***As it is Written  
RO20-01***

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We are looking at Romans 3:10-18. We have come now in the argument of the apostle Paul in Romans 3:9-20 where he summarizes his main point that he has been making previously in the book up to this point, and that is that everybody who is born into the human race is hopelessly lost. Everybody who is born into the human race is headed full-speed into hell (into the lake of fire). Worse than that, everybody is helpless to do anything about it; to secure the absolute righteousness necessary to go to heaven; and, to stop the slide into hell. The universal guilt before God applies equally to good people (as we understand "good people" in our society), as well as to the people that we consider bad. It is a point of great error to think that there is a difference between good and bad people relative to this condition of being under the wrath of God.

There is an answer to this human tragedy of being under the wrath of God. But that answer is found only in the Bible. There are many human viewpoint opinions about such things as God; sin; good deeds; salvation; and, human merit. All of this is utterly useless. These human viewpoint opinions only have value in the eyes of people. The only thing that counts with God is what He has said concerning Himself; concerning sin; concerning eternal death; and, concerning eternal life. Nothing else is going to work for us after death except what God has said.

However, the problem is that 20th-century modern man does not view the Bible as having any final authority in spiritual things. He sees the Bible simply as a book which is filled with sincere errors. So, we have raging today, even among conservative Christians, and among conservative Bible teachers, the question as to whether the Bible is inerrant; whether the Bible is a book without mistakes; or, whether the Bible is simply an inspired book that conveys certain spiritual concepts, but which, in the process of conveying those concepts, may actually convey certain errors in the record that it gives.

Well, the truth of the matter is that the Bible always looks upon itself as being inerrant. The Lord Jesus Christ always treated the Bible as being without mistake. Of course, if God wrote it, it would be simply ridiculous to think that He could not have written the Bible, even using human agents (which He did), without mistakes in it. That is exactly what we have. Well, if it's that kind of a Bible, then it has an authority in spiritual things. and it is the only authority relative to the answer to this question of: How am I going to deal with the fact that I am under the wrath of God, and I have to have absolute perfect righteousness (the same kind of righteousness that Jesus Christ has, and that God himself has), or I'll never go to heaven. I cannot get off the slide into hell until I secure that righteousness. That's the issue that Paul is dealing with.

All of us know that we don't even live up to our own consciences. We don't need even the declaration of the Bible that we are sinners and under the wrath of God. We know that we are guilty of not being what we ought to be. Therefore, apart from the Scriptures, we have this condemnation. We know that God is out there. Creation testifies to Him. And we know that we are going to have to account to this God for the fact that we're not what we ought to be.

That's how Paul has begun this book. He didn't really begin it by quoting Scriptures. Now we're getting to where he's going to quote Scripture. But up to now, he has just said, "You know that you're not what you ought to be. Your own conscience condemns you. You know that creation says that there is God out there – someone who is personal. And He is not just a blind force, but a personal God who can think, and who had the capacity to exercise will to bring this all into being, and to make you and me. Now He's out there, and we're not what we ought to be, and there's a judgment coming."

Now Paul says, "You not only know that in yourself because God's knowledge of right and wrong is written upon the conscience, but you also know it because the Bible tells you so. And the Bible is a book without error. Therefore, when the Bible says something about the human condition, that is to be recognized as being the truth."

**Prophecy**

The authenticity of the Bible as a supernatural book from God is proven in different ways. It's proven by prophecy. Only the Bible makes long-range predictions about future events. The writings of the religions of the world never try to do so. I don't care what religions you read. They never make predictions about things hundreds of years in the future. But the Bible has done that many times. 25% of the Bible, when it was written, was prophecy. Much of that has been fulfilled. When it has been fulfilled, it was never wrong, and it was fulfilled in specific details – not in generalities, but in very small details. It was predicted in details, and fulfilled in details. Prophecy which is yet unfulfilled, such as we will be studying in the book of the Revelation, is just as certain to come to pass as prophecy that God has made before and which has been fulfilled. So, only God could have written a Bible that contains this kind of prophecy. The book is supernatural. The book has upon it a divine stamp.

**Archeology**

Certainly, archeology confirms Scripture. There are many things that archeology has found that we already knew about from the Bible. Later, archeology found that, sure enough, what the Bible talked about did exist. Cultures did exist. People did exist. Certain things were done in a certain way. The Bible talked about it. Now people have found out about it through discovery of archeology. The current motion picture, Noah's Ark would be one that you would be interested in seeing, because it's an impressive confirmation from archeology. Well, archeology has indeed confirmed again and again that this book is true.

