



BIBLE FOUNDATIONS

What Did Jesus Believe About Scripture?

A beginner's guide to how Jesus read, trusted, and fulfilled God's Word

Simple • Clear • Scripture-grounded

Key Scripture

"Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfill." — Matthew 5:17 WEB

The Short Answer

Jesus received Scripture as God's authoritative and trustworthy Word. He recognized that the Holy Spirit spoke through human writers, relied upon Scripture during temptation, used it to correct error, taught that it could not be broken, and expected people to understand and obey it. Jesus did not limit His confidence to a few selected verses. He appealed to the Law, the Prophets, and the Writings and received the recognized Hebrew Scriptures as the reliable testimony of God's redemptive work.

Jesus also taught that Scripture's story reaches its fulfillment in Him. The Law, Prophets, and Writings prepare for the suffering and risen Messiah, the forgiveness of sins, and the proclamation of good news to the nations. Jesus did not erase the Old Testament. He revealed its goal.

The purpose of this guide is to examine what the Gospels reveal about Jesus' view of Scripture and to help readers follow His example with reverence, care, and obedience.

Important Clarification

During Jesus' earthly ministry, the New Testament had not yet been written. When Jesus referred to "Scripture," "the Law," "the Prophets," or "the Law and the Prophets," He was referring to the sacred writings now commonly called the Old Testament or Hebrew Scriptures.

This does not make the New Testament unimportant. The New Testament preserves the apostolic witness to Jesus and explains His life, death, resurrection, ascension, and promised return. Jesus also prepared His apostles for their teaching ministry and promised that the Holy Spirit would help them remember and understand His words.

PART ONE

Jesus Called Scripture God's Word

One of the clearest features of Jesus' teaching is the close connection He made between Scripture and God's own speech.

In Matthew 15 and Mark 7, religious leaders criticized Jesus' disciples for not following a traditional ceremonial practice. Jesus responded by showing that their tradition had sometimes allowed people to avoid caring for their parents. Jesus contrasted "your tradition" with "the commandment of God" and "the word of God."

Read Matthew 15:1–9; Mark 7:5–13; and Exodus 20:12.

Jesus did not reject every tradition simply because it was a tradition. Traditions can be helpful. The problem arises when a human tradition contradicts, replaces, weakens, or distracts from what God has said.

Jesus' reasoning establishes an important order:

- God's Word is the final authority.
- Human interpretations and traditions must be tested by God's Word.
- Religious customs must never be used to avoid obedience to God.

In Matthew 22:31–32, Jesus introduced a passage from Exodus by asking whether His listeners had read what was "spoken" to them by God. The words had been recorded centuries earlier, yet Jesus treated them as God's living address to His present audience.

Key Truth

Scripture was not merely an ancient record to Jesus. It was God's authoritative Word to be heard, understood, and obeyed.

PART TWO

Jesus Recognized Divine and Human Authorship

Jesus spoke of Scripture as God's Word while also recognizing its human writers.

In Mark 12:35–37, Jesus introduced Psalm 110 by saying that David spoke "in the Holy Spirit." Matthew's account records Jesus asking, "How then does David in the Spirit call him Lord?"

Read Psalm 110:1; Matthew 22:41–46; and Mark 12:35–37.

Jesus affirmed both dimensions of biblical authorship:

- David was the human writer.
- The Holy Spirit spoke through David.

Jesus did not present divine and human authorship as competing explanations. Scripture can be genuinely written by a human author while communicating what God intended through the Holy Spirit.

The Gospels also show Jesus referring to Moses as a writer, Isaiah and Daniel as prophets, and David as speaking by the Spirit. See John 5:46–47; Matthew 15:7–9; Matthew 24:15; and Mark 12:36.

Key Truth

Jesus recognized the human writers of Scripture while treating their writings as the authoritative Word of God given through the Holy Spirit.

PART THREE

Jesus Relied on Scripture During Temptation

Read Matthew 4:1–11 and Luke 4:1–13.

Three times Jesus answered temptation with the words, “It is written.” His quotations came from Deuteronomy 8:3; 6:16; and 6:13.

