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## The Importance of Bible Based on Jesus' Perspective on Scripture

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There are a wide range of views on Scripture and what authority it has in peoples' lives today. Even among believers, there can be a diverging consensus on the importance and value of Scripture. According to a recent news poll, eighty-eight percent of Americans own a Bible. The United States averages over four Bibles per household. But more than half of Americans open their Bibles less than four times a year.<sup>1</sup> One conclusion is that many consider the Bible simply irrelevant to daily life. This is important. How one views Scripture will determine the values they hold, what kind of lifestyle they will lead and possibly their eternal destiny. Each person needs to know how valuable the Bible actually is to life. Jesus said much about Scripture that is recorded in the Gospels. His views on the whole of Scripture are paramount to understanding the authority, power and significance the Bible. Jesus lived His life based on the truths and plan of Scripture. To this end, Jesus' remarks about Scripture found in the Gospels will be identified and examined to determine His overall perspective on the whole of Scripture. While His words will be of primary focus, other supporting information such as the context of Jesus' remarks, the meaning of certain words or other Biblical passages found outside the Gospels may be examined to better clarify Jesus' words. All Scripture is taken from the New International Version and the deity of Christ is assumed.

Jesus often spoke of Scripture using different expressions to take in all of the Old Testament. An example is Jesus' conversation with the two disciples on the way to Emmaus after Jesus had risen. Luke 24:27 states, "And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself." And then in the same chapter, Jesus appears to the group of disciples. Jesus says to them: "This is what I told you

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<sup>1</sup> Caleb K. Bell, "Poll: Americans love the Bible but don't read it much," *Religious News Service*, April 4, 2013, accessed August 21, 2017, <http://religionnews.com/2013/04/04/poll-americans-love-the-bible-but-dont-read-it-much/>.

while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms” (Luke 24:44). Leon Morris explains that the Law of Moses, the Prophets and the Psalms are the three formal divisions of the Hebrew Bible, what is known today as the Old Testament.<sup>2</sup> In addition to this passage, Jesus says in Matthew 23:35 “And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berekiah....” While this passage does not seem to refer to Scripture, David Turner and Darrell Bock explain “Abel and Zechariah were the first and last martyrs of the Hebrew Bible, which ends not with Malachi but with 2 Chronicles.”<sup>3</sup> Norman Geisler adds that this is the equivalent to saying today “from Genesis to Revelation.”<sup>4</sup> Jesus was referring to the whole of the Old Testament. Jesus often uses the term “scriptures.” This occurs in John 5:39 where Jesus is defending Himself before the Jewish leaders. James Strong indicates the word for “scriptures,” *graphē*, literally means “writings”, but is translated all fifty-one times as “scriptures.”<sup>5</sup> Louw and Nida add while this is rendered as “scriptures” it means part or the whole of the Old Testament passages.<sup>6</sup> So when Jesus speaks of Scripture, He is speaking to the whole of the Old Testament.

Not only does Jesus speak of the entire Old Testament, but He confirms many of the books included in it. Craig Evans points out:

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<sup>2</sup> Leon Morris, *The Gospel According to St. Luke: An Introduction and Commentary*, in the Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1986), 342.

<sup>3</sup> David L. Turner and Darrell L. Bock, *Matthew and Mark*, Cornerstone Biblical Commentary (Wheaton, IL: Tyndale House Publishers, Inc., 2005), 298.

<sup>4</sup> Norman L. Geisler, *Systematic Theology* (Minneapolis, MN.: Bethany House, 2002), 1:268.

<sup>5</sup> James Strong, *Enhanced Strong's Lexicon*. (electronic ed.) (Woodside Bible Fellowship, 1995).

<sup>6</sup> Johannes P. Louw, and Eugene Albert Nida. *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 394.

