

# Dr. Robert A. Peterson, Revelation & Holy Scripture, Session 14, Scripture Key Passages, Mark 12 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

## 1. Abstract of Peterson, Revelation & Holy Scripture, Session 14, Scripture Key Passages, Mark 12, Biblicalelearning.org, BeL

Dr. Robert A. Peterson's session focuses on understanding Holy Scripture as a crucial form of special revelation within the New Testament. The lecture examines key passages like Mark 12:35-37 and John 10:35 to illustrate how Jesus himself viewed and utilized the Old Testament. **Peterson highlights Jesus' recognition of both human and divine authorship in Scripture, emphasizing its authority and unbreakable nature.** Through analyzing Psalm 110 and Psalm 82 as interpreted by Jesus, **the session explores how these texts reveal the Messiah's identity and underscore the divine inspiration of the Old Testament.** Ultimately, this session lays the groundwork for a deeper understanding of the doctrine of Holy Scripture as special revelation by examining Jesus' own engagement with it.

**2. 16 - minute Audio Podcast Created on the basis of Dr. Peterson, Revelation & Holy Scripture, Session 14 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Theology → Theology, Peterson → Revelation & Scripture).**



**Peterson\_Rev\_Sessi  
on14.mp3**

### 3. Briefing Document: Peterson, Revelation & Holy Scripture, Session 14, Scripture Key Passages, Mark 12

#### Briefing Document: Dr. Robert A. Peterson on Holy Scripture in the New Testament

##### Main Themes:

This session by Dr. Peterson focuses on understanding Holy Scripture as an indispensable form of special revelation in the New Testament. It emphasizes that Scripture is the source of our knowledge about other forms of revelation, records the history of special revelation, and crucially, reveals Jesus Christ. The session delves into the interpretation of two key passages – Mark 12:35-37 and John 10:35 – to illustrate Jesus' own view of the Old Testament as authoritative and divinely inspired.

##### Key Ideas and Facts:

#### 1. Scripture as Indispensable Special Revelation:

- Dr. Peterson asserts that "An indispensable form of special revelation is Holy Scripture."
- He highlights its multifaceted importance: "It is the source of our knowledge of the other forms of revelation, records the history of special revelation, and, most importantly, tells us of Jesus' love, life, death, resurrection, and return."

#### 2. Analysis of Mark 12:35-37 (Based on Psalm 110):

- **Jesus' Question:** Jesus challenges the scribes' understanding of the Messiah as simply the "son of David" by referencing Psalm 110:1: "The Lord said to my Lord, sit at my right hand until I put your enemies under your feet."
- **David's Authorship and Divine Inspiration:** Jesus emphasizes that "David himself declared... in the Holy Spirit declared" these words. This highlights the dual authorship of Scripture – human (David) and divine (the Holy Spirit).
- **Theological Implications:** Jesus' question forces a confrontation with the Messiah's divinity. If David calls the Messiah "Lord," how can the Messiah be merely his descendant? This implies a truth about the Messiah that transcends simple human lineage.
- **Confounding Opponents:** The passage illustrates Jesus' skillful use of Scripture to "deliberately confound his opponents" and teach about himself indirectly.

- **Affirmation of Old Testament Authority:** Jesus' use of Psalm 110 demonstrates his acceptance of the Old Testament as authoritative.

### 3. Analysis of John 10:35 (Based on Psalm 82):

- **Context of Blasphemy:** Jesus is accused of blasphemy for claiming to be the Son of God (John 10:33).
- **Appeal to Psalm 82:** Jesus defends himself by quoting Psalm 82:6: "I said, 'You are gods.'"
- **Argument from the Harder to the Easier:** Dr. Peterson explains Jesus' logic: "If the more difficult thing is true, that God would call mere human beings gods, then the less difficult thing is also true, that Jesus could be called God's son."
- **"The Scripture Cannot Be Broken":** Jesus' statement, "the scripture cannot be broken," underscores his belief in the absolute authority and permanence of the Old Testament. Peterson interprets "broken" as "annulled, or lightly set aside, as if it had little authority."
- **Old Testament as "Law":** Jesus refers to Psalm 82 as "your law," indicating that he considers the entire Old Testament as authoritative as the Mosaic Law.
- **Implicit Claim to Deity:** While not the primary focus, Peterson notes that Jesus' reference to being "consecrated and sent into the world" (John 10:36) "sort of incidentally... does teach his deity" and pre-existence.