So, believing the Bible is not an act of blind faith. That's what I'm getting at. It's an intelligent, impressive, solid piece of evidence upon which we base our faith. The Bible's authenticity (its inerrancy) is based upon a lot of solid factual evidence.

**Under Sin**

Now, an inerrant Bible, therefore, is one that must be heeded on what it says concerning the human sin problem; man's helplessness; and, God's provision for it. It is the Word of God. So, in Romans 3:9, the apostle Paul has declared that everybody in humanity, Jew and gentile alike, are under sin. "Under sin" means that they're all under the domination of the old sin nature; they're all lost; and, they're all under the wrath of God.

**Grace**

This is somewhat of an act of grace. It is God's way of simply putting everybody where there is no point in trying to come up with something for your salvation. It is the kind grace of God that declares us all, as a judge: "You're all under sin. You're guilty. There's no more question about it. Don't even talk about it. Don't even discuss it. Don't even fight it. Don't even resist it. You're hopelessly lost." You're under sin by God's judicial declaration.

Accept that, and go from there. Don't fight the fact that your eyes are blue, or that your eyes are brown. Just say, "My eyes are blue," or "My eyes are brown." Don't fight the fact that you're a blond or a brunette. Just say, "I'm a blond," or "I'm a brunette." Whatever you are, just accept the fact that this is what I am. The same thing is true when it comes to being under the wrath of God, and being lost in sin, and hopelessly entangled. Just say, "This is what I am." Accept it: "I'm under the wrath of God. Now I have to go from there or I'll never find a solution. I'll never move out of it.

So, Paul, having made this declaration, says, "Now I'm going to prove this in a different way. I've been proving it by your conscience. I've been proving it by creation. Now I'm going to prove it by the fact that the Bible declares this about us." Of course, he's talking at this time about the Old Testament Bible because that's all they had. So, he turns to a series Old Testament Scriptures to gather a 14-point indictment against the lost condition of humanity. Since these are from an inerrant Bible, they cannot be dismissed as false. They're not just merely one point of view. They are the only point of view that a person can take.

Before we look at Romans 3:10-12 (that'll be the first segment we'll look at), let's go back to the Old Testament Bible that Paul is actually quoting from. So, if you'll open your Bibles to Psalm 14, these verses actually come from Psalm 14:1-3. In these verses, we have presented to us the character of all humanity. You will also find this quotation in Psalm 53:1-3. They're both the same. But we'll look at it from Psalm 14:1-3.

When Paul writes, in Romans 3:10, he begins with the words, "As it is written," and then he begins quoting Scriptures. He is talking about "as it is written" in the Old Testament. And in his day, his mind was going back to these Scriptures. So, let's look at the Old Testament. It'll give us kind of a frame of reference background then to go to the New Testament, and to take up this list of indictments that God brings against all humanity. If you learn this list, this will help you in your own witnessing; in your own testifying for the Lord; and, in your own able to explain to people what the problem is that they have. That is because all of these things are true about everybody, so that no matter how much good there is in them, or how many kindnesses they have, or how nice these people are, these indictments are still true about us.

You might be the nicest person in the world. You may have been the kindest person. You may have accomplished great things. A great number of people may have been benefited by your life. But once you murder somebody, in willful murder, you're guilty of murder-one, and you're still guilty of murder-one. So, all the good that you have done before has no bearing upon the fact that you have broken a law that cannot be broken without a certain penalty.

So, that's the point here that God is making. These 14 indictments, no matter who you are; what you are; or, how you are, you still have these things against you. Therefore, we must deal with them first.

**The Fool**

Psalm 14:1 says, "The fool has said in his heart, 'There is no God.'" Now we're dealing in Hebrew here. And the word "fool" is the Hebrew word "naval." The word "naval" means "senseless" or "mindless." The Hebrew word connotes the idea of a simpleton. The senseless one (the simpleton) has a good IZ. This word does not mean that he is dumb. It simply means that he is by nature incapable of divine viewpoint thinking because he's spiritually dead. So, when it uses the word "fool: (the simpleton, or the senseless one), it's talking about one who lacks mental orientation of the revelation of Scripture. He does not have the divine viewpoint of Scripture, and that's why he is a simpleton.

