

We come this morning, in vv45-47 to our Savior's final statement to the unbelieving Jews, and many ways, a climax of the entire passage—from v31 He has enlisted two witnesses in verification of His identity—the lesser witness was John the Baptist, the Greater was His Father, who bore witness of His Son through the works He gave Him to do and the OT Scripture...

Beginning at v40 our Savior places the fault of not believing these witnesses fully upon the Jews themselves—they were not willing to come to Him that they may have life—He then provides two reasons—they did not have the love of God within them (vv41-43), and they did not desire the honor that comes from God but from man (v44)—in other words—they hated God and loved the world...

In vv45-47 our Savior provides a third reason—which ties everything in the entire passage together—they trusted in Moses, but in fact never truly or rightly believed Moses, thus they rejected Christ's words, and in the end, would be testified against by Moses—that is—the OT Scriptures would bear witness against them of their unbelief...

Thus—we learn three things about these Jews—[1] they will be accused by Moses, [2] they did not truly believe Moses, and [3] they could not believe Christ's words...

- I. They Will Be Accused By Moses—v45
- II. They Did Not Truly Believe Moses—v46
- III. They Could Not Believe Christ's Words—v47

#### I. They Will Be Accused By Moses—v45

1. V45—"Do not think that I shall accuse you to the Father; there is one who accuses you—Moses, in whom you trust..."
2. [1] They trusted in Moses—the first thing that needs clarifying is—what precisely does our Savior mean by Moses...
3. Well—as most of you know—the Jews divided the OT Scriptures into three sections—the law, psalms, and prophets...
4. The law refers to the first five books of the Bible (Pentateuch)—because these were written by Moses, they are at times referred to as Moses...
5. Thus—sometimes, the NT refers to the first five books of the OT as Moses—because Moses wrote these books...
6. But—the question becomes—what exactly is meant by trusting in Moses—"Moses, in whom you are trusting..."
7. Well—I suggest to "trust in Moses" means two things—they trusted in their nationality, and in their morality...
8. [a] They trusted in their nationality—that is—they trusted in the fact that they had Moses, or the Holy Scriptures...
9. There was never a physical nation more privileged than Israel, Rom.9:4—"to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises..."
10. Rom.2:17-20—"Indeed you are called a Jew, and rest on the law, and make your boast in God [boast about your special relation to God], and know *His* will, and approve the things that are excellent, being instructed out of the law, and are confident that you yourself are a guide to the blind, a light to those who are in darkness, an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law..."
11. Rom.3:1-2—"What advantage then has the Jew, or what is the profit of circumcision? Much in every way! Chiefly because to them were committed the oracles of God..."
12. [b] They trusted in their morality—that is—they trusted in the law as it was given through Moses in the OT...

13. Oftentimes throughout the NT, Moses is associated with the law—because the law was given through Moses...
14. Jn.1:17—"The law came through Moses"—that is—the moral law (TC), but also the civil and ceremonial law...
15. The Jews in general, and the Pharisees in particular—trusted in their obedience to these laws for acceptance with God...
16. Thus—when our Savior says they "trusted in Moses"—He means in part, they trusted in the law for their salvation...
17. Rom.10:3-4—"For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes..."
18. They were ignorant of God's righteousness—that is—they were ignorant of God's righteous and holy character...
19. They were ignorant of God's righteousness demands as reflected in His holy law and righteous commandments...
20. They were ignorant of God's gracious provision of a righteousness in the promise and person of His own Son...
21. Though they had Moses and the rest of OT Scripture, they were ignorant of its teaching—they did not believe Moses...
22. [2] Moses accuses them—the word rendered "accuse" refers to—"the work of a prosecutor...to charge with guilt..."
23. Christ says He doesn't need to accuse them because—Moses himself is presently making accusation against them...
24. This means—Moses, or the first five books of the Bible, stands against them now and in the day of judgment...
25. Lenski—"What Jesus tells these Jews is that he does not need to accuse them, that Moses already attends to that. Why should Jesus accuse those who are already under the strongest kind of an accusation..."
26. Now—the question then becomes—in what way did Moses, accuse, or testify against, these unbelieving Jews...
27. Well—in the first place—I trust you understand that our Savior does not mean Moses will actually testify against them...
28. Jesus does not mean—that Moses as a person, will be called to testify against these Jews in the final judgment...
29. But—the simple answer is this—Moses, or the Pentateuch, the writings of Moses, these are what's meant by Moses...
30. And—the writings of Moses, the first five books of the Bible, accused them, because it pointed them to Christ...
31. It testified against them and their self-righteous moralism—it pointed them to Christ as their righteousness...
32. Here—I want to pause for a few minutes—and suggest two important lessons from what we've from verse 45...
33. [a] National or religious privileges, in themselves, are not enough—these men had great religious privileges...
34. No doubt, as I've said, the greatest of these privileges was Scripture—they had Moses, Prophets, and Psalms...
35. But the question I here ask is this—are there people today who trust in their religious privilege to be right with God...
36. Yes—first there are those who equate being American with being Christian—as if the two are synonymous...
37. And the reason is rather obvious—this founders of this country, where largely, Christian men and women...
38. There is a real sense in which this country—was founded by Christians, and founded upon Christian ideals...