The first temptation involved using divine power independently rather than trusting the Father’s will. Jesus answered that a person does not live by bread alone but by every word that proceeds from God.

In the second temptation, the devil quoted Psalm 91 but used it to encourage a reckless act. Jesus answered with Deuteronomy 6:16: God must not be put to the test. A Bible verse can be quoted and still be misused. Scripture must be interpreted in harmony with Scripture.

In the third temptation, Jesus answered that worship belongs to God alone. No promised benefit can justify idolatry or disobedience.

Key Truth

Jesus trusted Scripture, understood it in context, and used it faithfully. He did not allow an isolated quotation to override the wider teaching of God’s Word.

PART FOUR

Jesus Believed Scripture Is True and Trustworthy

In John 17:17, Jesus prayed, “Sanctify them in your truth. Your word is truth.”

In John 10:35, Jesus said, “Scripture can’t be broken.” Although the surrounding argument from Psalm 82 requires careful interpretation, Jesus’ statement is clear: Scripture cannot be set aside or deprived of its rightful authority.

Jesus repeatedly asked questions such as:

- “Haven’t you read?”
- “What is written in the law?”
- “How do you read it?”
- “Have you never read in the Scriptures?”
- “You are mistaken, not knowing the Scriptures nor the power of God.”

Read Matthew 12:3–5; 19:4; 21:16; 22:29–32; and Luke 10:26.

Jesus treated Scripture as dependable and expected its readers to take its words seriously. Trusting Scripture, however, does not eliminate the need for interpretation. Biblical passages were written in ancient languages, through different human authors, in particular settings, and in various literary genres.

PART FIVE

Jesus Taught That Scripture Endures

In Matthew 5:17–18, Jesus said that He had not come to destroy the Law or the Prophets but to fulfill them. He added that not even the smallest letter or stroke would pass from the Law until all was accomplished.

Luke 16:17 similarly records that it is easier for heaven and earth to pass away than for one small part of the Law to fail.

Jesus also declared, “Heaven and earth will pass away, but my words will not pass away” (Matthew 24:35).

The authority of Scripture and the authority of Jesus are not opponents. Jesus is the divine Son who fulfills Scripture and speaks with God’s authority.

PART SIX

What Does It Mean That Jesus Fulfilled Scripture?

Fulfillment does not mean that Jesus discarded everything that came before Him. It means that He brought God’s earlier promises, patterns, laws, and redemptive purposes toward their intended completion.

Jesus Fulfilled Direct Promises

The Gospels connect Jesus’ birth, ministry, entry into Jerusalem, rejection, suffering, death, and resurrection with earlier prophetic promises. See Matthew 1:22–23; 4:13–16; 8:16–17; 21:4–5; and Luke 18:31–33.

Jesus Fulfilled Biblical Patterns

Old Testament people, events, and institutions established patterns that reached a greater fulfillment in Jesus. These include Adam, Israel as God’s son, the exodus, Passover, temple, priesthood, sacrifice, Davidic kingship, and Jonah’s deliverance.

Jesus Fulfilled the Law Through Perfect Obedience

Jesus obeyed the Father without sin. He did not fulfill Scripture merely by matching predictions. He lived the faithful life that God’s people had failed to live. See Matthew 3:15; John 8:29, 46; and Hebrews 4:15.

Jesus Brought the Covenant Story to Its Climax

Jesus announced the kingdom of God, established the new covenant through His blood, bore sin, defeated death, and opened the way for people from every nation to belong to God’s family. See Jeremiah 31:31–34; Luke 22:19–20; and Luke 24:44–47.

Key Truth

Jesus did not make the Old Testament meaningless. He revealed where its story was going.

PART SEVEN

Jesus Saw Scripture as a Unified and Reliable Collection

After His resurrection, Jesus explained the Scriptures to two disciples traveling to Emmaus. Beginning with Moses and all the Prophets, He showed what the Scriptures said concerning Him.

Later, Jesus said that everything written about Him in the Law of Moses, the Prophets, and the Psalms had to be fulfilled. See Luke 24:13–49.

The expression “Law of Moses, Prophets, and Psalms” reflects the major divisions of the Hebrew Scriptures: the Law, the Prophets, and the Writings. “Psalms” may represent the Writings, the division in which Psalms appears prominently.