“According to the Synoptic Gospels, Jesus quotes or alludes to 23 of the 36 books of the Hebrew Bible (counting the books of Samuel, Kings and Chronicles as three books, not six). Jesus alludes to or quotes all five books of Moses, the three major prophets (Isaiah, Jeremiah and Ezekiel), eight of the twelve minor prophets, and five of the ‘writings’. In other words, Jesus quotes or alludes to *all* of the books of the Law, *most* of the Prophets, and *some* of the Writings. Superficially, then, the ‘canon’ of Jesus is pretty much what it was for most religiously observant Jews of his time.”<sup>7</sup>

Jesus confirms almost the entirety of Hebrew Scriptures of His time as well as what is used today as the Old Testament.

In addition to affirming the Old Testament and many of its books, Jesus specifically mentions a number of individuals and events of the Old Testament. In doing so, Jesus is insisting upon the historical reliability of the Old Testament. And He does this by calling attention to individuals and events many today question, such as Jonah and the great fish, Noah and the flood, and creation.

Jesus shares His view on Jonah and the great fish. In Matthew 12:38–42, the Pharisees ask for a sign from Jesus. Jesus rebukes them for this and tells them because the men of Nineveh believed and repented at Jonah’s preaching and the Queen of Sheba sought out Solomon’s wisdom, they will stand and condemn them for their unbelief. Jesus said that someone greater than Solomon and Jonah was here and they do not listen or believe. In verse 40, Jesus says “For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.” While some might argue Jesus is using Jonah and his story as a literary allusion, it does not make sense in the context. Just three verses later in the same discourse, Jesus speaks of the Queen of Sheba, an actual queen who came to

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<sup>7</sup> Craig A. Evans, “Why Did the New Testament Writers Appeal to the Old Testament?” *Journal for the Study of the New Testament* 38, no. 1 (7/20/2015): 36-48. Accessed July 24, 2017. <http://journals.sagepub.com.ezproxy.liberty.edu/doi/full/10.1177/0142064X15595931#articleCitationDownloadContainer>.

hear Solomon. It is not consistent for one to couple what one might call a fictional person, Jonah, in the fictional event of being swallowed by a fish with the literal event of the death and resurrection of Jesus and a literal person in the Queen of Sheba. Also DeYoung adds it is also hard to argue that the men of Nineveh would stand and condemn the Pharisees of their unbelief if they were just fictional people.<sup>8</sup> What many consider a “fish story,” Jesus considered actual history.

In Matthew 24, the disciples asked Jesus about things to come. In answering them, Jesus draws attention to another controversial event: Noah and the flood. Jesus states in Matthew 24:37–39:

<sup>37</sup>As it was in the days of Noah, so it will be at the coming of the Son of Man.

<sup>38</sup>For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; <sup>39</sup>and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.

Again, as Jesus speaks about a real event that is to come, namely His return, He compares it to another real event: the flood in Noah’s time. While many are skeptical of this event, Jesus here establishes it as real. He speaks of a literal Noah entering a literal ark to escape a literal flood which washed away many literal people. Jesus affirms the reliability of the Old Testament history. To Jesus, these were real people and real events.

Some doubt today the creation account in Genesis. Some adapt it with current popular theories. Jesus took a more literal view. When the Pharisees question Jesus about divorce, Jesus responds in Matthew 19:4–5:

<sup>4</sup>“Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female,’ <sup>5</sup>and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’?”

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<sup>8</sup> Ibid., 103.

Jesus challenges them about what Scripture says and then affirms that a man leaves his father and is united to his wife. Kevin DeYoung adds Jesus says the “Creator” in verse four “said” the words in verse five. DeYoung claims Jesus is saying “what Scripture says, God says.” This is the essence of Jesus’ doctrine of Scripture and the foundation for any right understanding of the Bible.”<sup>9</sup> When one dismisses events or people in the Bible as not actually occurring or existing, not only do they undermine the historical reliability of the Bible but also its divine origins. Jesus makes vividly clear the Bible is historical accurate and also the actual Word of God.

