

Did Jesus warn His disciples that Scripture was CORRUPTED?

If this were REALLY true:

1. We would expect several/many **EXPLICIT** and **CLEAR** statements by Jesus **ascribing** specific passages and/or large chunks of the Hebrew Bible to **Satan as author**.
2. We would expect Jesus to issue SEVERAL STRONG and CLEAR statements that the **Law of Moses was illegitimate, evil, and nullified by Him**.
3. We should expect **MANY, STRONG, and CLEAR repudiations**, of major passages, stating them to be evil, false, and/or deceitful in their written form;
4. CRITICAL: And we should NOT expect to see **ANY positive or even ambiguous references** to Scripture 'as a whole'. All references to entire sections or groups of writings in the Hebrew bible – without a clear and immediate disclaimer – will mislead the people into believing that Jesus was endorsing that entire section – without reservation.

We should also expect to see the same warning/teaching statements by His students and followers, throughout the NT.

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Since the 'other voice' ascribes the appearance of the YHWH in the burning bush and subsequent giving of the Law (on Sinai) to Moses, we need to see if Jesus warns people about that, either publicly or privately (with his disciples).

So, we are looking FIRST for statements ABOUT THE LAW as a whole (or major parts), instead of specific verses – which is in the next section.

And we would expect these statements to include some sweeping and explicit **denunciations** of the LAW, explaining that it was NEVER really binding (because it was not from the Father) and that adherence to it was essentially idolatry (e.g., the worship of angels).

There are several statements by Jesus about the law as a whole.

There are also passages using words like 'Moses' (as author) and 'commandment' that presuppose the WHOLE LAW and not just that specific commandment.

We will go through these mostly in the order they appear in the Gospels.

And—remember—we would expect EXPLICIT statements / warnings by Jesus about this—if it were indeed a danger of this magnitude. If there are occasions where He does NOT do this, that becomes a 'problem' to be explained by the Law-is-Evil belief.

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There are 13 verses referring to the Law as a whole by Jesus, with some of these duplicates from parallel events, yielding 10 different events.

Location	Verse Text	Notes / Importance
Matthew 5:18	For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.	This verse and the next are the header verses in the Sermon on the Mount before the section known as the 'Antitheses', which includes the passage about Oaths. All interpretations of those antitheses must be consistent with this header verse and the next one. This 'passing of the Law' is yet FUTURE from when Jesus is speaking this. The reference to iota/dot are to the tiniest parts of the letters of the written Law. This is a very strong statement that the Law was still in force--ALL OF IT.
Matthew 5:19	Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.	This is the verse right after the above. It is even more explicit that the whole Law is mandatory in FULL, with significant consequences for those who do not treat it appropriately. This also sets the tone for the following antitheses.
Matthew 7:12	"So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.	Interestingly, this 'golden rule' statement implies that the 'Law and the Prophets' is something to be implemented in one's treatment of others. It is therefore something noble and good -- and not something illegitimate and evil. And this statement is a summary of the OT LAW--NOT a summary of the NT ethic.

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We have two cases where Jesus responds to questions put to him about eternal life, with answers about the whole law.

Matthew 19:17; Mark 10:18ff; Luke 18:18ff	[Rich young ruler] And behold, a man came up to him, saying, "Teacher, what good deed must I do to have eternal life?" And he said to him, "Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments."	In this encounter in all 3 synoptic gospels, the person approaching Jesus asks about eternal life. Jesus immediately ties eternal life to 'the commandments'. This would be highly misleading if those multiple commandments in the law were indeed worse-than-useless and actually intigated by the Life-hater one. Same principle in all three: Ask about eternal life, Jesus sends you to the Law. [Of course, we know from Paul that the Law will send you right back to Jesus and the Cross!]
Luke 10:26	And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the Law? How do you read it?" And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself." And he said to him, "You have answered correctly; do this, and you will live."	This encounter with a religious authority has the same outcome. He asks about eternal life, and Jesus goes into an analysis of the demands of the Mosaic Law.

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Two: What did Jesus say about the legitimacy of the Law? (A)

We have two cases where Jesus responds to questions put to him about the most important commandments, with answers about the whole law.

Matthew 22:36, 38	And one of them, a lawyer, asked him a question to test him. "Teacher, which is the great commandment in the Law?" And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets."	This is a similar situation to the 'rich young ruler'. Instead of responding to this with something like 'no commandment in the law is greatest--they are ALL evil and ALL created by Satan', Jesus gives highest authority to the two foundational laws in the Mosaic code. He again makes the statement that these two Mosaic commandments constitute a perfect SUMMARY of OT law and practice.
Mark 12:28, 31	And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the most important of all?" Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."	And this is very similar to the Matthew account of the lawyer's question. Jesus doesn't take the opportunity to correct an influential (and open-minded?) biblical professional on the 'real' nature, author, and evilness of the Law. Jesus gives highest authority to the two foundational laws in the Law. And never gives an indication that these laws of YHWH are to be rejected as authority.