In Isaiah 32:6, we have "naval" used again, and it pictures a person who is speaking nonsense. Isaiah 32:6 says, "For the vile person will speak villainy," and the word "villainy" here means "nonsense:" "For the vile person (the one lacking divine viewpoint) will speak nonsense, and his heart will work iniquity to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry; and, he will cause the drink of the thirsty to fail." So, a person who has a "naval" mentality is nothing but grief to other people as well as to himself.

Unbelievers universally express themselves from this frame of reference. This is all they know. They have a simpleton's mentality. So: "The simpleton has said." And the word for "has said" is the Hebrew word "amar." "Amar" is in the perfect tense in Hebrew, which means that it's a universal condition. It's a mental attitude, for it says, "The simpleton has 'amar' (has declared) *in his heart*. Up in his mind he has said something. Because he has a simpleton's mentality (lacking divine viewpoint), he makes a conclusion. So, he says something. What does he say?

He says, "No God:" "The simpleton has said in his heart." And you notice that "there is" is in italics in English because there's no "there is" in Hebrew here. It's just: "No God." The simpleton says, "No God." Actually, in Hebrew, it's the word "Elohim:" "There is no Elohim." "Elohim" is one of the names of God. So, the mindless one is saying that there is no living personal God. That's what "Elohim" means. It means the supreme, personal being.

Notice that the mindless one here (the simpleton), lacking divine viewpoint, makes this conclusion. He reaches the conclusion that there is no supreme personal God. He does not say that there are no gods. There are gods. He thinks there are gods. He doesn't resist that. There are gods. He just does not think there is a supreme living Elohim. Instead, he has a conglomeration of non-personal gods who really don't exist. The gods of nature are the things that the simpleton comes up with, and he imagines that they are out there. And they're more real to him than the personal Elohim God who is really there.

The unregenerate scientist in our day has a high IQ, but he is not an atheist either. He has a high IQ, but because he is unregenerate, he lacks divine viewpoint mentality, so he has a simpleton (a "naval") mind. And as a man with a naval mind, he comes up with his own gods. The theories; the hypotheses; and, the facts of science become his gods. The Bible says that the simpletons are more devoted to the facts about the universe than to the God who created those facts.

This is one of the points that Paul made early in the book of Romans, when he said in Romans 1:25: "Who exchanged the truth of God for a lie, and worshiped and served the creature more than the Creator. He served the creation more than the Creator, who is blessed forever. Amen." What Paul is talking about is "naval" mentality's who say, "There is no living personal supreme God out there. I don't care what you say. There's nobody out there. But we do have our gods. We have the gods of nature. We have the gods of science. We have these gods of our own creation. Those are important to us. We are devoted to them. But the God who is really out there, my mind tells me he's not there. Therefore, I dismiss him."

"The fool (the simpleton) has said in his heart." So, the fool in Psalm 41:1 is a person who believes in nature gods, and declares that the true God is non-existent. This is the person who is being described in Romans 3:10-12. So, when we get back to Paul's quotation of this passage, remember that this is the kind of person, with this kind of a mentality, that he's talking about. He is here really declaring the ultimate depravity of a human being. The ultimate depravity of a human being is to have this "naval" mentality (this simpleton mind) that says, "There is no living God."

**Corrupt**

Psalm 14:1 goes on and says, "They are corrupt. They have done abominable." We may translate this really as "Corrupt abominable are their doings." This refers to the characteristics of humanity as a whole. The word "corrupt" is the Hebrew word "shachath." "This word in the Hebrew means "to pervert morally." "Corrupt" is our English translation. The idea is "to pervert morally." It's in a stem which is called a Hiphil stem. In the Hiphil, it means that a person causes this to happen. It's active voice. He does it himself. So, mindless humanity (the "naval" mentality humanity – the simpleton mind of humanity) causes itself to act with moral corruption. It's the result of their mental attitude: "If there is no personal God out there, then what do I have to worry about? If there's no personal God out there that makes any rules, then I can make my own rules." And his own thinking causes him to move to perversions in his conduct.

**Abominable**

Furthermore, his ways are described as "abominable." This is the Hebrew word "taav." This means "to make abominable" or "to make shameful." "Taav" is the Hebrew word for describing something that you'd look at and say, "Now that's a shameful thing to do. That's a horrid, shameful thing to do." And this again, is in that stem that we call the Hiphil, so it indicates that's the mindless, simpleton condition of humanity causes itself to act shamefully.

