

**Intro:****What do we know about God?**

We only know what God reveals about Himself, either through discerning about Him through what He made (creation), or hearing and understanding his voice through what He said (Scriptures).

**We've recently discussed:**

1. Veracity: always telling the truth without any deception
2. Omniscience: always knowing all the truth and never deceived
3. Omnipotence: always able to deliver all he promised
4. Clarity: communicating truth understandably

**Today:***Jesus and Trustworthiness (2)*

“What Jesus said about the Old Testament demonstrates what He believed about it, and what Jesus believed about the Old Testament has to matter to believers.”<sup>1</sup>

**Goals of this lesson**

1. Not to prove what Jesus believed about the OT
2. Rather, demonstrate Jesus' confidence in the trustworthiness of God's words

**I. Assumptions about God's Old Testament Words**

- A. Historical reliability of Scripture
- B. The underlying assumption of Jesus' words: these words are God's words

**II. Teaching about God's Old Testament Words**

- A. God will do exactly everything he has said (Mt 5.18)
- B. God's words are irrefutable (Jn 10.35)

**III. Usage of God's Old Testament Words**

---

<sup>1</sup> Layton Talbert, *The Trustworthiness of God's Words: Why the Reliability of Every Word from God Matters* (Geanies House, UK: Christian Focus, 2022), 85 (All other quotations will be noted merely by a page number [in brackets]).

## A. The Temptation (Mt 4.1-11)

### 1. The example of Jesus: leaning on God's words to combat temptation

#### a. What Jesus did not do

- 1) He didn't offer counter arguments
- 2) He didn't offer logical rationales
- 3) He didn't argue over the absurdities of the temptations
- 4) He didn't appeal to his own status, or power, or argue from his own superior intellect

#### b. Jesus simply quoted the Father's words and "leaned not on his own understanding"

- 1) He showed a settled commitment to God's words
- 2) He determined to let God's words define reality
- 3) He sided with God and God's perspective in each situation

### 2. Our imitation: how can we use these passages when under temptation?

Rm 12.1 ¶ Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship.

2 Cor 11.14 No wonder, for even Satan disguises himself as an angel of light.

Gal 2.20 "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

Eph 2.10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

Phil 1.29 For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake,

Col 3.1-3 ¶ Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. <sup>2</sup> Set your mind on the things above, not on the things that are on earth. <sup>3</sup> For you have died and your life is hidden with Christ in God.

Col 3.17 Whatever you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks through Him to God the Father.

There are hundreds of passages like these. The Bible calls us to arm ourselves with the “sword of the Spirit, which is the word of God.”

“The better we know God’s words, the more skillful swordsmen we will be as well.” [93]

## B. In Teaching

“Christ repeatedly made God’s words in the Old Testament the ground and authority of His teaching, both to establish His own doctrine and to correct the errors of others.” [93]

### 1. Example: Jesus’ teaching on marriage rested on God’s word (Mt 19.3ff.)

The Pharisees may have been attempting to trap Jesus into getting in trouble with Herod Antipas (as John had)

- a. Jesus turns to the Father’s words, “Have you not read...”
- b. Jesus trusted what God said: if we trust these words what other issues are settled?
  - 1) The divine origin of man
  - 2) The divine creation of gender distinction
  - 3) The sanctity of marriage
  - 4) The permanence of marriage (God’s plan)

The main point for our discussion: We can rely on God’s words as a basis for our own view of the subject.

2. Jesus' teaching on difficult doctrines — example: Mark 9.42-48 — the doctrine of hell
  - a. Didn't appeal to his personal knowledge
  - b. Relied on Isa 66.24 ... the "last words" of Isaiah

### C. In Controversy

1. Jesus relied on God's words to rebuke sacrilege: cleansing of the temple (Mt 21.12-13)
  - a. This market was the innovation of Annas
  - b. Designed for the convenience of worshippers ("get your sacrifice here") and the profit of the priests
  - c. Jesus protested based on Isa 56.7 and Jer 7.11

Isa 56.7 Even those I will bring to My holy mountain And make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; For My house will be called a house of prayer for all the peoples."

Jer 7.11 "Has this house, which is called by My name, become a den of robbers in your sight? Behold, I, even I, have seen *it*," declares the LORD.

- d. Notice Jesus targeted both *buyers* and *sellers* (Mt 21.12)
- e. Note that this market occupied the Court of the Gentiles; see the parallel in Mark

Mk 11.17 And He *began* to teach and say to them, "Is it not written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER **FOR ALL THE NATIONS**'? But you have made it a **ROBBERS' DEN**."

"Jesus was neither spiritualizing nor moralizing these texts. He was making authoritative modern applications and taking authoritative actions grounded in the assumption that God's words are timelessly trustworthy." [98-99]

## 2. Jesus relied on God's words to defend others and condemn his attackers

### a. The attack of his disciples over the Sabbath (Mt 12.1-8)

- 1) The action was permitted in the law (Dt 23.24-25)
- 2) The Pharisees claimed the Sabbath trumped the Dt 23.24-25
- 3) Jesus: "have you never read?" (3, 5)

#### a) The precedent of David

- i) Not related to the Sabbath
- ii) David and co. ate the shewbread, reserved for the priests alone
- iii) The Scripture (nor Jesus or even the Pharisees) would condemn David for this
- iv) Reason: God's makes laws to serve men, not men to serve laws — based on human need, the law was not applied (but not invalidated)

"God didn't create people just so there would be someone to keep His rules; he established rules to help keep His people." [101]

- v) This precedent shows that the Pharisees had not thought through their understanding of the law in general

#### b) The present example of the priests in the temple

- i) Every Sabbath day, the priests went about their "normal work," carrying out the sacrifices in the temple
- ii) The priests were in no violation of the Sabbath
- iii) This showed that the Pharisees did not understand the purpose of the Sabbath law itself

- 4) Jesus quoted Hos 6.6 to close the argument: they missed the whole point of the Law

Hos 6.6 For I delight in loyalty rather than sacrifice, And in the knowledge of God rather than burnt offerings.

Note: “loyalty” here is *hesed*, “lovingkindness”

- 5) Now let’s think this through ourselves
- a) Do the disciples get to set aside the Law just because they are hungry? — they *aren’t* starving
  - b) What is the problem in the situation? — the Pharisees have *added* to the Sabbath law
  - c) The fact is, the disciples had not violated the Sabbath law, just the Pharisees tradition
  - d) Jesus simply relied on the trustworthiness of Scripture to show the Pharisees didn’t understand the Law, and their hearts were looking to attack violations of the law as they saw it, in order to stroke their own egos.

More next time...