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The last 3 cases have some similarity to early verses:

Luke 16:16; Matt 11.13	"The Law and the Prophets were until John; since then the good news of the kingdom of God is preached, and everyone forces his way into it.	This points out that the ALL the prophets and the Law have been in force, to be heeded and obeyed, and that only with the appearing of John the Baptist and the message of the impending Kingdom of God did it take a backseat/secondary role.
Luke 16:17	But it is easier for heaven and earth to pass away than for one dot of the Law to become void.	This strong statement of the non-void status of the Law follows the statement above, on the change of preaching focus. However, it points out DRAMATICALLY and FORCEFULLY that even though the focus of preaching has changed, the force, stability, and authority of the TINIEST ELEMENTS of the Law has not changed...
John 7:19	Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?"	This accusation by Jesus illustrates that the Law was something that was supposed to be 'kept'--it was in force still, and could be appealed to by Jesus as showing that their desire to kill Jesus was against the Law of Moses.

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Here we will just survey passages which deal with **specific ASPECTS** of the Law, to see if any are singled out for DENUNCIATION or REPUDIATION (1).

Mark 7:8ff; Parallel Matthew 15	And he said to them, "You have a fine way of rejecting the commandment of God in order to establish your tradition! For Moses said, 'Honor your father and your mother'; and, 'Whoever reviles father or mother must surely die.' But you say, 'If a man tells his father or his mother, "Whatever you would have gained from me is Corban"' (that is, given to God)— then you no longer permit him to do anything for his father or mother, thus making void the word of God by your tradition that you have handed down. And many such things you do."	Mark has 'Moses said XYZ...' and calls these two commandments 'commandment of God' and 'word' of God. Citations are from Exodus 20 and 21. Matthew has "God commanded xyz' also using the commandment and 'nullify' the word of God. In other words, what MOSES said, GOD had said... And this is the God whom Jesus is speaking out for, as his representative. NO REPUDIATION HERE.
Matthew 23:23	"Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.	Jesus here faults the religious leaders for neglecting the 'weightier matters of the law'. The OT references to these 'matters' are actually found in this form in the prophets [Mic 6:8; Zech 7:9]. The prophets, of course, often were tasked with confronting Israel with their failures to live the spirit of the law. This is a perfect case of that. The obligatory nature of the law was upheld by the prophets, and again by Jesus here. But notice that he told them to continue tithing of the herbs -- such a seemingly minor requirement -- but sustained by Jesus.

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Looking at more passages which deal with specific ASPECTS of the Law, to see if any are singled out for DENUNCIATION or REPUDIATION (2).

Matthew 5:23-24	So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.	The gift here is a voluntary offering, either a burnt offering or a peace offering (3 types: thanksgiving sacrifice, vowed sacrifice, freewill offering). Jesus is showing continuity with the OT prophets in their insistence that the heart must be right before God accepts ANY type of sacrifice or offering. NO REPUDIATION of SACRIFICES.
Matthw 8:4	And immediately his leprosy was cleansed. And Jesus said to him, "See that you say nothing to anyone, but go, show yourself to the priest and offer the gift that Moses commanded, for a proof to them."	Jesus told this man to follow the Mosaic prescriptions for skin disease sufferers who claimed healing. These prescriptions were given in Leviticus 14, and involved animal sacrifices. NO REPUDIATION of SACRIFICES
Mark 6:56	[And wherever he came, in villages, cities, or countryside, they laid the sick in the marketplaces and implored him that they might touch even the fringe of his garment. And as many as touched it were made well.]	Although this is not speech by Jesus, the fact that he wore the fringes (tassels) enjoined upon pious Jews by YHWH in Numbers 15 and Deut 22 is another example of his submission to the Law.

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Looking at one last passage which deals with a specific ASPECT of the Law, to see if it contains any DENUNCIATION or REPUDIATION (3).

Matthew 23:16-22	<p>Woe to you, blind guides, who say, 'If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.' You blind fools! For which is greater, the gold or the temple that has made the gold sacred? And you say, 'If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.' You blind men! For which is greater, the gift or the altar that makes the gift sacred? So whoever swears by the altar swears by it and by everything on it. And whoever swears by the temple swears by it and by him who dwells in it. And whoever swears by heaven swears by the throne of God and by him who sits upon it.</p>	<p>Here Jesus corrects (rebukes) the religious sophistry of the authorities. The rabbinical authorities of the day developed elaborate systems to differentiate between binding and non-binding oaths (for a good reason: to fight abuses in oath-making by the common folk). Jesus cuts through this and points out that ALL oaths invoke God and are therefore binding. NOTE that Jesus does NOT FORBID them to make oaths--which we might have expected based on the strong wording in the Oath Antithesis. Some oaths, therefore, will still be acceptable (cf. Jesus' response to an involuntary oath at his trial).</p>
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Okay, we basically came up with NOTHING here either.

1. Jesus seems to hold the ENTIRE LAW up as the standard for truth and revelation of the character of His God and Father.
2. Jesus affirmed several specific aspects of the Law, including sacrifice, tithing, tassels, and (correct) oath-taking events.