Not only does Jesus believe Scripture is the actual Word of God, but as a result, Jesus also affirms that Scripture is inerrant. In Mark 12:18–27, Jesus is responding to a test put to Him by the Sadducees about the resurrection. Jesus responds in Mark 12:24: “Are you not in error because you do not know the Scriptures or the power of God?” Here Jesus calls them on their error using the Scriptures as the standard of truth. Francis Moloney explains:

Jesus’ response charges them of error on the basis of ignorance of the Scriptures and the power of God (12:24) .... Having charged them with an ignorance of the Scriptures, and then of the power of God, Jesus reverses the order as he explains himself. He first deals with the power of God (v. 25), and then uses a Jewish exegetical technique to prove to them that Torah implied resurrection from the dead (vv. 26– 27).<sup>10</sup>

Jesus uses the Sadducees’ own exegetical technique referring to the Torah or Scriptures as the source of truth to demonstrate their error. Then in His prayer for His disciples, Jesus prays “Sanctify them by the truth; your word is truth” (John 17:17). F. F. Bruce says, “... here Jesus declares the instrument of that work [sanctification] to be ‘the truth’ – the truth embodied in the

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<sup>9</sup> Kevin DeYoung, *Taking God at His Word: Why the Bible Is Knowable, Necessary, and Enough, and What That Means for You and Me* (Wheaton, IL: Crossway, 2014), 107-108.

<sup>10</sup> Francis J. Moloney, *Gospel of Mark: A Commentary*. (Grand Rapids: Baker Publishing Group, 2012). Accessed August 4, 2017. <https://ebookcentral-proquest-com.ezproxy.liberty.edu/lib/liberty/detail.action?docID=1057135>.

Father's 'word' which Jesus had given to His disciples as He Himself had received it from the Father (verses 8, 14)."<sup>11</sup> Barnabas Lindars adds "This can be done if they are preserved in the truth, i.e., by the continuing effect of God's word in their minds, for thy word is truth."<sup>12</sup> So, Jesus affirms the word is true and it is the standard to measure one's belief to see if they are in error. For this to be true, the Bible has to be inerrant, free from any falsehood.

Jesus affirms the Bible has divine authority and the final authority in all matters. In Matthew 4:1-11, Jesus is tempted by Satan. In the first attempt:

Matthew 4:1-4 - <sup>1</sup>Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup>After fasting forty days and forty nights, he was hungry. <sup>3</sup>The tempter came to him and said, "If you are the Son of God, tell these stones to become bread." <sup>4</sup>Jesus answered, "It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God.'"

Jesus responds from Deuteronomy 8:3. R. T. France comments "Jesus' first reply consists solely of a quotation from LXX Deut. 8:3 – no further argument is needed."<sup>13</sup>

Satan tempts a second time.

Matthew 4:5-7 - <sup>5</sup>Then the devil took him to the holy city and had him stand on the highest point of the temple. <sup>6</sup>"If you are the Son of God," he said, "throw yourself down. For it is written: "He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.'" <sup>7</sup>Jesus answered him, "It is also written: 'Do not put the Lord your God to the test.'"

This time Satan quotes Scripture from Psalm 91:11-12 to Jesus in his temptation. Jesus responds again from Deuteronomy 6:16. France notes that, "Jesus quotes Scripture against Scripture (his 'also,' literally 'again,' indicates a countertext), not because he disputes the validity of God's

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<sup>11</sup> F. F. Bruce, *The Gospel of John* (Grand Rapids: Eerdmans, 1983), 334.

<sup>12</sup> Barnabas Lindars, *The Gospel of John: Based on the Revised Standard Version* (Grand Rapids: Eerdmans, 1981), 528.

<sup>13</sup> R. T. France, *The Gospel of Matthew* (Grand Rapids: Eerdmans, 2007), 130.

promise in Ps. 91:11–12, but because he rejects the devil's use of it to support his proposal forcing God's hand."<sup>14</sup>

Satan tempts Jesus one last time:

Matthew 4:8–11 – <sup>8</sup>Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. <sup>9</sup>“All this I will give you,” he said, “if you will bow down and worship me.” <sup>10</sup>Jesus said to him, “Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve him only.’” <sup>11</sup>Then the devil left him, and angels came and attended him.

