

# **Dr. Robert Peterson, Revelation and Scripture, Session 15, Special Revelation in the New Testament, Holy Scripture, Key Passages, 1 Corinthians 14:37-38.**

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This is Dr. Robert A. Peterson and his teaching on Revelation and Holy Scripture. This is session 15, Special Revelation in the New Testament, Holy Scripture. Key Passages: 1 Corinthians 14:37-38.

2 Timothy chapter 3, verses 14 through 17. We continue our study of the doctrines of Revelation and Holy Scripture and we are doing an introduction to Holy Scripture, having looked at two passages that speak of Jesus' view of the Old Testament. One was in John 10, God's word cannot be broken.

The other, Mark 12, where David, Jesus said, speaking by the Holy Spirit or in the Holy Spirit, said, the Lord said to my Lord and so forth. Now, before we get to the two great inspiration texts, 2 Timothy 3 and 2 Peter 1, one that is not commonly adduced in this context, 1 Corinthians 14:37, and 38. Starting with 1 Corinthians 14:33, for God is not a God of confusion, but of peace.

As in all the churches of the saints, the women should keep silent in the churches, for they are not permitted to speak, but should be in submission as the law also says. If there's anything they desire to learn, let them ask their husbands at home, for it is shameful for a woman to speak in church. Or was it from you that the word of God came? Or are you the only ones it has reached? If anyone thinks that he is a prophet or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord.

If anyone does not recognize this, he is not recognized. So my brothers earnestly desire to prophesy and not forbid speaking in tongues, but all things should be done decently and in order. Paul rebukes the Corinthians.

Was it for you that the word of God came? Are you the only ones it has reached? He's taking them to task. And then he says these words. If anyone thinks that he is a prophet or a spiritual person, he should acknowledge that the things I am writing to you are a command of the Lord.

In a Jewish context, or in this case, the Jewish Christian context, Paul, the apostle to the Gentiles, is a Hebrew Christian. That's an amazing statement. Absolutely an amazing statement.

Putting his writings on a level with the commandments of God. Paul writes to correct abuses in the Corinthian congregation. It was concerning the use of the gifts of prophecy and tongues.

Apparently, some of the Corinthians are being disorderly. Paul urges them to do everything decently and in order. 1 Corinthians 14:40.

He uses rhetorical questions with sarcasm to confront the Corinthians with the fact that they insist on their own ways and ignore God's ways. Verse 36. Paul is forced to insist on the apostolic authority of his words.

Christian Standard Bible. If anyone thinks he's a prophet or spiritual, he should recognize that what I write to you is the Lord's command. If anyone ignores this, he will be ignored.

1 Corinthians 14:37 and 38. Paul desires the spiritual health of the Corinthian church. He appeals to that church, which has an abundance of spiritual gifts, to recognize that he is an apostle and a prophet of God.

As such, what he writes to them is "The Lord's command." Verse 37. If anyone ignores Paul's words, then he and other believers will ignore that person.

This is tantamount to rejection by God. That's how authoritatively Paul regards his words. That's how authoritative he regards his words.

Paul thus exercises his apostolic authority to bring order into the Corinthian church. However, he does not want to squelch their use of spiritual gifts, but he wants them to regulate and order their use of such gifts under the word of God. 1 Corinthians 14:39 and 40.

Paul teaches that his writings are the very commandments of God and are to be received and obeyed as possessing divine authority. These are weighty claims for a Jewish man of the first century A.D. He puts his writings on the same level as God's Old Testament commandments. He thus claims inspiration and divine authority for this section of First Corinthians and, by extension to all of his letters.

Note especially 2 Peter 3:15, and 16 with the Apostle Peter equates Paul's letters with scripture. 2 Timothy 3:15, and 16. And count the patience of our Lord as salvation, Peter writes, just as our beloved brother Paul also wrote to you according to the wisdom given him.

As he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to

their own destruction as they do the other scriptures. Peter regards Paul's writings in his Pauline epistles, but not everything Paul ever wrote as scripture, as holy scripture.

2 Timothy 3:14 through 17. I suppose this is the single most important text historically when constructing a doctrine of scripture. Let me start with 2nd Timothy 3, 1 to get a good swath of the context.

2 Timothy 3:1, but understand this, that in the last days, there will come times of difficulty. For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless, unappeasable, slanderous, without self-control, brutal, not loving good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, having the appearance of godliness, but denying its power. Avoid such people, for among them are those who creep into households and capture weak women, burdened with sins and led astray by various passions, always learning and never able to arrive at a knowledge of the truth.

