

“Jesus Believed the Old Testament Is the Word of God”

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One of William Shakespeare’s plays is *Othello*, written over four hundred years ago (in about 1603). The play is about a man named Othello, a general in the Venetian army. Othello secretly marries Desdemona, the daughter of a senator. The villain of the story is a man named Iago, an ensign in the army. Because Othello decides to promote a man named Cassio instead of promoting Iago, Iago decides to get revenge. He plans to get Othello to think that Desdemona has been unfaithful to him. Iago tries to make it seem that Desdemona and Cassio are having an affair, which isn’t true. He does this in order to drive Othello mad. In the end, Othello becomes so jealous that he kills his own wife and then kills himself.

A major theme in this play is the poisoning of the mind. Toward the beginning of the play, Iago claims that Othello has been having an affair with his own wife, Emelia. Iago says, “I do suspect the lusty Moor/Hath leaped into my seat, the thought whereof/Doth like a poisonous mineral gnaw my inwards” (2.1.289–291). The idea that he is being cheated on is like a poison that gnaws at Iago’s mind. Later, after Othello starts to believe Iago’s lies, Iago says, “The Moor already changes with my poison:/Dangerous conceits are in their nature poisons/which at the first are scarce found to distaste/But, with a little act upon the blood,/Burn like the mines of sulphur” (3.3.327–331). A dangerous idea is like a poison that at first seems innocent, but will soon work its way into the body, setting everything aflame.

Iago’s lies led to the deaths of Desdemona and Othello. But there are greater lies that have worse outcomes. And sometimes they start out as just little suggestions. Sometimes it’s, “Does the Bible *really* say . . . ?”, or, as we read in Genesis 3:1, “Did God actually say, ‘You shall not eat of any tree in the garden?’”¹ There are many people today who question that the Bible is God’s Word. Many question whether it is true (in the sense of actually reporting historical events). In this sermon series, I’ve already talked about how people question the content of the Gospels. But there are many people who question whether all of the Old Testament is true. Now, we would expect this from atheists or people of different religions, such

¹ All Scripture quotations are taken from the English Standard Version (ESV).

as Muslims. Consider a famous passage written by Richard Dawkins, a British scientist and an outspoken atheist:

The God of the Old Testament is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filiacidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully.²

Now, I don't think Dawkins is correct, but you expect that kind of language from someone like him.³ Yet there are people who call themselves Christians who believe the Old Testament contains errors. Peter Enns is an example. He is an Old Testament scholar who now believes that there are myths and errors in the Bible.⁴ This is what Enns recently wrote: "The Bible is the book of God for the people of God. . . . It tells of God's acts but also reports some events that either may not have happened or have been significantly reshaped and transformed by centuries of tradition."⁵ If the Bible reports some events that may not have happened, how can we trust what it says? How can the Bible be God's Word in any meaningful sense if it's not completely true? Enns isn't clear on these issues, but in my opinion, his view is toxic. It's poison that works its way into one's thinking. It may seem innocent at first, at least to some people, but it can cause all kinds of damage. It can and has driven people away from the faith. Isn't this view just an updated version of "Did God really say . . .?"

I believe that all of the Bible is God's Word and that it is completely true. Of course, there are some passages that are difficult to understand, and we need to learn to interpret the Bible rightly. Still, I think it's possible to understand what the Bible says. Part of the reason I trust that the Bible is God's Word and that it is unchanging and true is that this is Jesus' view. I think it's a good rule of thumb to look at what Jesus believed about anything. If we struggle with

² Richard Dawkins, *The God Delusion* (Boston: Houghton Mifflin, 2006), 31.

³ For a refutation of such views of the Old Testament, one might consult Paul Copan, *Is God a Moral Monster?* (Grand Rapids: Baker, 2011); *In Defense of the Bible: A Comprehensive Apologetic for the Authority of Scripture*, ed. Terry L. Wilder and Steven B. Cowan (Nashville: B&H Academic, 2013); Paul Copan and Matthew Flannagan, *Did God Really Command Genocide? Coming to Terms with the Justice of God* (Grand Rapids: Baker, 2014).