Jesus did not treat only a few favorite passages as trustworthy while dismissing the rest. He appealed to every major section and spoke of the collection as “the Scriptures.” His use of these recognized divisions supports confidence in the Old Testament collection as a whole.

Jesus presented the Old Testament as a coherent story leading to the Messiah’s suffering, resurrection, forgiveness, and a worldwide mission.

A responsible Christ-centered reading asks:

- What did the passage communicate in its original setting?
- What role does it play in Israel’s story?
- Does the New Testament connect it to Jesus?
- Does it develop a promise, covenant, office, sacrifice, or pattern fulfilled in Jesus?
- How does it contribute to the Bible’s larger redemptive story?

PART EIGHT

Jesus Treated Biblical People and Events as Real

Jesus referred to the creation of male and female, Abel, Noah, Abraham, Isaac, Jacob, Sodom, Moses, David, Solomon, the queen of the South, Elijah, Elisha, Jonah, Daniel, and Zechariah.

See Matthew 8:11; 10:15; 12:3–4, 39–42; 19:4–6; 23:35; 24:15, 37–39; Mark 12:26; and Luke 4:25–27.

Jesus incorporated these people and events into His teaching as part of the biblical account of God’s dealings with humanity. This does not resolve every modern question about genre, chronology, or historical interpretation. Genre still matters.

Jesus’ references should be taken seriously without forcing them to answer questions they were not intended to address. Faithfulness requires hearing what Jesus affirmed while avoiding claims that exceed the purpose of His words.

PART NINE

Jesus Distinguished Scripture from Distorted Interpretations

Jesus corrected people who read selectively, ignored a command's purpose, used tradition to avoid obedience, emphasized minor matters while neglecting justice and mercy, or failed to recognize how Scripture pointed to Him.

Read Matthew 9:10–13; 12:1–8; 15:1–9; 22:23–33; 23:23–24; and John 5:39–47.

In John 5, Jesus told religious leaders that they searched the Scriptures yet refused to come to the One to whom Scripture testified. Biblical knowledge can exist without humble faith.

Key Truth

Jesus corrected misuse of Scripture by interpreting Scripture faithfully—not by treating Scripture as the problem.

PART TEN

Did Jesus Correct the Old Testament?

The Sermon on the Mount contains several statements beginning, “You have heard that it was said ... but I tell you ...” Read Matthew 5:21–48.

Immediately before these statements, Jesus declared that He had not come to destroy the Law or the Prophets but to fulfill them. He then addressed murder and anger, adultery and lust, divorce, oaths, retaliation, and love for enemies.

In some cases, Jesus quoted a direct command. In others, He addressed familiar interpretations. He revealed the full moral depth of God's commands: murder reaches into contempt, adultery into lustful intent, truthfulness beyond formal oaths, and love even toward enemies.

Jesus' authority did not overthrow God's Word. It revealed His identity as the One who authoritatively interprets and fulfills it.

PART ELEVEN

Jesus Taught That Love Summarizes God's Commands

Read Matthew 22:34–40 and Mark 12:28–34.

Jesus joined Deuteronomy 6:4–5 and Leviticus 19:18: love God fully and love a neighbor as oneself. He said that the whole Law and the Prophets depend upon these commands.

Love does not replace everything else Scripture teaches. Genuine obedience is oriented toward love for God and others. Biblical love includes loyalty, worship, truthfulness, mercy, justice, faithfulness, compassion, moral obedience, and sacrificial concern.

PART TWELVE

Jesus and Old Testament Law

The law given through Moses included worship, sacrifice, priests, ceremonial purity, civil justice, family life, sexual conduct, care for vulnerable people, and love for God and neighbor.

Jesus fulfilled the Law and inaugurated the new covenant. Because of His completed work, animal sacrifices are no longer required, Jesus is the final sacrifice and great High Priest, God's people are not governed as ancient Israel, and ceremonial boundary markers do not determine membership in God's family. God's moral character continues to guide Christian faithfulness.

Read Matthew 5:17–20; Mark 7:14–23; Luke 22:19–20; and John 2:18–22.