So here you are. You have a "naval" mentality (a simpleton mentality) with no divine viewpoint, so, it comes up with the conclusion that there is no personal God out there. When I've come to that conclusion, now I cause myself, by that very conclusion, to act in a corrupt way and in a perverted way. That's where perversion comes from. And I am doing that which is shameful. That's where the things that are shameful come from, because we say, "There is no personal God out there to face. Therefore, I can do anything I want to do. I can be as corrupt; I can be degraded; and, I could be as degenerate as I want to be.

Remember that Psalm 14:1 is describing the mind that your baby is born with. It is describing the mind that your little child has. It is describing the mind that all of us start with. This is the mentality we begin with. The end of verse 1 says, consequently, "There is none that does good."

Verse 2 says, "The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God." This is what is called an anthropomorphism. An anthropomorphism is a way of trying to describe something that God does, who is infinite, in terms of human conduct, so that we can understand it. It takes God's performance in some way, and it compares it to some human action. God doesn't actually do it that way, but we picture it that way. And the Bible sometimes pictures God doing things in human terms so that we can describe an action in a way that we can understand it. That's an anthropomorphism – comparing it to human actions.

Here is a very vivid anthropomorphism, because what you have is God looking down from His heaven, trying to see if there's anybody who is not under sin who is performing divine good, and therefore, not under His wrath. The word for "look down" is the Hebrew word "shakaf." "Shakaf" is a Hebrew word that pictures this: "Here is a window, and here is a person sitting and looking out the window. The word "shakaf" brings that concrete image. That's how Hebrew is. Hebrew brings specific concrete images. It didn't speak in abstracts like Greek does. But the Hebrew gives you these very specific pictorial ideas. "Shakaf" means "looking out the window."

You can look in 2 Kings 9:30, and there again, "shakaf" is used relative to Jezebel. And it speaks very specifically here. This is in a very human term – that Jezebel, after she painted herself up and got herself ready, decided to make her pitch toward Jehu. She sat up in the window, and made herself look very attractive. And she was looking out the window. She was "shakaf" out the window at Jehu, ready to make her play against them.

The writer here takes that same image, and he's got God sitting up in heaven, and God is looking out the window. That's how the Jews thought about it. God was looking out the window, and God was looking here, and He was looking there. He's looking trying to see somebody who has divine good. He's trying to see somebody such that He could say, "Now there is a man who is not under My wrath. There's a woman who's not under My wrath." Can He find one?

We think of omniscience (and that's what we're talking about here) as an abstraction, detached from our experience. You just know everything without learning it first. That's omniscience. But the Jews thought about omniscience in this human-like act of looking and seeing. But that didn't mean that they were denying the omniscience of God; that is, that God never has to learn – He knows all things.

**Divine Judgment**

The phrase "The Lord looked down from heaven" is a phrase that you find many times in the Old Testament, and it's always associated with divine judgment. A couple of examples of that are Genesis 11:5 and Genesis 18:21, in dealing with Sodom and Gomorrah. So, this very phrase, "The Lord looked down from heaven (looking out His window from heaven) connotes that He's looking down because He's about to pass judgment. And what's He doing?

Well, He's serving humanity to see if there's any divine viewpoint mentality – anybody who's seeking His fellowship. And He finds that they lack this: "The Lord looked down from heaven through his window upon the children of men to see if there were any that did understand, and that did seek God." "The children of men," of course, refers to the entire human race.

Then verse 3 says, "They are all gone aside. They are all together become filthy. There is none that does good. No, not one." So, after God gets through looking through His window and surveying, his conclusion is that there is no one who is not under sin. All are born with an old sin nature; all are condemned to the lake of fire; or, all are on the slide into hell. He says, "Everyone has gone aside from God's ways to human viewpoint."

**Filthy**

The word "gone aside" is the Hebrew word "sur." This word means "to depart." It just means to bug out or to leave. It connotes here abandoning God and His laws. Consequently, because they have departed God (have departed His thinking), because they begin with that "naval," simpleton, lacking divine viewpoint mentality to begin with, the Hebrew says that the result is that they have become filthy. This is the Hebrew word "alach." "Alach" is in a stem called the Niphal, and it means to be corrupted morally, or to be tainted. Actually, this is a strong word.