⁴ There is a disturbing trend in Peter Enns's recent books. See *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* (Grand Rapids: Baker, 2005); *The Evolution of Adam: What the Bible Does and Doesn't Say about Human Origins* (Grand Rapids: Brazos, 2012); *The Bible Tells Me So: Why Defending Scripture Has Made Us Unable to Read It* (New York: HarperOne, 2014). For a response to the first book, see G. K. Beale, *The Erosion of Inerrancy in Evangelicalism: Responding to New Challenges to Biblical Authority* (Wheaton, IL: Crossway, 2008).

⁵ Peter Enns, "Inerrancy, However Defined, Does Not Describe What the Bible Does," in *Five Views on Biblical Inerrancy*, ed. J. Merrick and Stephen M. Garrett (Grand Rapids: Zondervan, 2013), 83.

doubts about the Christian faith, or if we have questions about things we don't understand in the Old Testament, we may want to look first at what Jesus says. After all, Christ is at the heart of Christianity. This morning we're going to look at several passages that show us what Jesus believed about the Bible.

Let me start with a passage that we already looked at in this sermon series, "Who Is Jesus?" About four months ago, we considered the fact that Jesus was tempted but did not sin.⁶ When Jesus was tempted in the wilderness by Satan, he was able to repel Satan's attacks by quoting the Hebrew Bible. We see this in Matthew 4, as well as Luke 4. In each account, he quoted from Deuteronomy three times, each time saying, "It is written" (Matt. 4:4, 7, 10). Jesus showed that the Old Testament is authoritative. Even Jesus, the Son of God, appealed to Scripture's authority.

What's interesting is that Satan uses Scripture to try to tempt Jesus. This is what we read in Matthew 4:5–6:

⁵ Then the devil took him to the holy city and set him on the pinnacle of the temple ⁶ and said to him, "If you are the Son of God, throw yourself down, for it is written,

"He will command his angels concerning you,"

and

"On their hands they will bear you up,
lest you strike your foot against a stone.' "

Satan wants Jesus to throw himself off the temple. To tempt Jesus, he quotes Psalm 91:11–12. This is a misuse of the Bible. The same thing happens today. The greatest threat to Christianity is not the atheist, but the person who will misuse Scripture, ripping verses out of context or, even worse, pitting parts of the Bible against other parts of the Bible. But Jesus quotes more Scripture back to him. He quotes Deuteronomy 6:16 in Matthew 4:7: "Jesus said to him, 'Again it is written, "You shall not put the Lord your God to the test.'" That's another point we can take away: never try to pit one part of the Bible against another. In order to construct an honest, accurate, and faithful theology, we have to take all of the parts of the Bible and hold them together, discovering how they complement each other, not contradict each other.

⁶ You can find an audio recording of the sermon, "Jesus Was Tempted But Didn't Sin" (January 15, 2023), as well as the manuscript, at <http://wbcommunity.org/who-is-jesus>.

In the next chapter in Matthew, chapter 5, Jesus says important words about Scripture. This is what he says in Matthew 5:17–18:

¹⁷“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. ¹⁸For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.

He didn’t come to abolish the Law or the Prophets—which is a phrase that indicates the whole Hebrew Bible.⁷ Instead, he came to fulfill it. In other words, he is the goal of the Old Testament. All of the Old Testament points to Jesus. Jesus didn’t come to erase the Old Testament. He didn’t come to tell us it’s wrong, or that it contains a number of myths. Rather, he came to fulfill all the promises and foreshadowing events of the Old Testament. He also came to fulfill the moral demands of the law—obeying what we don’t—and to take the penalty for sin that the law prescribes.

Jesus also says that as long as creation stands, nothing in Law will pass away. Everything in “the Law,” which probably refers to the entirety of the Old Testament, will remain as long as the earth remains. In fact, not even the smallest letter or the least stroke of the pen will disappear until everything in this age is said and done. The Greek words translated as “smallest letter” and “least stroke of the pen” are *ἰῶτα* and *κεφαλαία*. *ἰῶτα* probably refers to the Hebrew letter *yod* (י), which is the smallest consonant in Hebrew. *κεφαλαία* literally means “horn,” and this probably refers to “to the projections that either ornamented the square characters of Hebrew script or enabled a distinction between visually similar letters.”⁸ In other words, even the tiniest little bits of the Old Testament should remain as long as the earth remains. Jesus did not come to erase, correct, contradict, or annul the Old Testament.