When reading an Old Testament law, ask what it meant within Israel's covenant, what it reveals about God, how Jesus fulfills the covenant or institution, whether the command is repeated in the New Testament, and what enduring principle remains.

PART THIRTEEN

Jesus Used Scripture to Reveal His Identity

In John 5:31–47, Jesus said that Moses wrote about Him. In Luke 4:16–21, Jesus read from Isaiah and announced, "Today, this Scripture has been fulfilled in your hearing."

In Mark 12:35–37, Jesus used Psalm 110 to show that the Messiah would be more than David's descendant. In Matthew 21:42, He applied Psalm 118's rejected stone to Himself.

At His arrest and crucifixion, Jesus repeatedly connected His suffering with Scripture. See Matthew 26:24, 31, 54–56; Luke 22:37; John 13:18; and John 15:25.

Jesus understood His mission through Scripture. His suffering was not an unexpected defeat. It belonged to God's redemptive plan.

PART FOURTEEN

Jesus Expected Scripture to Lead to Obedience

Read Matthew 7:24–27; Luke 10:25–37; and Luke 11:27–28.

The wise builder hears Jesus' words and does them. When a lawyer correctly summarized love for God and neighbor, Jesus told him to act upon the truth. Jesus also said that those who hear God's Word and keep it are blessed.

The goal of Bible study is not to appear knowledgeable. The goal is to know God truthfully, recognize Jesus, and respond in faith.

PART FIFTEEN

What Jesus' View Means for Bible Reading

- Receive Scripture as God's Word.
- Read every verse in context.
- Let Scripture help interpret Scripture.

- Distinguish God's Word from human tradition.
- Read with Jesus at the center without forcing artificial connections.
- Respect literary genre.
- Read with prayer.
- Read for obedience.
- Read with the church and learn from mature believers.
- Keep difficult questions open long enough to study them carefully.

A Simple Study Method

PRAY — Ask for understanding, humility, and faithfulness.

READ — Read the entire paragraph or section more than once.

OBSERVE — Notice repeated words, contrasts, commands, promises, and questions.

UNDERSTAND — Ask what the passage communicated in its original context.

CONNECT — Place the passage within its book and the Bible's larger story.

LOOK TO JESUS — Consider how its promise, pattern, covenant, office, sacrifice, or theme relates to Him.

RESPOND — Identify a faithful belief, attitude, prayer, or action.

PART SIXTEEN

Common Questions

Did Jesus Believe the Old Testament Was Inspired?

Jesus did not provide a modern textbook definition of inspiration. He consistently spoke of Scripture as God's Word, attributed its words to God and the Holy Spirit, relied upon its authority, and taught that it could not be broken.

Did Jesus Use the Word “inerrancy”?

The Gospels do not record Jesus using that later theological term. The best starting point is not a label but the way Jesus treated Scripture. His words display complete trust in God's written Word.

Did Jesus Reject the Sabbath?

No. Jesus challenged interpretations that neglected mercy, necessity, and the Sabbath's God-given purpose. See Mark 2:23–28.

Did Jesus Quote the Old Testament Exactly as a Modern Translation Does?

Not always. Jesus lived in a multilingual setting, and the Gospels were written in Greek. Quotations may reflect the Hebrew text, an ancient Greek translation, translation into the audience's language, summary, or wording shaped to communicate the passage's meaning.

Does Jesus' View Require Ignoring Difficult Passages?

No. Trust encourages careful investigation rather than avoidance. Difficulties may involve translation, culture, genre, manuscripts, chronology, condensed reporting, unfamiliar customs, or moral questions.

Does the Old Testament Still Matter After Jesus?

Yes. It reveals God's character, creation, human sin, covenant, worship, wisdom, justice, mercy, kingdom, and promise. It provides the story and vocabulary needed to understand Jesus.

PART SEVENTEEN

Practice Study: Jesus and the Resurrection

Read Matthew 22:23–33 and Exodus 3:1–6.

The Sadducees denied resurrection and presented a hypothetical case intended to make it appear absurd. Jesus said they were mistaken because they did not know the Scriptures or God's power.

