

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.

Jesus frequently uses terms that would be understood as references to the entire Hebrew Bible, and makes specific statements of its absolute trustworthiness.

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Four: Did Jesus indicate a **POSITIVE** view about Scripture?

We noticed that Jesus made **ONLY POSITIVE** statements about the Law in its entirety and specifics, and that He never seemed to accuse Satan of writing any Scripture, but we should also see if he made the **OPPOSITE** statements – i.e. that the Scriptures (as history, not law) were somehow ‘pure’ or ‘uncorrupted’ or ‘wholly trustworthy’ in His day.

If we find some of these **POSITIVE** indications, then – coupled with the **ABSENCE** of negative statements about the Law (specifically) and about the Scripture (all), we will be forced to conclude that Jesus did **NOT** consider this something he needed to warn his disciples and his listeners about. If it had been otherwise (i.e. He knew Satan to be author of some/most of the Hebrew bible), we **KNOW HE** would have made this **VERY, VERY CLEAR** – it was a fundamental issue for Israel and for His mission as Truth-speaker.

There are a couple of ways to investigate this:

1. Since we are now looking at the non-legal parts of the Hebrew bible, we can look for references to **historical events** mentioned in it, **to see if Jesus considered those accounts trustworthy** (and therefore **not** authored by the Father of Lies).
2. We can look for **specific mentions** of ‘**Scripture**’ and ‘**it is written**’ and similar phrases to see what He communicates about the Scripture in those mentions.

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So, when we look for references to such **historical events** -- **to see if Jesus considered those accounts trustworthy** (and therefore **not** authored by the Father of Lies)– we come up with this list of historical references that He treated as straightforward statements of fact (in roughly canonical order):

1	Murder of Abel	from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary.	(Lk. 11:51)
2	Noah, the Ark, the Flood	For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man.	(Mt. 24:37-39; Lk. 17:26,27)
3	Abraham (multiple)	Your father Abraham rejoiced that he would see my day. He saw it and was glad."	(Jn. 8:56)
4	The institution of circumcision	Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath.	(Jn. 7:22; cf Gn. 17:10-12; Lv. 12:3)
5	Sodom and Gomorrah	Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town.	(Mt. 10:15; 11:23, 24; Lk. 10:12)

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6	Lot & destruction of Sodom by fire from heaven & Lot's wife	but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all— so will it be on the day when the Son of Man is revealed. On that day, let the one who is on the housetop, with his goods in the house, not come down to take them away, and likewise let the one who is in the field not turn back. Remember Lot's wife.	(Lk. 17:28-32)
7	Isaac and Jacob	I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness.	(Mt. 8:11; Lk. 13:28)

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8	The manna, given from heaven	Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven.	(Jn. 6:31, 49, 58)
9	The wilderness serpent	And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, 15that whoever believes in him may have eternal life.	(Jn. 3:14)
10	David eating the shewbread	He said to them, "Have you not read what David did when he was hungry, and those who were with him: how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests?	(Mt. 12:3,4; Mk. 2:25, 26; Lk. 6:3,4)

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11	David as a psalm-writer	He said to them, "How is it then that David, in the Spirit, calls him Lord, saying, "'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet"'?"	(Mt. 22:43; Mk. 12:36; Lk. 20:42)
12	Glory of Solomon	yet I tell you, even Solomon in all his glory was not arrayed like one of these.	(Mt. 6:29; 12:42; Lk. 11:31; 12:27)
13	Elijah, 3.5 years of drought, widow in Zarephath	But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land, and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow	(Lk. 4:25, 26)
14	Elisha , miraculous cleansing of Naaman of Syria	And there were many lepers [1] in Israel in the time of the prophet Elisha, and none of them was cleansed, but only Naaman the Syrian.	(Lk. 4:27)

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15	Jonah, big fish episode, response of Nineveh	... but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.	(Mt. 12:39-41; Lk. 11:29, 30, 32)
16	Murder of Zechariah	from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary.	(Lk. 11:51)

“Although these quotations are taken by our Lord more or less at random from different parts of the Old Testament and some periods of the history are covered more fully than others, it is evident that he was familiar with most of our Old Testament and that he treated it all equally as history. **Curiously enough, the narratives that are least acceptable to the so-called 'modern mind' are the very ones that he seemed most fond of choosing for his illustrations.**” [Wenham]

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If this were REALLY true:

1. We would expect several/many **EXPLICIT** and **CLEAR** statements by Jesus ascribing specific passages

It is not surprising that we basically came up with NOTHING here either.

Most of these passages were used by Jesus in His teaching and controversies, **demonstrating His confidence in their historicity and in their relevance to God's plan.**

repudiations, of major **ones**, 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.