⁷ The Hebrew Bible contains the same books that the Old Testament in the Bible contains. However, some of these books were ordered differently. In the Hebrew Bible, there is first the Pentateuch, the first five books of the Bible (identical to the first five books in any Christian Bible). This is called the Law. The second part of the Hebrew Bible is the Prophets, which contain historical books like Joshua, Judges, 1–2 Samuel, and 1–2 Kings, as well as prophetic books like Isaiah, Jeremiah, Ezekiel and the Book of the Twelve (what we unfortunately call the “minor prophets”). The Writings, the third section of the Hebrew Bible, contains wisdom books like Job, Proverbs, and Ecclesiastes, as well as the Psalms, Ruth, Daniel, Ezra-Nehemiah, Esther, and 1–2 Chronicles. In Luke 24, Jesus is said to have explained “Moses [the Law] and all the Prophets” to two unnamed disciples (v. 27). In verse 44, Jesus refers to “the Law of Moses, the Prophets and the Psalms.” This, by way of metonymy, refers to all three parts of the Bible. In other words, the whole Old Testament is about Jesus. Since “Moses and all the Prophets” is also used in Luke 24, it is safe to assume that when Jesus speaks of “the Law or the Prophets,” he is referring to all of the Hebrew Bible.

⁸ John Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 2005), 220.

Now, Jesus does clarify things in the Old Testament, which is why in the rest of Matthew 5 he says things like, “You have heard that it was said . . . but I say to you” (vv. 21–22, 27–28, 31–32, 33–34, 38–39, 43–44). Some people suggest that Jesus is contradicting what was written in the Old Testament.⁹ But I don’t think that’s what Jesus is doing. Rather, he is clarifying the intent of the Law. Divorce was never intended, and neither was lust. Murder wasn’t intended, and neither were murderous thoughts. Jesus clarifies the Old Testament, and he fulfills it, but he doesn’t remove it or erase it. It will stand as long as heaven and earth remain.

Let’s move on to another passage. Let’s stay in Matthew and go to chapter 19. At the beginning of this chapter, some Pharisees come to test Jesus. They ask him if it is legal for a man to divorce his wife for any reason (v. 3). This is how Jesus responds (vv. 4–6):

⁴ He answered, “Have you not read that he who created them from the beginning made them male and female,⁵ and said, ‘Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh’?⁶ So they are no longer two but one flesh. What therefore God has joined together, let not man separate.”

Jesus’ point is clear: God designed marriage to last for life. But notice what Jesus says. He begins with, “Have you not *read* . . .?” So he’s referring to the Old Testament. And he continues, “that he who created them . . . *said*.” And then he quotes Genesis 2:24. He is saying that Genesis 2:24 is not just words written by a man. These are God’s words. God spoke Genesis 2:24. Now, if you look at Genesis 2, you’ll see that verse 24 isn’t a quotation of God’s voice. It’s the narrator, Moses, giving us a theological statement: God created men and women to join together to become one flesh. So, Jesus is saying that this statement from Moses is the equivalent of God speaking. And I’m sure Jesus didn’t mean that the Creator spoke this verse alone. This is so important, for many reasons. It shows Jesus’ view of the Old Testament—that it was God speaking—and it also shows that this is God’s definition of marriage: one man, one woman, for life.

We’ll look at one more passage in Matthew. This time we’ll look at chapter 22, verses 41–46. Once again, we find Jesus with the Pharisees.

⁴¹ Now while the Pharisees were gathered together, Jesus asked them a question,⁴² saying, “What do you think about the Christ? Whose son is he?” They

⁹ Enns, “Inerrancy, However Defined, Does Not Describe What the Bible Does,” 110: “It is debatable whether Jesus is simply expanding upon the implications of the Mosaic law or the disjunction is more severe. At the very least, some sort of contrast is being made.”

said to him, “The son of David.”⁴³ He said to them, “How is it then that David, in the Spirit, calls him Lord, saying,

⁴⁴ “The Lord said to my Lord,
“Sit at my right hand,
until I put your enemies under your feet””?