Jesus quoted God's words to Moses: "I am the God of Abraham, the God of Isaac, and the God of Jacob." God did not say merely that He had once been their God. Jesus taught that God is not the God of the dead but of the living.

Jesus' reasoning takes Scripture's wording and theological implications seriously. Faithful interpretation considers the words, God's character, the wider biblical story, assumptions behind the question, and God's power beyond present experience.

PART EIGHTEEN

Practice Study: Jesus and Human Tradition

Read Mark 7:5–13.

Religious leaders questioned why Jesus' disciples did not follow ceremonial tradition. Jesus contrasted God's commandment with human tradition.

God commanded people to honor their parents. A practice connected with declaring property "Corban," or dedicated to God, could be used to avoid supporting parents. The tradition appeared religious but allowed disobedience.

A practice should be questioned when it contradicts a biblical command, excuses disobedience, protects religious appearance rather than love, places human rules above God's Word, or neglects mercy and responsibility.

Want to Go Deeper?

PART NINETEEN

Jesus, Divine Authority, and Christology

Jesus' view of Scripture cannot be separated from His identity. The Gospels present Him forgiving sins, exercising authority over the Sabbath, teaching with direct authority, declaring His words permanent, and revealing the Father. See Mark 2:1–12, 27–28; Matthew 5:21–48; 24:35; John 5:22–23; 8:58; 10:30; and 14:6–11.

This creates no competition between Jesus and Scripture. The divine Son fulfills the written Word and reveals the God who gave it.

PART TWENTY

Divine Authorship Through Human Writers

Jesus' statement that David spoke "in the Holy Spirit" provides a clear picture of inspiration. David genuinely spoke, his historical identity mattered, the Holy Spirit directed the words, and the resulting Scripture carried authority.

Scripture did not descend as a finished book without human involvement. God worked through writers with particular languages, personalities, experiences, purposes, and historical settings. Yet Jesus did not treat Scripture as merely ancient religious opinion.

PART TWENTY-ONE

Jesus and the Hebrew Canon

Luke 24:44 corresponds naturally with the threefold Hebrew Bible: Law, Prophets, and Writings. Matthew 23:35 and Luke 11:51 refer to righteous blood from Abel to Zechariah. Abel appears near the beginning of Genesis; Zechariah's death appears in Chronicles, near the end of the traditional Hebrew ordering.

Some scholars understand this as a sweep across the Hebrew canon. Others note that Zechariah's identity and the expression's force are debated.

Jesus quoted or referred to books throughout the major divisions. His use supports the reliability and authority of the Hebrew Scriptures as a whole, although these passages should not be forced to settle every later debate about book order or differing Old Testament collections.

PART TWENTY-TWO

Two Examples of Quotation Differences

Example One: Isaiah 40:3

The Hebrew wording can be translated approximately, "A voice cries: In the wilderness prepare the way of the LORD." Matthew 3:3 reads, "The voice of one crying in the wilderness: Prepare the way of the Lord."

The placement of “in the wilderness” can sound different, but the Gospel preserves Isaiah’s central meaning and shows its fulfillment in John’s wilderness ministry preparing people for Jesus.

Example Two: Psalm 8:2

The Hebrew wording is commonly translated, “Out of the mouth of babies and infants, you have established strength.” In Matthew 21:16, Jesus quoted wording resembling the ancient Greek translation: “Out of the mouth of infants and nursing babies, you have prepared praise.”

“Strength” and “praise” are connected in context. God establishes His strength through praise from the weak and silences His enemies.

These examples show that ancient quotations could vary in exact wording while preserving meaning. The Gospel writers sometimes used the Greek translation, and context remains necessary.

PART TWENTY-THREE

Fulfillment Has More Than One Form

DIRECT PREDICTION — A prophet announces something that later occurs.

TYPOLOGICAL FULFILLMENT — A person or event establishes a pattern that reaches a greater climax.

COVENANT FULFILLMENT — An earlier covenant creates expectations completed through Jesus.

THEMATIC FULFILLMENT — A theme such as temple, sacrifice, priesthood, kingdom, shepherd, rest, or exodus develops and reaches fullness in Jesus.