This time Satan offers Jesus the kingdoms of the world if Jesus would worship him. Jesus responds to Satan from Deuteronomy again (6:13) and sends him away. France again comments: “There can only be one answer, and again it is drawn from Deuteronomy.”<sup>15</sup> It is important to note that “Jesus understood Scripture accurately and alluded not only to the passage he cited but its context.”<sup>16</sup>

Daniel Harrington adds to this by observing, “In form it resembles a rabbinic debate in which great teachers trade quotations from Scripture and settle arguments by them.”<sup>17</sup> Here again, we see Jesus, by His practice of refuting Satan with Scripture, sets the Bible as the final authority on all matters. Jesus not only affirms the Bible as the final authority on all matters by His practice, but affirms it as divine authority by His words. Wayne Grudem presents this well:

“In Matthew 4:4 Jesus says to the devil, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’” In context with Jesus’ repeated citations from Deuteronomy to answer every temptation, the words that

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<sup>14</sup> Ibid., 133.

<sup>15</sup> Ibid., 135.

<sup>16</sup> Craig S. Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 2009), 141.

<sup>17</sup> Daniel J. Harrington, *Sacra Pagina: The Gospel of Matthew* (Collegeville, MN: Michael Glazier, 1991), 69.



proceed ‘from the mouth of God’ are the written scriptures of the Old Testament.”<sup>18</sup>

In the temptation account of Jesus, He affirms the divine and final authority of the Scriptures again showing this is the actual Word of God.

In addition to this, Jesus affirms the Bible’s supremacy over the traditions of men. In Matthew 15:3–6, Jesus says:

<sup>3</sup>Jesus replied, “And why do you break the command of God for the sake of your tradition? <sup>4</sup>For God said, ‘Honor your father and mother’ and ‘Anyone who curses their father or mother is to be put to death.’ <sup>5</sup>But you say that if anyone declares that what might have been used to help their father or mother is ‘devoted to God,’ <sup>6</sup>they are not to ‘honor their father or mother’ with it. Thus you nullify the word of God for the sake of your tradition.

The Pharisees and teachers of the Law ask Jesus why his disciples do not wash their hands before they eat, violating the traditions of the elders (Matthew 15:1–2). The Pharisees believed in two laws, both from Moses. One was the written Torah and the other was oral. More and more, the Jews believed the oral teachings of the Scribes were more important than the written Torah.<sup>19</sup> Jesus rebukes them and asks them why they break the commands of God for their own traditions. Jesus establishes the Bible’s supremacy over the traditions of men regardless of who they come from. The Bible still takes precedence over any ideas of men today.

Jesus affirms Scripture as being imperishable. Jesus says in Matthew 5:17–19:

<sup>17</sup>“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. <sup>18</sup>For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. <sup>19</sup>Therefore anyone who sets aside one of the least of these commands and teaches others

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<sup>18</sup> Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England: Inter-Varsity Press, 1994), 75.

<sup>19</sup> Charles H. Talbert, *Matthew*, Paideia Commentaries On the New Testament (Grand Rapids: Baker Academic, 2010), 1, accessed August 6, 2017, <https://ebookcentral-proquest-com.ezproxy.liberty.edu/lib/liberty/reader.action?docID=3117016>.

accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

Notice Jesus speaks of the Law or the Prophets, which has already been shown to stand for the Old Testament Scriptures. Jesus is seen as having revealed teachings that appear to contradict or undo the teachings of the law. Here Jesus affirms that He has not come to abolish the Law but He is here to fulfill it.<sup>20</sup> In making this argument Jesus authoritatively states not the smallest mark of the Law will disappear until heaven and earth pass away, until everything is accomplished. Tasker writes that “He [Jesus] regards the Old Testament as possessing permanent validity as the Word of God is clear from the uncompromising sayings of verses 17–19.”<sup>21</sup> David Turner adds to this by affirming “Even the smallest parts of the law are permanently valid.”<sup>22</sup> Not only is the Word of God relevant for today, but for every day in the future until heaven and earth passes away.

