

Briefing Document: Matthew Lesson 58 Christ and the Law

February 22, 2026

Executive Summary

The following briefing analyzes the perspective of Jesus Christ regarding the authority, accuracy, and sufficiency of Scripture, primarily focusing on the relationship between Christ and the Old Testament Law. As the ultimate authority in the universe, Christ's view of the Bible serves as the definitive standard for believers. Key takeaways include:

- **Absolute Authority:** Christ affirmed the Old Testament as authoritative, referring to it sixty-four times and asserting that it cannot be broken.
- **Divine Equality:** Jesus equated His own words with the eternal nature of God's Law, stating that both are more enduring than heaven and earth.
- **Historical Accuracy:** Contrary to modern scholarly interpretations that categorize Old Testament accounts as myths, Christ confirmed the literal historicity of key events and figures, including Adam, Eve, Noah, and the creation account.
- **Grammatical Precision:** Christ's theological arguments often rested on the specific tenses used in Scripture, demonstrating a belief in the verbal inspiration of every detail.
- **Spiritual Sufficiency:** Scripture is presented as the sufficient means for salvation and the primary weapon against spiritual error and temptation.

Christ's Affirmation of Biblical Authority

The source context establishes that Jesus Christ, holding all authority in the universe, viewed the Scriptures as absolute truth. This commitment is evidenced by His frequent reliance on the Old Testament to validate His ministry and teachings.

The Integrity of the Text

Jesus explicitly stated the indestructible nature of the biblical text. In *John 10:35*, He declared, "*The Scripture cannot be broken.*" Furthermore, He emphasized the permanence of the Law in *Matthew 5:18*: "*For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.*"

Equality of Christ's Words and God's Law

Jesus placed His own declarations on the same level as divine Scripture. While asserting the permanence of the Law, He simultaneously stated in *Matthew 24:35*, "*Heaven and earth will pass away, but My words will by no means pass away.*" This indicates that His words carry the same authoritative and eternal weight as the Old Testament.

Argument from Grammatical Tense: The Case for Resurrection

A critical example of Christ's dependence on the precision of Scripture occurs during His interaction with the Sadducees, who denied the resurrection. As recorded in *Matthew*

22:29, Jesus told them, “*You are mistaken, not knowing the Scriptures nor the power of God.*”

Christ’s defense of the resurrection relied entirely on a single grammatical tense in the Old Testament. Quoting God’s words to Moses, He said: “*I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living*” (Matthew 22:32).

By focusing on the present tense—“I am” rather than “I was”—Jesus demonstrated that Abraham, Isaac, and Jacob remained alive in a relationship with God long after their physical deaths. This highlights His view that even the smallest details and tenses of Scripture are divinely inspired and theologically binding.

Confirmation of Old Testament Historicity

While some modern scholars view Old Testament narratives as symbolic or mythical, the source context notes that Jesus Christ confirmed these events as historical facts. His teachings reaffirmed the accuracy of several key accounts:

Theme	Biblical Reference for Confirmation
Creation and Marriage	Jesus confirmed the creation account and the standard of marriage as designed in the Garden (<i>Matthew 19</i>).
Adam and Eve	Jesus confirmed the identity of Adam and Eve as the first humans.
The First Murder	Jesus confirmed the murder of Abel (<i>Luke 11</i>).
The Great Flood	Jesus confirmed the historical reality of Noah and the flood (<i>Matthew 24</i>).
Patriarchal Faith	Jesus confirmed the faith and life of Abraham (<i>John 8</i>).
Judgment of Sodom	Jesus confirmed the destruction of Sodom and the account of Lot (<i>Luke 17</i>).
Mosaic Ministry	Jesus confirmed the call of Moses and the giving of the Law (<i>Mark 12</i>).
Miraculous Provision	Jesus confirmed the manna from heaven (<i>John 6</i>) and the brazen serpent (<i>John 3</i>).

The Sufficiency and Utility of Scripture

The document outlines that Christ viewed Scripture as the primary and sufficient tool for salvation, defense, and the correction of error.

Sufficiency for Salvation

In the account of the rich man and Lazarus, Christ illustrates that the Old Testament provides everything necessary for salvation. In *Luke 16:29*, Abraham tells the rich man, *"They have Moses and the prophets; let them hear them."* He concludes in *Luke 16:31*: *"If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead."* This underscores that the Word of God is more persuasive and sufficient than even a miraculous resurrection.

Defense Against Temptation

During His temptation in the wilderness, Christ used Scripture as His sole defense against Satan. Rather than utilizing His own divine power to create new revelations, He responded to each temptation with the phrase "It is written," quoting from the book of Deuteronomy (*Deuteronomy 8:3, 6:16, and 6:3*). This established a pattern for believers to use the authoritative Word of God to overcome temptation.

Foundation of Ministry

Jesus began His formal ministry in Nazareth by reading from *Isaiah 61:1-2*. As recorded in *Luke 4:18-19*: *"The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; To proclaim the acceptable year of the LORD."*

His subsequent actions—including the cleansing of the temple and His submission to death on the cross—were performed based on the authority and requirements of Old Testament prophecy.

Conclusion: The Mandate for Kingdom Citizens

The source context concludes that to accept Jesus Christ as Lord is to necessarily adopt His view of the Bible. Christ's authority is absolute, as described in *Philippians 2:9-11*:

"Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

For those seeking to be "kingdom citizens" with "kingdom character," the document asserts that they must live according to the principles of Scripture, as the King's standards have not been set aside. The Word of God remains the binding declaration of the King, and its power is far superior to human words or modern adaptations that avoid biblical text.