

# Bible Basics Conference 2008: Dispensations

## Part 14

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[00:00:01] El Shaddai, Elohim, Jehovah, etc. are all words used for God in the Old Testament.

Is it ever appropriate to use these in worship or prayer in this dispensation, considering He is now fully revealed unto us?

We'll answer that tomorrow. Now, could I ask Mark, please, to bring us the first question, to stand here, read it out and answer it. We have approximately six minutes for each question.

Each question needs a proper answer, but there are four questions to be dealt with. Thank you.

The first question for this evening is, how can we be sure that the Bible which we have is divinely put together and that there are no books missing, for example, the Apocrypha? So, just again, how can we be sure that the Bible that we have is divinely put together? [00:01:06] I think it seems to be implicit in this question, and I think we'd all attest that this is correct, that the Bible which we have is inspired, and we covered that earlier, that the words are inspired. The question doesn't seem to relate to that, but to the composition of this book. How can we be sure, in particular, that we have all of the divinely inspired Word of God?

Perhaps as a starting point, we might note that the New Testament writers, when they quoted from the Old Testament, quoted from the Greek version of the Old Testament and a particular document whose name I can't remember, but it was an established document. [00:02:01] And the fact that the New Testament writers used that particular document is, I think, an attestation that it was not only divinely inspired, but divinely put together as well.

The document that they referred to didn't contain any of the Apocrypha books. The Apocrypha, I must confess I'm far from being an expert on it, and will happily defer to anyone who knows more about it than I do, but I understand that it wasn't put together until some time after the New Testament. So it post-dates the document which the New Testament writers referred to authoritatively as being the divinely inspired Old Testament. My understanding also is that the Apocrypha never purports to be a divinely inspired document.

[00:03:05] It doesn't contain the phrases that we see elsewhere in the Bible, thus said the Lord, things like that. There's no similar attempt to claim divine authority within those books.

Although this isn't conclusive, we might also think of the things which are mentioned in the Apocrypha and also think of the religious system which relies upon the Apocrypha.

And both the things in those books and that religious system, that's Roman Catholicism, are entirely abhorrent to what we know as the true word of God.

So that should also be, I think, an indication that those books do not form part of the Bible at all.

[00:04:02] Perhaps more generally, we might also note that the Bible is a complete book in and of itself, that we have a sufficient revelation of God and his will and his dealings with us in the Bible. There's a few pages at the beginning of the Schofield version of the King James Bible which talk about the completeness of the Bible and those pages illustrate how the 66 books that we have do form one complete book in and of themselves and that they are entirely sufficient.

Perhaps just one thought to finish on before handing over to anyone else who may have something to add. The subject of all scriptures is the Lord Jesus and the Lord himself said that in Luke 24 when he was speaking to the disciples on the road to Emmaus, [00:05:03] how he explained to them all things concerning himself from the scriptures. So that's perhaps another test that we should apply and again these books, the Apocrypha, fail that test entirely.

Their subject certainly isn't the Lord Jesus but the subject of what we have, of all of the scriptures that we have, is our Lord. But please, any further comments would be welcome.