39. It's for these reasons, for many people, to be American is to be Christian—for the two are confused into one...
40. But—my friend—history clearly proves—there is no such thing as a Christian nation, or only Christian people...
41. Furthermore, Scripture itself teaches there is only one Christian nation, and that is the church of Jesus Christ...
42. 1Pet.2:9—"But you are a chosen generation, a royal priesthood, a HOLY NATION, His own special people..."
43. This is the only Christian nation—it's a spiritual nation comprised of people taken from every nation and tongue...
44. Then there are children, raised in the church and Christian homes, who think that that equals being a Christian...
45. But again brethren—there are not Christian families, but only families comprised of Christians—this is not the same...
46. My young friend, I trust you have heard this many times—you are not a Christian because of your parents...
47. No body is born in to the kingdom through blood line—no body becomes a Christian because of natural decent...
48. A person becomes a Christian through a spiritual birth, that is the result of God's gracious work in their lives...
49. Thus—religious privileges, in and of themselves, are not enough—they must be improved upon, or rightly used...
50. First—you must be humble as you ponder the great truth that God and God alone is responsible for privileges...
51. Second—you must be thankful for such privilege—for many (most) people live and die without these privileges...
52. Third—and this is very important—you must believe the Scriptures that God has graciously privileged you with...
53. [b] Misused religious privilege, renders a person doubly guilty—religious privilege will testify against you...
54. Rom.2:12—"For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law..."
55. Jn.12:47-48—"And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world. He who rejects Me, and does not receive My words, has that which judges Him—the word that I have spoken will judge him in the last day..."
56. Jn.15:22-24—"If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin..."
57. Every religious privilege—every sermon and prayer heard, every Lord's Day, every book in your Bible—will testify against you in the day of judgment...

## II. They Did Not Truly Believe Moses—v46

1. V46—"For if you believed Moses, you would believe Me; for he wrote about Me"—that is—if they TRULY believed Moses, they would believe what Christ says—because Moses wrote about Christ...
2. There is little doubt that these words were a great rebuke to the Pharisees—who boasted or trusted in Moses...
3. Now only would Moses, the first books of the OT, testify against them, but they didn't really or rightly believe it...
4. V46—"For if you believed Moses, you would believe Me; for he wrote about Me"—in other words—if they had rightly understood Moses, they would know that Christ is the fulfilment of all that Moses wrote about...
5. Or—as He will put it in v47—the same voice that spoke in Moses is the very same voice that now spoke in Christ...

6. Now—what I want to do here is, rather briefly, suggest three ways in which Moses, especially wrote about Christ...
7. [1] In the PROMISES—that is—beginning from Gen.3:15—there are numerous promises or prophecies of Christ...
8. Gen.3:15—"I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise you head and you shall bruise His heel..."
9. Gen.12:3—"I will bless those who bless you, and I will curse him who curses you; and in ou all the families of the earth shall be blessed..."
10. Gen.22:8—"And Abraham said, My son (Isaac), God will provide for Himself the lamb for a burnt offering..."
11. Gen.49:10 (Jacob)—"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people..."
12. Num.24:17 (Balaam)—"I see Him, but not now; I behold Him, but not near; a Star shall come out of Jacob; a Scepter shall rise out of Israel, and batter the brow of Moab, and destroy all the sons of tumult..."
13. Deut.18:18—"I will raise up for them a prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him..."
14. [2] In the PICTURES—by pictures I mean types and shadows—Moses wrote of Christ through various pictures...
15. For example—Adam, Noah's Ark, the rainbow, Isaac, Joseph, Moses, Aaron, the Passover Lamb, the manna, the pillar of cloud by day and fire by night, the brazen serpent, the entire sacrificial system (with its temple, priesthood, and sacrifices)—all shadowed Christ...
16. Heb.10:1—"For the law, having a shadow of the good things to come"—the good things to come is—Christ...
17. Jn.1:17—"For the law was given through Moses, but grace and truth came through Jesus Christ"—here law likely refers to the OC which comprised a large part of the books of Moses...
18. [a] Grace to fulfill the commands—that is—Christ came to fulfill everything the law commands from man...
19. [b] Truth to fulfill the shadows—that is—in Christ we find the substance or reality of what the law shadowed...
20. Thus—Christ is the TRUE light, the TRUE bread, the TRUE tabernacle, the TRUE water—the truth of the OT shadows and pictures...
21. [3] In the PRECEPTS—that is—in the commands given through Moses, the need for Christ was made known...
22. Now—I don't think we give this point enough thought—Christ is not only found in sacrifices but commandments...
23. For example—for various violations of the commandments—the penalty was death—the person would stoned and then hung on a tree...
24. Gal.3:13-14—"Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, Cursed is everyone who hangs on a tree), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith..."
25. Beginning from v10 the apostle quotes from the OT, and Moses in particular, several times—v10 (Deut.27:26), v11 (Hab.2:4), v12 (Lev.18:5), v13 (Deut.21:23)...
26. Lenski—"From the story of creation onward, through all the following history, ceremony, prophecy, and promise, he is ever in the mind of Moses. Moses in person and in office is even himself a type of the Mediator to come. All this the Jews of Jesus' day did not believe, nor do the Jews believe it today..."
27. [a] Let us read the OT, and especially I'm here thinking of the books of Moses—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy...
28. [b] Let us read the OT, and especially the books of Moses—through the lens of the brighter and clearer NT Scriptures...