**The King James Bible**

There's something you want to remember about the translators of the King James Bible. It is probably the best translation all-around that has ever been produced, and that's why most of us still prefer to use it with some updating of the words. But one of the things that the translators of the King James did was that they tried to be concerned about people's sensitivity. They tried to act with refined good taste. So, there were some times when they just did not use a word that really connoted what was here in the text. We've already seen that in the writings before, in other books.

**We Stink**

Here, they've done this in a way where they use the word "filthy," which is not quite as strong as what the Hebrew has, because what the Hebrew has is "putrefaction" – something that stinks. And it isn't very political to say that the children of God stink – that they all together stink. God looks down upon humanity out of His window; shakes His head; and, says, "They stink." But they don't want to say that – that God is talking like that. So, they doll it up and they use this word "filthy" in order to convey that idea of corruption (putrefaction). The idea is rotten. But no matter how you describe it, nobody in the human race, who is an unbeliever, produces one iota of divine good. And when you don't produce divine good, God says, "You stink."

So, as God surveys mankind, He concludes that all our depraved. There are none qualified for heaven: "They are all under sin. They all gone side. They are all together become stinking (rotten). There is none that does divine good. No, not one."

Now, that's the background. That's the Hebrew text that Paul had in mind when he was writing Romans 3, and he says, "Now I'm going to start quoting some Scripture to prove my point. So, now let's go back to Romans 3, and let's read Paul's quotation. He does not quote that passage in Psalm word-for-word. Many times, the writers of the New Testament, when they quoted the Old Testament, because they were under the direction of the same Holy Spirit who wrote the Old Testament, would simply convey the thought (the idea). Sometimes they would quote it verbatim.

**The Septuagint**

Sometimes they would not quote from the Hebrew, but they would rather quote from the Septuagint version, which was a translation of the Hebrew into Greek – the Old Testament translated into Greek. And that Old Testament Greek Bible was really the Bible that many of the early church believers used. So, they sometimes quoted from the Septuagint version of the Greek, and that would make it a little different. But the point is that God the Holy Spirit is behind the statements and behind the expressions here of the apostle Paul in the New Testament. So, it doesn't matter whether he's just giving the gist of what was in the Hebrew text, or if he's giving the quotation from the Septuagint Greek text. The point is that what he says ultimately is exactly the truth, as God wants it expressed at this particular point for this particular purpose.

**As it is Written**

So, Romans 3:10-12 are the quotation of Psalm 14:1-3 and Psalm 53:1-3: "As it is written now." Now the word "written" is the first keyword we come to hear. It is the word in the Greek "grapho." This refers to the Old Testament Scriptures. These are recognized to be the Word of God. And that's what it means: "It is written there." Of course, you can see how we get many of our English words like "graphic" from this Greek word, and so on, that have to do with something that we record on paper.

**Who Wrote the Bible?**

The word "declares" is the divine inspiration of Scripture. That's what "grapho" means. It declares that the Bible is written. It is an inspired, written text. The tense here is important. It is the perfect tense. Perfect in Greek means that something has been written in the past, previous to the time when the man is writing this, and that what was written has come down to his present time intact. So, what it says is, "In the past, the Old Testament Scriptures were recorded by authors that God selected, and that He inspired, and that He led. And what they wrote has now come down to us generation-by-generation, and we still have it today. We have that before us. It is a passive voice, which means that the Bible did not write itself. It also means that the authors did not simply write it themselves, but they were borne along by the Spirit of God, and it was God the Holy Spirit who is the author of the Old Testament Scripture. The man is just the agent. He was just the pencil. Though he wrote in his own style, and his own techniques, and so on, he was preserved from error by the Spirit of God who directed him.

**Verbal Plenary Inspiration**

The Bible is important not only in its thoughts, as coming from God, but I want you to know that the words come from God. It is verbal inspiration, as well as the fact that the whole thing is inspired. Verbal plenary means the words as well as the thoughts. So, the very words of Scripture are from God the Holy Spirit. And here it is indicative case. It's a statement of fact. "Grapho" says, "It is written." Paul's authority for declaring that everybody is under the wrath of God is the written Bible, because it is God's own statement on the matter.

The Lord Jesus Christ uses this term "written" to express His attitude toward the Bible as the Word of God. Anytime He used that phrase, it was indicative of the fact that Jesus Christ was saying, "The Bible is the Word of God. It came from God. It is His authority. We have to obey what it says. The Lord Jesus Christ refers to the Old Testament, as a matter of fact, on the very day that He was born into the human race, on the day that Jesus Christ was born into the human race, He carried on a conversation with God the Father. And that conversation had to do with the Scriptures itself.