Just as Jannes and Jambres opposed Moses, so these men also opposed the truth, men are corrupted in mind and disqualified regarding their faith. But they will not get very far, for their folly will be plain to all.

As was that of those two men. You, however, 2 Timothy 3:10, have followed my teaching, Paul writes to Timothy, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra, which persecutions I endured, yet from them all the Lord rescued me. Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, while evil people and impostors will go on from bad to worse, deceiving and being deceived.

But as for you, Paul writes to Timothy, continue in what you have learned and have firmly believed, knowing from whom, it's plural, you learned it, and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. All scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work. Chapter four, I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing in his kingdom, preach the word, be ready in season and out of season, reproof, rebuke, and exhort with complete patience and teaching.

For the time is coming when people will not endure sound teaching but have itching ears, they will accumulate teachers to suit their own passions, turn away from listening to the truth, and wander off into myths. As for you, always be sober-

mindful, endure suffering, do the work of an evangelist, and fulfill your ministry. These are more autobiographical words of Paul, but I am already being poured out as a drink offering, and the time of my departure has come, referring to his death.

I fought the good fight, and I finished the race; I've kept the faith; henceforth, there's laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day. And not only to me but also to all who have loved his appearance. In 3:1 through 9, Paul talks about terrible times in the last days.

The last days biblically are, of course, the times in between the comings of Christ. 1 John 2, right around verse 18. Uh, brothers, it's the last hour, he says.

That's pretty far gone in the day, because he says, you heard that antichrist is coming, it's singular. Already many antichrists have come. This is how we know it is the last hour.

But Paul predicts that in the last few days, he will have terrible characteristics like these ungodly people. You, however, verse 10 is a strong contrast, and you have followed me. Paul lists different areas of his life that he is pleased that his disciple Timothy has followed. You followed my teaching, his doctrine.

My conduct, Paul's way of life. My aim in life, Paul has imparted his goals to Timothy. My faith could either mean his belief or his faithfulness.

My patience, my love, my steadfastness, my persecutions, and my sufferings. He lists particular accounts at Antioch, Iconium, and Lystra. Which persecutions I endured, and yet from them all the Lord rescued me.

Indeed, here's a settled principle. All who desire to live a godly life in Christ Jesus will be persecuted. It reminds me of the end of the first missionary journey, chapter 14 of Acts.

Paul recites through many persecutions. I guess maybe Luke recites.

Why do I do this? Referring to scriptures on the spot. Through many persecutions, we must enter the kingdom of God.

Acts 14, it is Paul in Barnabas. They strengthen the souls of the disciples, encouraging them, Acts 14:22, to continue in the faith and saying that through many tribulations, we must enter the kingdom of God. And when they appointed elders for them in every church with prayer and fasting, they committed them to the Lord in whom they had believed.

All who live godly in Christ Jesus will suffer persecution. While evil people and imposters will go on from bad to worse, deceiving and being deceived. This is the context.

Ungodliness and apostasy in the last days. It is the same for 2 Peter 1. It is no accident, although I don't see it commonly taught that the two great classical texts of the inspiration of the New Testament are in the context of false teaching in the last days. The implication is plain.

The scriptures are the antidote to that false teaching. The scriptures and their faithful exposition are the antidote to that stuff. As for you, Timothy, continue with what you have learned and firmly believed.

Timothy was not only taught by his mother and grandmother, Lois and Eunice, but he has not only absorbed it mentally but has also developed convictions about it. That's our goal for our children and grandchildren. Continue with what you've learned and firmly believed.

Knowing from whom you learned it. And that is from Lois and Eunice. I'm reminded, 2 Timothy 1.5, of your sincere faith, Timothy, a faith that dwelt first in your grandmother, Lois, and your mother, Eunice, and now I am sure dwells in you as well.

From Acts, we learn that Timothy's mother, her name is not given there if I'm right, was married to a Gentile man, a Greek who was not a Christian. From childhood, it could be translated that way, but it could also be used for babes at the breast. It's not limited to that, to babies.

It could mean childhood, but it has a wide range of meanings. How have you been acquainted with sacred writings since childhood? There are the words, holy scriptures, and sacred writings.

This word, writings, graphae, graphae, is only used of the scriptures in the New Testament. Surely there are other kinds of writings, and they're referred to in different ways, but the writings seems to be a technical term for scriptures. As for you, Timothy, continue in what you've learned and have firmly believed, knowing from whom you learned it, and how from childhood, you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.