⁴⁵ If then David calls him Lord, how is he his son?”⁴⁶ And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.

In this passage, Jesus wants to prove a point about the Christ, the Messiah. The Pharisees think he’s the son of David, which is true. But Jesus wants them to know that the Messiah is more than the son of David. So he quotes Psalm 110:1, which has David saying that the Lord—which must mean God the Father—said something to his Lord, which is the Messiah. So, how can David call the Messiah, his son, “Lord?” The answer of course, is that the Messiah, Jesus, is also the Son of God. So David’s descendant, biologically speaking, is also his Lord, none other than the God who became man. But notice what Jesus says before he quotes Psalm 110. He says that David was stating those words “in the Spirit.” Jesus says that this passage is the work not only of David, but also the Holy Spirit.

We call this process of writing the Bible “inspiration.” God wrote the Bible through human writers. We find this doctrine clearly spelled out in a couple of other places in the New Testament. Second Peter 1:20–21 states, “no prophecy of Scripture comes from someone’s own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.” When Peter says “prophecy of Scripture,” he’s referring to the Old Testament. The writing of Scripture is not done by “the will of man.” The Bible is not ultimately a man-made anthology of books. Instead, the authors of the Bible “spoke from God as they were carried along by the Holy Spirit.” This is what Paul means when he writes in 2 Timothy 3:16 that “All Scripture is breathed out by God.” God breathed out his Word by the Holy Spirit, who moved humans to write exactly what he wanted them to write.

This is what we mean when we talk of the doctrine of inspiration. We don’t mean that the writers of the Bible were “inspired” in the way an artist might be inspired to write a poem or a song. Andrew Wilson, a British theologian, puts it this way: “The Bible writers, if you like, are the instruments of revelation—a trumpet here, an oboe there, a saxophone here—and they all make different sounds. But the musician, the skilled artist who fills them all with his breath and

insures the tune is played correctly, is the Holy Spirit.”¹⁰ We really don’t know how exactly this worked. In the vast majority of cases, it wasn’t God dictating what he wanted written. Instead, people set out to write something—a history, a letter, a poem—and God worked through them to write exactly what he wanted written. So, Jesus can say David wrote by the Holy Spirit. Luke says the same thing in Acts 1:16 and 4:25. The author of Hebrews says something similar several times (3:7; 4:5, 7; 5:5–6; 8:8; 10:15). In fact, the author of Hebrews even says that Christ spoke Psalm 40:6–8 (see Heb. 10:5–7). There are so many verses like these ones that show that various parts of the Bible are the product of human beings and, ultimately, God. The implication is that this is true of the whole Bible.

Let’s now move to the Gospel of John. This passage is a little bit more complex. In John 10 Jesus is teaching in Jerusalem. He says that he and the Father are one (John 10:30). This is obviously a claim to be divine. Let’s read John 10:31–39:

³¹ The Jews picked up stones again to stone him. ³² Jesus answered them, “I have shown you many good works from the Father; for which of them are you going to stone me?” ³³ The Jews answered him, “It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God.” ³⁴ Jesus answered them, “Is it not written in your Law, ‘I said, you are gods’?” ³⁵ If he called them gods to whom the word of God came—and Scripture cannot be broken—³⁶ do you say of him whom the Father consecrated and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? ³⁷ If I am not doing the works of my Father, then do not believe me; ³⁸ but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father.” ³⁹ Again they sought to arrest him, but he escaped from their hands.

It is clear that the Jewish leaders want to kill Jesus because he is claiming to be God. To defend himself, Jesus makes a bit of an odd argument from the Bible. He says that even in the Old Testament, other people are referred to as “gods.” He quotes Psalm 82:6, which says:

I said, “You are gods,
sons of the Most High, all of you;

Now, if you look at the context of this verse, it’s pretty clear that there is only one God, as the Bible affirms. But other people are called “gods.” In the following verse in this Psalm, it says,

¹⁰ Andrew Wilson, *Unbreakable: What the Son of God Said About the Word of God* (Leyland, UK: 10Publishing, 2014), 21.

nevertheless, like men you shall die,
and fall like any prince.”