We have this recorded for us in Hebrews 10:5-7 where, we read, "Wherefore, when He came into the world, He said, 'You have not desired sacrifice and offering, but You have prepared Me a body.'" Notice what it's saying. Jesus Christ, when He came into the world, made this declaration. What? A baby was talking? Oh, so Jesus Christ was born fully capable of speech right away. He was born and he said, "Good morning, mother." A little baby! Isn't that wonderful? No. Jesus was just an ordinary baby, and when He was born, He babbled. That's all. He didn't do anything else: nothing more; and, nothing less. That's all there was to it. But you remember he was a different kind of baby. He was not only a human, but He was also God. He was a God-baby. Therefore, in His deity, He was fully conscious and fully capable of communicating with God the Father and God the Holy Spirit, and that's what this Scripture is telling us: that on the day that Jesus Christ, the baby, finally received His body, Jesus Christ, in His deity, carried a conversation on with God the Father.

That's what Hebrews 10:5 is saying: "Wherefore, when he came into the world (in His physical body), Jesus Christ (in His deity) said to God the Father, 'You have not desired sacrifice and offering, but You have prepared Me a body." He says, "You are prepared this physical body,'" and Jesus, in His deity was discussing with the Father the baby body that He had created. And it was a very special body because it was a body completely free from sin, having been virgin-born.

Then He goes on and says, "In burnt offerings and sacrifices for sin You have no pleasure." Then on to verse 7: "Then I said, 'Lo, I come, in the volume of the book. It is written of Me to do your will, O God.'" What is He doing? On the very time when He is discussing the fact that His body has now finally come into being, the next step has been taken for the redemption of humanity to reverse the process of people being on the slide into hell, and to provide a way to get absolute righteousness, He says, "This was written." Where? In the Old Testament. That's the volume of the book.

Above that, He said, "Sacrifice and offering and burnt offerings and offering for sin, You have not desire, neither have pleasure in them which are offered by the Law." The thing that was important to God was not all these sacrifices and all those bodies of animals. He says that God didn't take pleasure in that. But Jesus is discussing (as an infant) with God the Father the fact that the Father was very pleased with the baby. It was a body, but it was an important body. Without that body, there could have been no sacrifice for sins. God says, "I don't care about all those animals. The only importance of those animals was that they pictured what you were going to do in that body. And now: "In the volume of the book, it is written. It is accurate, true, and authoritative. It is God's word. It is God's declaration. What was written was that He came into the world to die for the sins of the world.

Psalm 40:6-8 is what he had in mind. And there you have it. Jesus said, "Now, Father, that which was written in Psalm concerning the body that You were going to give Me – Here it is. It's fulfilled." The Baby Jesus is born. Jesus, in His deity, discusses the fact that the project has moved one step closer now to the realization of the salvation of the world. Even as it was written, the project has moved the proving of the authority of the Word of God one step further. The Bible has spoken. The Bible is being fulfilled.

The fact that something is recorded in the Bible ensures its accuracy. So, we have, in John 10:35, this statement: "If he call them gods unto whom the Word of God came, and the Scripture cannot be broken." Then He goes on, and there's the phrase: "The Scripture cannot be broken." That is a critical declaration.

**How did Jesus Christ view the Old Testament?**

The Lord Jesus Christ Himself, all His life, was a serious student and a diligent student of the Bible. He treated it as absolutely true. The reason I'm stressing the fact of the attitude of Jesus Christ toward the written Word is because Paul is going to prove a condition about humanity. Then from here on, he's going to talk through this book by referring back to the authority of Scripture. It's the only way we can talk today. We don't invent revelations. We don't come up with information. We have to quote what Scripture says. I want you to understand that the Lord Jesus Christ took the Bible, through the Old Testament, and said that it is the authority of God. It is the Word of God.