So far Jesus has spoken about what had been written. But Scripture today contains the New Testament. Jesus believed the words of the New Testament were on par with the Old Testament. In John 5:31–47, Jesus is speaking about the testimonies that bear witness to Himself. In John 5:39, He says “You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me....” Here Jesus speaks about the Old Testament Scriptures that testify to Him. George Beasley points out that “To search the Scriptures and reject their testimony to Christ is to frustrate the purpose of God in giving them.”<sup>23</sup> Beasley goes on to say:

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<sup>20</sup> R. V. G. Tasker, *The Gospel According to St. Matthew: An Introduction and Commentary* (Grand Rapids: Eerdmans, 1975), 65.

<sup>21</sup> *Ibid.*, 64.

<sup>22</sup> David L. Turner, *Matthew* (Grand Rapids: Baker Academic, 2008), 161.

<sup>23</sup> George R. Beasley-Murray, *John* (Waco, TX: Word Books, 1987), 79.

The reference to the purpose of Scripture in vv 39–40 will have been of critical importance to the early Church.... It does affirm, however, that the intent of the entire Law finds its fulfillment and goal in Jesus.... This makes of the OT a different book for Christians from what it is for Jews.... The Scriptures of both covenants bear testimony to Christ.”<sup>24</sup>

Jesus points out the Old Testament’s purpose is to point to Him that He is here to fulfill them. If this is true, then what Jesus says in the New Testament and the words that have been written bearing witness of Him must be on par with those of the Old Testament.

As Jesus continues, He says “<sup>46</sup>If you believed Moses, you would believe me, for he wrote about me. <sup>47</sup>But since you do not believe what he wrote, how are you going to believe what I say?” (John 5:46–47). The words of Moses were considered paramount to the Jew. Indeed, the Sadducees only accepted the first five books of Moses. Here Jesus is placing His words on par with Moses. Ramsey Michaels makes this point clear: “contrary to what ‘the Jews’ might think, trust in Moses and trust in Jesus stand or fall together.”<sup>25</sup> Morris explains further that “The testimonies of Moses and Jesus are so closely interrelated that to believe one is to believe the other, to refuse one is to refuse the other. Jesus, by His own testimony, did not come to annul the law and the prophets, but to fulfill them (Matt 5:17).”<sup>26</sup> So Jesus believed His words were equal to the Old Testament words of Moses.

This is witnessed by Jesus’ disciples as well. In John 2, Jesus cleanses the Temple of the moneychangers. He says “Destroy this temple, and I will raise it again in three days” (John 2:19). This causes some amazement among those who heard it. But in John 2:21–22, it explains “<sup>21</sup>But the temple he had spoken of was his body. <sup>22</sup>After he was raised from the dead, his

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<sup>24</sup> *Ibid.*, 81.

<sup>25</sup> Michaels, J. Ramsey. *The Gospel of John* (Grand Rapids: Eerdmans, 2010), 337.

<sup>26</sup> Leon Morris, *The Gospel According to John* (Grand Rapids: Eerdmans, 1995), 139.

disciples recalled what he had said. Then they believed the scripture and the words that Jesus had spoken.” Not only has Jesus affirmed His words being equal with the Old Testament, but Jesus disciples believed the Scriptures and Jesus words as well.

But this relates only to Jesus’ words. Jesus believed the rest of the New Testament was on par with the Old Testament. He speaks to this in John 14:26 where He says “But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you” and John 16:13–5 which says

“<sup>13</sup>But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. <sup>14</sup>He will glorify me because it is from me that he will receive what he will make known to you. <sup>15</sup>All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you.”

Here Jesus is telling His disciples that the Holy Spirit will remind them of His words, will guide them in truth and tell them what is to come. Most importantly, Jesus is saying that what the Holy Spirit reveals to them is from Jesus. Going beyond the Gospels, we see the confirmation of this in the words of some of the Apostles. Paul said in Galatians 1:11–12:

“<sup>11</sup>I want you to know, brothers and sisters, that the gospel I preached is not of human origin. <sup>12</sup>I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.”

John said in 1 John 1:1:

“<sup>1</sup>That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life.”