Commonly, the exposition here begins with verse 16. Scripture's inspired and has these four purposes, and that's great, and that's right. But if we go just before it, we see that not only is scripture good for teaching, rebuking, correction, and training in righteousness, but it is also salvific.

Scripture saves. Now, is it the mere possession of the scriptures that save? No, you could have 100 Bibles in your house and not be saved. No, Paul rejoices in the sacred writings, which indeed are able to make you wise unto salvation through faith in Christ Jesus.

Faith in the scriptures is necessary for salvation, not merely learning the scriptures. I've heard stories of pastors who are unsaved and who came to know the Lord. Pastors trained in liberal seminaries, who, in this case, in meeting people, came to know the Lord.

I have been a theological advisor for Child Evangelism Fellowship and in the reading the history of that movement and its founder, I thought he a good man who had to be persuaded against his background, against what he had been taught. And he was persuaded. He founded Child Evangelism Fellowship, the largest evangelistic ministry for children in the world.

With an active, I don't mean they had a Bible study 10 years ago, I mean an active, ongoing Bible teaching ministry to children in every country in the world except North Korea. The president of CEF told me we're more worldwide than Coca-Cola. And the winds blow from South to North Korea a couple of times a year.

And CEF sends in gospel kites with 24 pages of scripture. And if tomorrow the border opened up, there would be families ready to go minister to their relatives in the North, who are terribly treated and starved and so forth under that dictator and his communist ideology. In any case, the leader of CEF was raised to believe children couldn't be saved.

I'm trying to get my story straight here. He was a hard nut, a real strong-willed fellow. And he was not about to change his views of certain things.

But two people got to him: the neighborhood guy who was a little short on his cognitive ability and mental ability. Twice, that guy appears out of the blue at this man's door and says, God sent me to tell you something. You're saved by grace alone, and children can be saved.

And he said I didn't want to argue. He said I could argue with any of my peers under the table. No problem.

But I'm not going to argue with this guy. Twice, he said that. And then the killer was a 10-year-old girl in his Sunday school class.

He said she had such joy in the Lord. I knew he knew 100 times more than she did. But she believed in Jesus, and she had assurance of salvation.

And he was convinced not only that children shouldn't be evangelized, 10-year-old girl in his church, but that this grace emphasis is definitely off kilter. Law, law, law. And consequently, he didn't have the assurance of salvation.

And you couldn't, but boy, she had it. She was effervescent, and it had just got to him. And he reconsidered and read the scriptures with new eyes, and the Lord blessed him, and he became free in Christ.

Oh, he didn't become an antinomian. He believed the law had a place in the Christian life, but it was not the dominant place. And he believed in the grace of God.

And he also had a burden. He developed a burden for child evangelism, which led to his founding CEF. From childhood, Timothy knew the sacred writings that are able to save people.

So, that should be considered in the teaching of the scriptures in this passage. The Bible saves for those who exercise faith in Christ Jesus as he appears in the scriptures, as the gospel was presented there. And then come the great verses.

All scripture is breathed out by God; all scripture is theopneustos, God-breathed and profitable for teaching, reproof, correction, and training in righteousness that the man of God may be complete, equipped for every good work. I think God-breathed has become a slogan and holy words that I'm afraid maybe we don't really understand. What does it mean that scripture is God-breathed? What do you mean? It means it's God-breathed.

Yeah, well, explain yourself. What does that mean? I find a good Old Testament background in Psalm 33, where the figure of breathing is parallel to the figure of speaking. God's speaking and God's breathing.

Psalm 33, six. By the word of the Lord, the heavens were made, and by the breath of his mouth, all their host. Where the word of the Lord, that is, God's speaking, is plainly parallel to the breath of his mouth, that is God's breathing.

All scripture is God-breathed, which means all scripture is God-spoken. It comes from his holy mouth. It is spoken forth by God, which of course speaks to God as the author of holy scripture.

He's its ultimate author. Yes, he used human authors. Paul wrote this letter.

But the ultimate author of both Old and New Testaments is God himself because all scripture is breathed out by God. Technically, we shouldn't talk about inspiration, which is this, but expiration, which is this. We speak, we breathe out when we speak, but I don't want to talk about the expiration of scripture.

It sounds like God is dead theology, and that's terrible. That was a bad joke, sorry. We're not going to change the word inspiration, believe me, but it's scripture is breathed out, spoken forth by God so that it is his word.

It comes from him. It belongs to him. It is his product.