So, these “gods,” whoever they are, are not really gods. Real gods wouldn’t die like men. It’s not clear who these so-called “gods” are. Some people think they are human leaders, such as Israel’s judges, who are corrupt (see Ps. 82:3). Others think they are Israel when they received the Mosaic law at Mount Sinai.¹¹ Regardless of the identity of these so-called “gods,” Jesus is making a rhetorical point: If Israelites can be called “gods,” why cannot Jesus call himself the Son of God?¹²

Now, if I lost you for a moment, that’s okay. It’s a complicated argument that Jesus is making. It’s not easy to understand. But here’s what’s interesting. Jesus calls this passage “the word of God” (v. 35). Furthermore, he says that “Scripture cannot be broken.” So, even the hard to understand parts of the Old Testament are the Word of God. Even the potentially embarrassing parts are the Word of God. There may be things in the Old Testament that require some study in order to understand. And since Scripture cannot be broken, we can’t pick and choose what we want to be in there. All of the Bible is God’s Word. We cannot break it apart and remove what we don’t like.

Jesus also believed the Old Testament is coherent. It’s not self-contradictory or absurd. In Matthew 22:23–33 a group of Sadducees, whose only Scripture was the Pentateuch (the first five books of the Bible) and who did not believe in the resurrection of the dead, came to Jesus and asked him a question. They tried to show how the resurrection is absurd by asking what would happen if a woman had married seven brothers, none of whom left her a child. (This refers to the so-called “levirate marriage,” in which a brother of a deceased man who had no children was obligated to marry his sister-in-law in order to give her children, to carry on the dead brother’s legacy and to give the woman children who could take care of her.) They want to know to whom she would be married in the resurrection.

This is what happens next, according to Matthew 22:29–32:

²⁹ But Jesus answered them, “You are wrong, because you know neither the Scriptures nor the power of God. ³⁰ For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. ³¹ And as for the resurrection

¹¹ For various interpretive options see D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 397–399; Andreas J. Köstenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2004), 315.

¹² Carson, *The Gospel according to John*, 399; Köstenberger, *John*, 315.

of the dead, have you not read what was said to you by God: ³² ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? He is not God of the dead, but of the living.”

The Sadducees should have believed in the resurrection because even in the Pentateuch, God says, “I *am* the God of Abraham, and the God of Isaac, and the God of Jacob.” He doesn’t say, “I *was* the God of Abraham, Isaac, and Jacob.” (The reference is to Exodus 3:6, when God was speaking to Moses during the famous burning bush episode.) Also, there will be no marriage in the new creation. When the Bible is understood rightly—by those who know the Scriptures and the power of God—we don’t find contradictions or absurdities.

I should also add that Jesus affirmed the reality of many people and events that we read about in the Old Testament, including Abel (Luke 11:51, not to mention Zechariah); Noah and Lot and the destruction of Sodom (Luke 17:22–37); Abraham, Isaac, and Jacob (Matt. 8:11; John 8); Moses (Mark 7:10; 10:3; 12:26; John 3:14; 6:32; 7:1–23); David (Matt. 12:3–4); Jonah and Solomon (Matt. 12:38–42).

Jesus also believed the Bible was clear about its main points. All the Bible is clearly about Jesus and it shows one how to have a relationship with God through Jesus. In other words, the Bible shows the way to have eternal life. In John 5:39–40 Jesus said to the Jewish religious leaders in Jerusalem these words:

³⁹ You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, ⁴⁰ yet you refuse to come to me that you may have life.

A few verses later, in verses 46–47, he said:

⁴⁶ For if you believed Moses, you would believe me; for he wrote of me. ⁴⁷ But if you do not believe his writings, how will you believe my words?”

