

Glad Tidings

“And we bring you good tidings of the promise made unto the fathers...” (Acts 13:32)

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Jesus' View Of Scripture

(Jerry Fite)

Do you believe the Scriptures are infallible? By definition, “*infallible*” means something is “*not capable of error*”, therefore never wrong. It is “*not liable to fail*”; therefore all its predictions will come to pass.

Belief in the infallibility of Scripture is corollary to believing all Scripture is inspired of God (2 Timothy 3:16). God is not capable of error, so it follows what He has “*breathed*” into written existence is incapable of error. He who “*declares the end from the beginning*” surely has no problem in writing down “*counsel*” that will definitely “*stand*” and “*come to pass*” (Isaiah 47:10-11).

Jesus believed in the infallibility of Scripture. Jesus prayed to the Father that He would sanctify His apostles “*in the truth*” and adds, “*Thy word is truth*” (John 17:17). Jesus does not hedge by saying God’s word is only true when it speaks regarding faith, but emphatically says God’s word is truth, free of error, which totally sets man apart.

Jesus said Scripture “*cannot be broken*” (John 10:35). Its teaching cannot be loosed or set aside as unbinding. Jesus relied upon this aspect of Scripture to defend Himself against the charge of blasphemy. Asaph wrote, “*I said, ‘ye are gods, and all of you sons of the most high*” (Psalm 82:6). God called His appointed judges, “*gods*” because they offered divine judgments for the people. Was God committing blasphemy by using the word “*gods*” in connection with His judges? Was Asaph guilty of blasphemy for writing such? But Scripture stands. It cannot be broken.

Jesus simply argues from this Scripture “*the lesser to the greater*”. If the judges offering God’s wisdom can be exalted as “*gods*” without committing blasphemy, certainly Jesus is not committing blasphemy by stating the unique relationship He possesses with the Father as “*the Son of God*”. Jesus rested his case on the infallibility of Scripture as being verbally inspired of God. Even His accusers did not respond

by attacking the Scriptures as being fallible.

Jesus strongly affirms, “*Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished*” (Matthew 5:18). Jesus came not to destroy the law or the prophets, but he came to fulfill all that was written. This complete fulfillment is stressed by the smallest letter (jot) or the minute hook which distinguishes letters (tittle) in the law not passing away till all is accomplished. If Jesus believed there was any fallibility in Scripture, he would not have made such an inclusive statement regarding prophetic scripture.

Because Jesus believed the Scripture was infallible, He appealed to it as authority for belief and practice. Through “*commands*” and “*examples*” Jesus applied the authoritative Scriptures (Matthew 8:4, 12:3, 5). Having confidence in its clarity, He made implications from Scripture, allowing the hearer to “*necessarily infer*” the proper interpretation (Matthew 22:29-33).