All scripture is God-breathed, inspired by God, breathed out by God, ESV, and profitable for four things: teaching. It is legitimate to teach doctrine or teachings from the word of God. I'm really glad to say that as a theologian because that's what I do.

Interesting, the next two examples of the utility of scripture, Calvin's word, are reproof and correction. Scripture is God's very word spoken forth from his holy mouth, and it's valid for teaching, for reproof, showing us where we are wrong, and for correction, showing us how to get it right. That same correcting quality of God's word is all over Psalm 119.

It's there in Psalm 19 as well. It is important, and I suppose it is being neglected. Scripture is also profitable for training in righteousness.

It's an expression used in the training of children. We are God's children. We need to be trained by God.

We need to be disciplined by him and maybe by human beings who know him better and longer than we do. That the man of God, to interpret that expression, of course, it implies to all people, but to interpret it, it means the pastor, the elder. My source here is 1 Timothy 6:11.

Paul writes, but as for you, oh man of God, flee these things, pursue righteousness, godliness, faith, steadfastness, gentleness, fight the good fight of the faith, take hold of the eternal life to which you were called, and about which you made the good confession. Timothy is a man of God. And again, I'll say it, of course, 2 Timothy 3:16 and 17 applies to all Christians, but in its context, both historical and literary, man of God speaks of the elder, the pastor.

All scripture is given by God and profitable for teaching, reproof, correction, child training and righteousness, that the pastor might be complete, equipped for every good work. The Bible is our toolbox. It gives us what we need to serve the Lord.

Again, I'll say it, of course, the passage applies to all Christians. My goodness, but it especially pertains to those whose job is to minister the word of God. Let me read to clarify, articulate, and maybe drive home some of the things I just said.



The best-known passage on the inspiration of scripture is 2 Timothy 3:14, and 17. Paul predicts that the last days will be hard times, verse one. He describes the sinful lifestyle of the people of the last days, verses two through nine.

Oh man, they'll hold to the form of godliness. They'll be religious, although they'll deny its power, verse five. They'll resist the truth as men who are corrupt in mind and worthless as regards faith, verse eight.

Over against all such wickedness and apostasy, Timothy follows Paul's example in both teaching and life, verses 10 and 11. Paul warns Timothy that evil people and imposters will become worse, deceiving others and being deceived themselves. Deceiving others is an active idea.

Deceiving oneself is a passive idea. In verse 13, Paul predicts doctrinal error and moral decay in the last days. Both of the key passages on the inspiration of the word of God have that very context.

And we need to attend to that. The Bible and its teachings and its ministry, faithful ministry, are God's antidote to heresy and bad ethics. In contrast to evil men and imposters, in verse 13, Timothy is to follow a different path.

Paul warns him to continue in the good teachings of the word of God. Timothy's grandmother Lois and mother Eunice, one-fifth of 2 Timothy, have instructed him in proper doctrine and conduct. He's received this instruction and developed convictions concerning it.

Chapter three, verses 14 and 15. Timothy has known the sacred writings of the Old Testament from childhood. How blessed he is.

Paul describes the Old Testament as the sacred scriptures that are able to make Timothy wise for salvation. Verse 15, these holy writings bear the message of saving faith in Jesus Christ. And I might say these holy writings alone bear that message.

Paul tells why the scriptures can rescue sinners. Every scripture passage, all scripture, is breathed out by God: verse 16, ESV.

Paul pictures God as breathing out or speaking his word. See Psalm 33, six. That is to say, scripture is God's word.

God is the source of holy scripture. Paul further describes the Bible as useful or beneficial. He gives four areas in which the Bible is useful for teaching, instructing, rebuking, convicting, correcting, improving, and training in righteousness.

Second Timothy three 16. The purpose of the scriptures utility is to make the man of God, the pastor or elder. See 1 Timothy 6:11 complete that is equipped for every good work.

Second Timothy three 17. The scriptures are able to make the pastor proficient and to fit him for service to God and people. The pastor is to preach scripture, which Paul simply calls the word.

So that the same effect can be had on the church. Four, one through five. In this incredible passage, we learn much about biblical inspiration.

Number one, scripture is inspired by God.

Number two, scripture is equated with the word of God.

Third, the writings themselves are composed of words, not just the writers who are inspired.

Fourth, scripture is authoritative for what we believe and how we live. Five, scripture is effective, a powerful tool that God uses to change us. In our next lecture, we'll cover the last great inspiration passage.

Second Timothy one 16 to 21. Before we launch into a discussion of views of what the inspiration of the scripture has been understood to be over the centuries. Verses 14 through 17.