of Ecclesiastical and Catholic interpretation.

Moreover, in the Catholic Church itself, all possible care must be taken, **that we hold that faith which has been believed everywhere, always, by all.** For that is truly and in the strictest sense "Catholic," which, as the name itself and the reason of the thing declare, **comprehends all universally.** This rule we shall observe if we follow **universality, antiquity, consent.** We shall follow **universality** if we confess that one faith to be true, which **the whole Church throughout the world confesses; antiquity,** if we in no wise depart from those interpretations which it **is manifest were notoriously held by our holy ancestors**

**and fathers; consent**, in like manner, **if in antiquity itself we adhere to the consentient definitions and determinations of all, or at the least of almost all priests and doctors.**"