### 4. Jesus' View of Scripture:

- **Divine and Human Authorship:** Jesus' engagement with both passages demonstrates his understanding that Scripture is simultaneously the word of humans (like David) and the word of God, spoken through the Holy Spirit.
- **Authority for Theological Disputes:** Jesus uses the Old Testament to settle theological debates, implying its ultimate authority.
- **Implied Inspiration:** Peterson argues that Jesus' affirmation of the Old Testament's authority implies its divine inspiration: "The only reason it's authoritative for theology to settle debates such as the one he's having with the Jewish leaders is because it is God's inspired word."
- **Reference to John Wenham:** Peterson highlights John Wenham's work, *Christ and the Bible*, which concludes that Jesus viewed the Old Testament as "true, authoritative, inspired," and that "what scripture said, God said."

**Quotes:**

- "An indispensable form of special revelation is Holy Scripture."
- "It is the source of our knowledge of the other forms of revelation, records the history of special revelation, and, most importantly, tells us of Jesus' love, life, death, resurrection, and return."
- "David himself declared... in the Holy Spirit declared, the Lord said to my Lord, sit at my right hand until I put your enemies under your feet."
- "David himself calls him Lord, so how is he his son?"
- "David himself calls him Lord. How then can he be his son?"
- "...David, inspired by the Spirit, calls him Lord?"
- "the scripture cannot be broken" (John 10:35).
- "Broken here means annulled, or lightly set aside, as if it had little authority."
- "To him, what scripture said, God said."

**Conclusion:**

Dr. Peterson's analysis of Mark 12:35-37 and John 10:35 reveals Jesus' profound respect for and reliance on the Old Testament as divinely inspired and authoritative Scripture. Jesus utilizes these passages not only to confound his opponents but also to subtly reveal aspects of his own identity and the nature of God's Word. This session lays the groundwork for further exploration of the doctrine of Holy Scripture as special revelation in subsequent lectures.

## 4. Study Guide: Peterson, Revelation & Holy Scripture, Session 14, Scripture Key Passages, Mark 12

### Study Guide: New Testament Perspectives on Holy Scripture

#### Key Concepts

- **Special Revelation:** God's communication of Himself and His will through specific means beyond general revelation (creation, conscience, history).
- **Holy Scripture:** The written word of God, considered an indispensable form of special revelation.
- **Inspiration of Scripture:** The belief that the Holy Spirit guided human authors in the writing of Scripture, resulting in God's own words.
- **Authority of Scripture:** The conviction that Scripture is binding and trustworthy for faith, doctrine, and life.
- **Inerrancy/Infallibility:** While not explicitly discussed, the concept that Scripture is without error or incapable of error in its original autographs is often linked to its inspiration and authority.
- **Messianic Psalms:** Psalms that speak prophetically about the coming Messiah, Jesus Christ.
- **Psalms 110:** A key Old Testament text identified by both its title and Jesus as written by David and speaking of the Messiah as Lord and Priest.
- **Psalms 82:** An Old Testament text where God judges unjust human rulers, referred to by Jesus in John 10 to argue that if humans can be called "gods," then it is not blasphemy for Him to call Himself the Son of God.
- **"The scripture cannot be broken":** Jesus' statement in John 10:35 affirming the complete authority and permanence of Scripture.
- **Divine-Human Authorship:** The understanding that Scripture has both a divine source (God/Holy Spirit) and human authors (like David).
- **Argument from the Greater to the Lesser (Harder to Easier):** A rabbinic method of argumentation used by Jesus, as seen in His appeal to Psalm 82.

#### Key Passages

- **Mark 12:35-37:** Jesus questions how the scribes can say the Christ is the son of David when David himself, in the Holy Spirit, calls him "Lord" (referencing Psalm 110:1). This highlights the Messiah's divine nature alongside his human lineage.
- **John 10:34-36:** Jesus responds to the charge of blasphemy by quoting Psalm 82:6 ("I said, 'You are gods'"). He argues that if Scripture calls unjust human rulers "gods" (those to whom the word of God came), then it is not blasphemy for Him, whom the Father consecrated and sent into the world, to call Himself the Son of God, because "the scripture cannot be broken" (John 10:35).
- **Psalms 110:** Interpreted as a purely Messianic Psalm written by David, where Yahweh (LORD) addresses David's Lord (Adonai), commanding him to sit at His right hand, promising victory over enemies, and declaring him a priest forever after the order of Melchizedek.
- **Psalms 82:** Describes God judging unjust human rulers in the divine council, holding them accountable for their failure to deliver justice to the weak and needy, and stating, "I said, 'You are gods, sons of the Most High, all of you; nevertheless, like men you shall die.'"
- **2 Timothy 3:14-17:** (Mentioned but not detailed) A famous passage discussing the inspiration and usefulness of Scripture for teaching, reproof, correction, and training in righteousness.
- **2 Peter 1:16-21:** (Mentioned but not detailed) A passage that emphasizes the prophetic word as sure and inspired by the Holy Spirit, not based on humanly devised myths.
- **1 Corinthians 14:37-38:** (Mentioned but not detailed) Paul asserts that his commands are the Lord's commands and anyone who does not recognize this will not be recognized by God, implying the divine authority behind apostolic teaching.