Jesus clearly believed that the Hebrew Bible was about him. If you read the Old Testament and you don’t understand that it’s all about Jesus, you’ve missed something very important. And the whole Bible is about Jesus. The Bible is not an end in itself: we don’t read the Bible simply to acquire some information. Reading the Bible is a means of knowing Jesus. And Jesus is the one who gives us eternal life. God has revealed himself to us through the written Word and through

*the Word, Jesus, God's Son. If we read the Bible and don't find that we're drawn closer to Jesus, we "know neither the Scriptures nor the power of God."*¹³

We could also talk about Jesus' view of his own words. He claimed that his words were the Father's words.¹⁴ In other words, he spoke the Word of God. And Jesus told his disciples that the Holy Spirit would teach them, cause them to remember what Jesus said, bear witness about Jesus, guide them into truth, and speak Jesus' words to them.¹⁵ So Jesus believed the apostles would be led by the Spirit, which gives us confidence that the books of the New Testament are also God's Word.

What does this mean for us? This means that Jesus' view of the Bible should be our view of the Bible. Some people seem to act as if they know better than Jesus. If you think you're smarter than Jesus, or a better theologian than Jesus, you have a problem. Jesus knew that the Bible is the Word of God. Do you?

Jesus believed that the Old Testament was authoritative, unchanging, unbreakable, clear, coherent, and a witness about himself. This is very important, because the Old Testament is about 75 to 80 percent of our Bible. Are we reading the Old Testament? Do we try to make sense of it? Do we trust it is God's Word even when we don't understand all of it? Do we see how it points to Jesus?

The most important question we will ever be asked is, "Who is Jesus?" But another important question is, "What is the Bible?" And the two questions are related. If the Bible is simply a collection of writings by various people, and not authored by God, then there's no reason why it should be authoritative. There's no reason why we should allow the Bible to correct our beliefs, our attitudes, and our behaviors. There's no reason to trust all that it says about God, about humanity, and about all of life. But if the Bible is God's Word to us, consisting

¹³ A similar point is made in Luke 16:19–31, the parable of the rich man and Lazarus, a poor man covered in sores. Both die and Lazarus is with God and Abraham in heaven and the rich man is in Hades. The rich man tries to tell Abraham to send Lazarus down to him with some water because he is in anguish in the flames of Hades. Abraham says no, because the rich man has already had his chance to do right, and also because there is a chasm that separates those in heaven and those in hell. So the rich man begs Abraham to send some warning to his five brothers who are still alive. Abraham says, "They have Moses and the Prophets; let them hear them." The rich man says that this won't do; it would be better if someone from the dead talked to them, for then they would repent. Abraham says, "If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead." The message is clear: The Old Testament is sufficient to cause someone to repent from their sins and put their faith in God. If people reject the Old Testament, they won't believe on the basis of something miraculous.

¹⁴ John 3:34; 7:16–17; 8:26–28, 40; 12:49; 14:10, 24; 15:15.

¹⁵ John 14:25–26; 15:25–6; 16:12–15.

of truths revealed by God to us, then the Bible is not just any book. It is an authoritative book because it's God own voice, telling us about himself and how to have a relationship with him. If the Bible is not what Jesus believed it is, then we have no sure way of knowing God. So answering the question, "What is the Bible?" is very important, because it leads us to the answer to the most important question, "Who is Jesus?"

If we adopt Jesus' view of the Bible, we must read it, for "Man shall not live by bread alone, but by every word that comes from the mouth of God" (Matt. 4:4). That means we will feed on the Bible every day, because it tells us about God and it helps us resist temptation. If we adopt Jesus' view of the Bible, we will see that it is the "word of God" that "cannot be broken" (John 10:35). That means we will take all of it, even the parts we don't understand or like, and we'll do our best to understand it and to live by it. We can't pick and choose. If we adopt Jesus' view of the Bible, we'll see what the Creator said and how he designed all aspects of life, including marriage, the family, the church, and many other things. And if we adopt Jesus' view of the Bible, we'll see that it points us to him and to the salvation that he alone can give us.

Do you have Jesus' view of the Bible? Are you living by it? Are you coming under God's authority by obeying his Word? Don't let someone inject poisonous words of doubt into your mind. You can trust the Bible to be true, to be God's Word, because that's what Jesus did. When he prayed to the Father, he said, "Your word is truth" (John 17:17).