REPEATED PATTERN — An earlier event provides language for a later event with similar theological meaning.

PART TWENTY-FOUR

Jesus, Inerrancy, and Human Language

Jesus did not address every technical question in the language of later doctrinal statements, but His treatment of Scripture strongly supports its truthfulness and authority. He called it God’s Word, attributed it to the Spirit, said it cannot be broken, received its recognized collections, and taught that its purposes would be fulfilled.

Divine revelation comes through ordinary human language. Scripture uses approximate numbers, observational descriptions, figures of speech, hyperbole, metaphor, poetry, parable, summary, and selective historical reporting. Truthfulness does not require every sentence to function as a scientific measurement or exhaustive chronicle. The intended meaning controls what a statement affirms.

PART TWENTY-FIVE

Jesus and Difficult Historical Questions

Questions are sometimes raised about Abiathar in Mark 2:26, Zechariah in Matthew 23:35, “three days and three nights” in Matthew 12:40, the mustard seed in Matthew 13:31–32, and timing language in end-times teaching.

Responsible investigation includes reading the full context, comparing parallels, examining translations, learning ancient conventions, distinguishing the central teaching from a disputed detail, and consulting qualified scholars. An unresolved question is not automatically a contradiction, but difficulties should not be hidden or dismissed.

PART TWENTY-SIX

What About Skeptical Reconstructions of Jesus?

Some scholars distinguish the Jesus presented in the Gospels from a reconstructed “historical Jesus.” They may argue that certain sayings were added or reshaped by early Christian communities.

Historical investigation is valuable, but every reconstruction depends upon assumptions about trustworthy sources, miracles, oral preservation, Gospel development, authorial intention, and modern authenticity criteria.

Examples of Jesus using Scripture appear across temptation, public teaching, private instruction, disputes, prophecy, arrest, crucifixion, and post-resurrection teaching. Removing every example requires setting aside a major and integrated feature of the Gospel accounts.

The study’s conclusions are based on receiving the canonical Gospels as the earliest sustained narrative witnesses to Jesus’ ministry and examining their consistent picture.

PART TWENTY-SEVEN

Jesus and the Apostolic Witness

Jesus did not hand His disciples a completed New Testament table of contents. He did prepare chosen apostles to bear authoritative witness.

Read John 14:25–26; 15:26–27; 16:12–15; Matthew 28:18–20; Luke 24:45–49; and Acts 1:8.

Jesus promised that the Holy Spirit would teach the disciples, bring His words to remembrance, testify about Him, and guide them into truth. The apostles were eyewitnesses of His ministry and resurrection and were commissioned to teach in His name.

PART TWENTY-EIGHT

How the Apostles Built on Jesus’ View

In 2 Timothy 3:14–17, Paul described all Scripture as “God-breathed” and useful for teaching, correction, and training. In 2 Peter 1:19–21, Peter explained that people spoke from God as they were carried along by the Holy Spirit. This closely resembles Jesus’ description of David speaking “in the Holy Spirit.”

First Thessalonians 2:13 describes the apostolic message as God’s Word. Second Peter 3:15–16 compares distortion of Paul’s letters with distortion of “the other Scriptures.” First Timothy 5:18 places a statement paralleling Luke 10:7 alongside Deuteronomy under the expression “the Scripture says.”

The Old and New Testaments together reveal the unfolding and fulfillment of God’s redemptive work.

Intermediate Investigation: Jesus in the Wilderness

Read Matthew 4:1–11; Deuteronomy 6:10–19; and 8:1–5.

Deuteronomy recounts Israel's wilderness experience. Israel was called God's son but repeatedly failed to trust and obey. Jesus was identified as God's beloved Son and then entered the wilderness for forty days.

Jesus' quotations address Israel's wilderness lessons: depend upon God's Word, do not test God, and worship God alone. Jesus succeeds where Israel failed and fulfills the calling of the faithful Son.

This example demonstrates how original context and Christ-centered fulfillment strengthen rather than oppose each other.