## Quiz

1. Explain the significance of the two different Hebrew words for "Lord" (Yahweh and Adonai) in the interpretation of Psalm 110:1, as discussed in the lecture.
2. According to Dr. Peterson, why is the fact that Psalm 110 is attributed to David significant when interpreting the phrase "The Lord says to my Lord"?
3. In Mark 12:35-37, what question does Jesus pose to the scribes regarding Psalm 110, and what point is he trying to make about the Messiah?

4. What does it mean that David spoke Psalm 110 "in the Holy Spirit," according to the lecture, and how does this relate to the authority of Scripture?
5. In John 10:34, Jesus quotes Psalm 82:6. What is the immediate context of this verse in Psalm 82, and who is being addressed?
6. Explain the "argument from the harder to the easier" that Jesus employs in John 10, using Psalm 82 and his claim to be the Son of God.
7. What does Jesus mean when he states in John 10:35 that "the scripture cannot be broken"? What does "broken" imply in this context?
8. According to the lecture, how does Jesus' use of the Old Testament in Mark 12 and John 10 demonstrate his view of its authority and inspiration?
9. Summarize John Wenham's conclusion regarding Jesus' view of the Old Testament, as presented in the lecture.
10. How does the lecture define "special revelation," and how does Holy Scripture fit into this concept?

### **Quiz Answer Key**

1. Yahweh (LORD in all caps) is the covenant name of God in the Old Testament, exclusively used for God himself. Adonai (Lord) can be used for human or angelic lords, but in Psalm 110:1, it refers to David's Lord, distinct from Yahweh, suggesting the Messiah's divine status.
2. Since David was the human king, if he refers to another individual as his "Lord," it implies that this person is more than just a human king or earthly authority. This suggests the divine nature of the one he calls "my Lord."
3. Jesus asks how the scribes can say the Christ is the son of David if David himself calls him "Lord." He is highlighting the tension between the Messiah's human Davidic lineage and his divine authority as David's Lord.
4. Speaking "in the Holy Spirit" means that David's words in Psalm 110 were inspired by God. This indicates that Scripture has a divine origin and is not merely the product of human thought, thus establishing its authority.
5. In Psalm 82, God is in the divine council rebuking unjust human rulers (likely judges or magistrates) for failing to uphold justice for the weak and needy. He is addressing those who are meant to represent God's justice on earth.

6. Jesus argues that if God in Psalm 82 calls unjust human rulers "gods" (a harder thing to accept), then it is a lesser or easier thing to accept that Jesus, whom the Father consecrated and sent into the world, could call himself the Son of God.
7. When Jesus says "the scripture cannot be broken," he means that Scripture has absolute authority and cannot be annulled, disregarded, or treated as having little weight. It is God's authoritative word that stands firm.
8. By using Psalm 110 to demonstrate the Messiah's divinity and Psalm 82 to counter the charge of blasphemy, Jesus treats the Old Testament as an authoritative source for settling theological disputes. His claim that David spoke by the Holy Spirit also affirms its inspiration.
9. John Wenham concluded that Jesus viewed the Old Testament as true, authoritative, and verbally inspired revelation from God. Jesus considered the God of the Old Testament to be the living God, and the teaching of the Old Testament to be the teaching of this living God.
10. Special revelation is God's communication of Himself and His will through specific means. Holy Scripture is considered an indispensable form of special revelation, serving as the source of our knowledge of other forms of revelation and revealing God's plan of salvation through Jesus Christ.

## **Essay Format Questions**

1. Analyze the significance of Jesus' use of Psalm 110 in Mark 12:35-37 for understanding the New Testament perspective on the divinity of the Messiah and the authority of the Old Testament.
2. Discuss how Jesus' argument based on Psalm 82 in John 10:34-36 contributes to the New Testament understanding of the nature of Scripture and Jesus' own identity.
3. Evaluate the concept of divine-human authorship of Scripture as presented in the lecture, using Mark 12:36 as a primary example. What are the implications of this concept for how Christians view and interpret the Bible?
4. Explore the relationship between special revelation and Holy Scripture, according to the lecture. Why is Scripture considered an "indispensable" form of special revelation?



5. Compare and contrast Jesus' approach to the Old Testament in Mark 12 and John 10. What common themes or principles regarding Scripture can be identified in these two passages?