And finally, Peter makes this point perfectly clear, confirming what Jesus said in the Gospels when he writes in 2 Peter 1:20–21

<sup>20</sup>Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation of things. <sup>21</sup>For prophecy never had its origin in the

human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.”

All these passages abundantly confirm Jesus’ promise of the Holy Spirit’s guiding them in truth, reminding them of what He said, and telling them what is to come. David Dockery adds to this by saying:”

“During His ministry on earth Jesus trained disciples, gave them special attention and a special commission (Mark 3:14) .... The disciples of Jesus must have committed themselves to intensive instruction. After they received special commissioning, they gave themselves to the Word of God and preaching (Acts 2:42; 6:2). Before and after his resurrection, Jesus indicated that his disciples would have the authority to teach and build the church in His name (Matthew 16:16-20; 28:18–20) .... Therefore, there is good reason to believe that Jesus authenticated the work of the apostles in their work of writing Scripture.<sup>27</sup>

The rest of the New Testament are the words of Jesus through the Holy Spirit. They carry the same weight as the rest of Scripture.

Finally, perhaps the strongest words Jesus spoke about Scripture and maybe the most overlooked is in John 10:35. In John 10:22–42, the Jews challenge Jesus to reveal whether He is the Messiah. As Jesus answers, He claims the Father and He are one. In response the Jews threaten to stone Him for claiming He was God. Jesus defends Himself by using an obscure passage from the Psalms (Psalm 82:6) where God calls men “gods.” The discussion, while important, pales to a phrase Jesus uses in His argument to defend himself. Jesus says in John 10:35 “If he called them ‘gods,’ to whom the word of God came—and *Scripture cannot be set aside* (emphasis mine) ....” Louw and Nida define this “set aside” as to “to destroy or reduce something to ruin by tearing down or breaking to pieces.”<sup>28</sup> Jesus is saying that Scripture cannot be destroyed or reduced or torn down. Norman Geisler and William Nix simply put it, “For

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<sup>27</sup> David S Dockery, “Special Revelation,” in *A Theology for the Church* (Nashville: B & H Publishing Group, 2014), 110.

<sup>28</sup> Louw and Nida, *Greek-English Lexicon*, 233.

Jesus, then, inspiration meant a divinely authoritative and *unbreakable writing* (author's emphasis).<sup>29</sup> DeYoung also calls attention to the fact that Jesus is not trying to prove that Scripture is unbreakable. He is stating a fact that all of them agree to as He appeals to Psalm 82:6: Scripture is truth and carries authority. DeYoung shares a quote from Robert Watts that explains Jesus believed there “was sufficient proof of the infallibility of any sentence, or clause of a sentence, or phrase of a clause, to show it constitutes a portion of what the Jews called... ‘the Scriptures.’”<sup>30</sup> Scripture, then, must be taken as a whole or not at all. Either all of Scripture is the divine Word of God which carries relevant authority for life or it is nothing.

Putting all of this together to summarize Jesus' perspective on the Scriptures, Jesus defined what the Scriptures were, referencing the whole of the Old Testament. In doing this, Jesus confirmed many of the books in the Old Testament by quoting from them as well as confirming many individuals and events as real that many today view with skepticism, thus affirming the historical reliability of the Scriptures. In addition to the Old Testament, Jesus also includes His own words and the words of the Apostles, who wrote His words after the Gospels, as Scripture. Jesus affirms the inerrancy of Scripture, the final and divine authority of Scripture, the supremacy of Scripture and its imperishability. In short, Jesus viewed Scripture as the very words of God which have ultimate bearing on life today. As a result, believers should also hold to the same views as their Savior, whom they believe upon for salvation. Thus Scripture is vital for life. And further, a life lived by this view of Scripture should result in a life markedly

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<sup>29</sup> Norman L. Geisler and William E. Nix, *A General Introduction to the Bible* (Chicago: Moody Press, 1986), 51.

<sup>30</sup> Robert Watts, *The Rule of Faith and the Doctrine of Inspiration: The Corey Lectures for 1884* (London: Hodder & Stoughton, 1995), 139.

different from the way the world lives. Believers and the church living this way would have a tremendous impact on the culture around them.

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