Final Reflection Questions

1. Which statement from Jesus most clearly reveals His confidence in Scripture?
2. How did Jesus recognize both divine and human authorship?
3. How did Jesus distinguish Scripture from human tradition?
4. What does "fulfill" mean in Matthew 5:17?
5. How does Luke 24 shape a Christian reading of the Old Testament?
6. What does Jesus' use of the Law, Prophets, and Writings suggest about the Old Testament collection?
7. What can be learned from the devil's misuse of Psalm 91?
8. Why can a faithful quotation differ slightly in wording from another version?
9. How can the Old Testament point to Jesus without artificial symbolism?
10. How did the apostles build upon Jesus' view of Scripture?

A Seven-day Reading Plan

- Day One — Matthew 4:1–11 and Deuteronomy 6:10–19: Scripture in temptation.
- Day Two — Matthew 5:17–20 and Luke 24:13–35: Scripture and fulfillment.
- Day Three — Mark 7:1–23: Scripture and tradition.
- Day Four — Matthew 22:23–33 and Exodus 3:1–6: Scripture and resurrection.
- Day Five — Psalm 110 and Mark 12:35–37: Scripture and the Holy Spirit.
- Day Six — John 5:31–47: Scripture and Jesus' identity.
- Day Seven — Luke 24:36–49 and 2 Timothy 3:14–17: the whole story.

Glossary

APOSTLE — A person specially commissioned and sent; especially Jesus' authorized witnesses.

CANON — The recognized collection of books received as Scripture.

CHRIST-CENTERED READING — Reading Scripture with attention to how its promises, patterns, covenants, and story reach fulfillment in Jesus.

COVENANT — A binding relationship established by God involving promises and responsibilities.

FULFILLMENT — The accomplishment or climactic realization of what Scripture promised, patterned, or anticipated.

GENRE — A type of literature, such as narrative, poetry, prophecy, wisdom, Gospel, letter, or apocalypse.

INERRANCY — The belief that Scripture, in its original writings and rightly interpreted, is truthful in everything it affirms.

INSPIRATION — God's work through human authors so that their writings communicate what God intended.

SEPTUAGINT — An ancient Greek translation of the Hebrew Scriptures, often abbreviated LXX.

TYPOLOGY — The study of Old Testament people, events, offices, and institutions that form patterns fulfilled more fully in Jesus.

Recommended Study Practice

Choose one Gospel and record every occasion when Jesus quotes Scripture, refers to a biblical person or event, identifies a human writer, attributes words to God or the Holy Spirit, corrects an interpretation, speaks about fulfillment, or calls for obedience.

For each passage, record the Gospel reference, Old Testament reference, situation, how Jesus used the passage, what it reveals about His view of Scripture, and a faithful response.

Conclusion

Jesus received Scripture as God's authoritative and trustworthy Word. He recognized that the Holy Spirit spoke through human writers. He relied upon Scripture during temptation, used it to correct error, taught that it could not be broken, and expected people to understand and obey it.

Jesus also taught that Scripture's story reaches its fulfillment in Him. The Law, Prophets, and Writings prepare for the suffering and risen Messiah, the forgiveness of sins, and the proclamation of good news to the nations.

The apostles continued this understanding. They taught that Scripture is God-breathed, that its writers spoke from God through the Holy Spirit, and that the apostolic witness to Jesus belongs to God's unfolding revelation.

Following Jesus' approach requires receiving God's Word with humility, reading it carefully, recognizing its fulfillment in Christ, and responding with faith and obedience.

A Closing Prayer

Lord God, give understanding and humility when Scripture is opened. Guard against careless interpretation, pride, and traditions that replace Your truth. Teach each reader to recognize Jesus throughout the unfolding story of redemption without ignoring the original meaning of the text. Give patience with difficult questions, wisdom in applying Your commands, and courage to obey what is understood. May the study of Scripture lead to deeper trust in Jesus, greater love for You and others, and a life shaped by truth. Amen.

A Note About Sharing

This guide may be shared freely for personal study, discipleship, small groups, and church use. The content should remain intact so that explanations, cautions, and biblical context are not separated from one another.

The Goal of This Study

The goal is not merely to defend a book or win an argument. Scripture is precious because it faithfully reveals God's saving work and points to Jesus Christ.