Harold Lindsell has written the book that champions in a tremendous way the inerrancy of Scripture – that the Bible is a book without error. He shows what happened to Fuller Seminary, with its fine beginning, and then its downhill slide into neo-evangelicalism, and compromising with the liberal world on the issue that the Bible is without error. The reports on Dr. Lindsell's book tell us that, at one time, he happened to be a faculty member at Fuller Seminary, and was on the inside when all this was taking place. So, he knows what he's talking about. The book is called The Battle for the Bible. The reports on it are coming out. And do you know what these idiots are saying about it? Because he has stripped away in a very effective scholarly way the pretense that there is something less than an accurate Word of God in our hands here, he's being attacked by other evangelicals who are saying that he has a bad attitude: true information; but wrong spirit. What's so wrong about the spirit?

Well, the thing that is wrong about the spirit is that there is somebody who is standing up and saying, "Now, let's stop kidding each other. I'm sick of the smiling faces. I'm sick of the pretense. And the Word of God is being prostituted. And I'm here to tell you that it's wrong. And I'm here to document how it was done, and I'm here to show you what were the results of doing that in a whole institution. There's nothing wrong with Dr. Lindsell's attitude at all. He has the finest attitude of Jesus Christ and of the apostles who identified error and the enemies of the cross, and the error that the enemies of Christ were propagating. The thing that is distressing to these people is the fact that they want to play footsie with liberals. They want to play footsie with carnal Christians. They want to play ball with the unbelievers. So, they want to keep a front up and play a deceptive role.

It is ludicrous today to see preachers in the pulpit who treat the Bible as a book full of errors, and who treat the Bible as a book written by the inspiration of men and not the inspiration of God. They treat the Bible in such a way that they have to say that Jesus Christ was deluded. He was sincerely mistaken. He thought that the Bible was really true, and He acted as if it really came from God when that was not the case. But the Lord Jesus was not mistaken. His attitude was that the Bible is His lifeblood. It is His spiritual lifeline.

He didn't, in His humanity, just know it. Why could he go, as a boy of 12, and talk to doctors of theology in the temple, and set them on their ear with what He knew? The reason that 12-year-old boy could do it is because He'd been studying the Bible all His life up to that point. His parents had been teaching Him that. He'd been sitting under the instruction of the rabbis. And He had the mentality, free of an old sin nature, that could grasp, and understand, and interpret, and enter into the Word of God.

So, you have in Luke 2:46-47 this record of His astounding the doctors of the Law with his knowledge as a 12-year-old boy. He was a student of the word. As a young man, we know that He continued this. Luke 4:16-21 tell us how He went into the synagogue. It says that that was His custom. And when He walked in there, it was the practice to talk about the Bible; to have somebody read it; and, to have somebody explain it. Jesus stepped up and took His turn at explaining and reading. He was a young man now. He was moving up toward 30 years of age. He is going to move into His ministry. It's obvious from this passage in Luke 4 that He knew his way around in the Bible.

Certainly, we know that at the temptation in the wilderness against Satan, He knew Scripture. Matthew 4:4, Matthew 4:4, and Matthew 4:10 each begins with this critical phrase, "It is written." When He's going to meet Satan, how does He do it? He says, "It is written," and He quotes a passage of Scripture. Jesus knew the Word of God, and He knew that it was the Sword of the Spirit.

Jesus used the word against his enemies. Matthew 22:29 and Matthew 22:31 describe for us how, when He was in the face of His enemies, how did He meet them? How did He meet their opposition and their hatred? He said, "I'll meet it with the Word of God." When Jesus Christ came up against His enemies, He said, "The trouble with you people is that you don't know your Bibles." Jesus was a student of the Bible, and when he met error, He put it out in terms of what the Word of God has said, just as Dr. Lindsell did in his book.

However, He also used the Word of God against negative believers. In Luke 24, on the road to Emmaus, how did He deal with these two heartbroken disciples? He said, "You should have believe the Bible. That's your problem. That's why you're disappointed. Had you read the Word of God, and believed what is written, you wouldn't be so blue now." So, he said, "Let me show you."

For Jesus to start with Moses, and to be able to work his way through the Torah (through the Law), and go all the way through the prophets, He had to know His Bible, and He had to learn it as a human being. He didn't come into this world with that knowledge.

So, I don't want you to miss the word with which the apostle Paul begins his indictment (14 points to be laid out here) with the words, "Just as it is written." Those words mean that there can be no refutation; there can be no argument given; and, there can be no escape from the fact that this is the truth. I don't care how you want to slice it, or how you want to evade it. You're not going to get away from it, because "It is written" means that God has spoken. And what He has spoken is going to be the absolute righteousness of God.

Dr. John E. Danish, 1975

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