### III. They Could Not Believe Christ's Words—v47

1. V47—"But if you do not believe his writings, how will you believe Me words"—in other words—their is an inseparable connection between the two...

2. It is impossible to believe Christ's words, if you do not believe Moses' writings—they are necessarily related...
3. Perhaps said another way—you can not claim to believe Christ's word without also believing the books of Moses...
4. Or—perhaps I can put it this way—the writings of Moses and Jesus' words—are fundamentally the exact same...
5. It's absolutely impossible to accept the teachings of our Savior and the NT, while rejecting the books of Moses...
6. J.C. Ryle—"There is a sense in which these words should ring painfully in the ears of all the modern assailants of the Mosaic writings. It is just as true now, as it was eighteen hundred years ago. They cannot divide Moses and Christ. If they do not believe the one, they will find sooner or later that they do not believe the other. If they begin with casting off Moses and not believing his writings, they will find in the end that to be consistent they must cast off Christ. If they will not have the OT, they will discover at last that they cannot have the New. The two are so linked together that they cannot be separated: 'What God has joined together let no man put asunder'..."
7. Now—before I suggest how these two are inseparable—I want to first point out an rather obvious difference...
8. Our Savior speaks about Moses' WRITINGS and His WORDS—the one was written and the other spoken...
9. Thus—our Savior is equating His spoken words to that of the written OT Scriptures—they are essentially the same...
10. Here—I want to suggest Moses' writings and Christ' words—have the same authority, morality, and purpose...
11. [1] Same AUTHORITY—that is—everything written in Moses is just as authoritative as that in the New Testament...
12. The OT isn't make-believe—everything recorded in the OT is as historically reliable as that recorded in the NT...
13. Did Moses write about a literal six day creation—did he write about a literal and universal flood—then they are true...
14. And, they are just as true as Christ's literal incarnation, crucifixion, and resurrection—to deny the OT is to deny the NT...
15. The cast any degree of uncertainty over the historical accuracy of the OT, is to cast the same shadow over the NT...
16. My friends—put very plainly—how can we trust what the NT says—if we can NOT trust what the OT says...
17. Christ has the highest regard for Moses simply because—ultimately speaking—He has the Word inspired Moses...
18. This is why the OT Scriptures have equal authority with NT Scripture—because they have the same AUTHOR...
19. This goes back to what I've just pointed out—our Savior draws a connection between the written and spoken word...
20. [2] Same MORALITY—that is—the fundamental morality of the OT is the same fundamental morality of the NT...
21. Now—this doesn't mean that every law given in the OT to the nation of Israel, is binding upon God's New Israel...
22. For example, think of all the dietary and grooming laws—where Israel was forbidden to eat pork and trim beards...
23. Furthermore, think of the ceremonial laws—no one brought this morning—animals to offer as sacrifices in worship...
24. Obviously—there were laws within the OT that were typical and temporary—that pointed to a fulfillment in Christ...
25. But—running straight through the OT Scriptures—there is a basic morality that is identical with the NT ethic...

26. Matt.7:12—"Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets..."
27. Matt.22:36-40—"Teacher, which is the great commandment in the law? Jesus said to him, You shall love the LORD your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets..."
28. Thus—the common mindset that the NT has a different (higher) morality than the OT—is simply NOT true...
29. The reason being—man hasn't changed from the OT to the NT, God hasn't changed from the OT to the NT...
30. The same God as revealed in the books of Moses, is the very same God revealed in Christ, through the NT Scriptures...
31. [3] Same PURPOSE—that is—the books of Moses and the NT—have a common goal—the salvation of sinners in and through Christ...
32. Lk.16:31—"But he said to him, If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead..."
33. Simply put—the same religion of the OT is the same religion of the NT—the same God, same Savior, and same salvation...