## Glossary of Key Terms

- **General Revelation:** God's self-disclosure through creation, human conscience, and the unfolding of history, making God known in a general way to all humanity.
- **Special Revelation:** God's more specific and direct communication of Himself and His will to particular people at particular times, including the incarnation of Jesus Christ and the inspired words of Scripture.
- **Incarnation:** The act by which the eternal Son of God took on human flesh in the person of Jesus Christ.
- **Holy Scripture:** The collection of sacred writings (the Old and New Testaments) believed to be inspired by God and authoritative for faith and life.
- **Inspiration (of Scripture):** The supernatural influence of the Holy Spirit on the human authors of Scripture, so that what they wrote was the very word of God.
- **Authority (of Scripture):** The quality of Scripture that makes it binding and trustworthy as the ultimate rule for belief and behavior because it originates from God.
- **Messianic:** Relating to the Messiah, the promised deliverer and king in Jewish and Christian eschatology, understood by Christians to be Jesus Christ.
- **Exegesis:** The critical interpretation and explanation of a text, especially of Scripture.
- **Hermeneutics:** The theory and practice of interpretation, especially of biblical texts.
- **Blasphemy:** The act or offense of speaking sacrilegiously about God or sacred things.

## 5. FAQs on Peterson, Revelation & Holy Scripture, Session 14, Scripture Key Passages, Mark 12, Biblicalelearning.org (BeL)

### Frequently Asked Questions on Scripture as Special Revelation in the New Testament

**1. What is the significance of Holy Scripture as a form of special revelation?** Holy Scripture is presented as an indispensable form of special revelation. It serves as the source for our understanding of other forms of revelation, records the history of special revelation, and crucially, narrates the life, love, death, resurrection, and return of Jesus Christ. Without the written Word of God, humanity would be in darkness regarding these essential truths.

**2. How does Jesus utilize Psalm 110 in Mark 12:35-37 to teach about the Messiah?** In Mark 12, Jesus quotes Psalm 110:1 ("The Lord said to my Lord, sit at my right hand until I put your enemies under your feet.") to challenge the prevailing understanding of the Messiah as solely the son of David. By highlighting that David, speaking by the Holy Spirit, refers to the Messiah as "Lord," Jesus implies the Messiah's divinity, raising the question of how the Messiah can be both David's son (human descendant) and his Lord (divine). He doesn't deny the Messiah's human lineage but adds the crucial dimension of his deity, confounding his opponents.

**3. What does it mean that David spoke Psalm 110 "in the Holy Spirit"?** The phrase "in the Holy Spirit" signifies that David's words in Psalm 110 were divinely inspired. This means that while David was the human author, the Holy Spirit was the agent guiding his writing. Thus, the words are understood to be both David's human words and God's divine words simultaneously, emphasizing the dual authorship of Scripture.

**4. How does Jesus defend his claim of being the Son of God in John 10:34-36 by referencing Psalm 82?** When accused of blasphemy for claiming to be the Son of God, Jesus refers to Psalm 82:6 ("I said, 'You are gods.'"). He argues that if God called mere human beings ("to whom the word of God came"—understood to be unjust Israelite magistrates) "gods" for acting as his representatives in administering justice, then it is not blasphemy for him, whom the Father consecrated and sent into the world, to call himself the Son of God. This is presented as an argument from the harder to the easier, suggesting if God ascribed the title "gods" to fallible humans, then the title "Son of God" is fitting for Jesus.

**5. What does Jesus mean when he states in John 10:35 that "the scripture cannot be broken"?** When Jesus says "the scripture cannot be broken," he is affirming the complete authority and inviolability of the Old Testament. The word "broken" in this context implies being annulled, disregarded, or treated as having little authority. By stating this, Jesus underscores that the Old Testament is God's authoritative Word and cannot be lightly set aside or proven false.

**6. How does Jesus' use of the Old Testament demonstrate his view of its authority and inspiration?** Throughout the passages discussed, Jesus consistently uses the Old Testament to support his teachings and arguments. He quotes from the Psalms and refers to them as "law," indicating that he views the entire Old Testament as authoritative for theological discourse. His assertion that David spoke by the Holy Spirit and that Scripture cannot be broken implies his belief in its divine inspiration. He treats the Old Testament as God's very word, capable of settling theological disputes.

**7. According to the sources, what was Jesus' overall perspective on the Old Testament?** Based on the lecture excerpts and the insights from John Wenham's work, Jesus viewed the Old Testament as true, authoritative, and inspired. He considered the God of the Old Testament to be the living God, and its teachings to be the teachings of this living God. For Jesus, what Scripture said, God said. He submitted to and obeyed the Old Testament throughout his earthly life, recognizing its historical accuracy and its authority for theology and ethics.

**8. Beyond the specific passages discussed, what broader point is made about knowing God through Scripture in the New Testament?** The excerpts emphasize that Holy Scripture is an indispensable means of knowing God through special revelation in the New Testament. It not only records past revelations but also serves as the primary way we come to understand Jesus Christ, his person, and his work. Scripture is presented as the source of truth about God's love, life, death, resurrection, and return, highlighting its crucial role in Christian faith and understanding.