

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

2ND GRADE

TEACHER'S PACKET

SUNDAY MORNING

Study 2

The Word is True



The Word is True

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

These are the books of the Bible we will be memorizing. New books for this month are in bold. If a student can memorize all the books up to this month's books, you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This lesson will show that the Bible is true in all that it says using a number of passages from the Old and New Testaments.

Key Verses

John 17:17; Titus 1:2; Psalm 19:7-9; Matthew 5:18-19, 24:35—
Main Teaching Passages

Books to Memorize

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua

Hook

Write on the board the following 3 statements: "Mosquito bites are itchy," "Everyone in this class has \$1,000,000," and, "God is near the brokenhearted." Ask which one is the best news. The first one might be true, but it's not good news. The second one would be good news, but it's not true. Only the third statement is good news and true.

We know that the Bible is good news, but that wouldn't mean anything if the Bible weren't true. Luckily for us, the Bible is true, as we will see today.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

Last, week, we saw that the Bible is inspired by God, meaning that this Book is God's message to us. Today, we will see that this message is true. In John 17:17, Jesus said that God's Word is truth—not just that it contains truth or is mostly true, but that the Bible *is* truth. The Bible has to be truth because it is the Word of God, and in Titus 1:2 we read that God cannot lie. If God can't lie, His Word must be true.

In Matthew 5:18, Jesus tells us that the Bible is *all* true and *always* true. He tells us that not one jot or tittle (in others words, not even the smallest letter) will pass away until heaven and earth pass away. There is not one verse in the Bible that ever has been, is, or will be false. The Word of God is as true today as when it was first written, and will continue to be true forever. He states again in Matthew 24:35 that heaven and earth will pass away, but His Word never will. The truth of God's Word is more sure than the earth's continued existence.

The truth of Scripture is stated not just in the New Testament, but in the Old Testament as well. In Psalm 19:7-9, David describes the Word of God. In verse 7, he says that the Bible is perfect. Not one flaw or lie can be found in it. It is also sure, meaning we can depend on its truth. Verse 8 describes the Bible as right and pure. Not only the is God's Word true, but that truth is good news. David states in verse 9 that the Bible is clean and enduring forever, just as we saw in Matthew. Finally, he states the Word of the Lord is true and righteous. In all these passages, the message is clear: the Bible is completely true from beginning to end.

LOOK

When non-believers attack Christianity, one of their most common targets is the truth of the Bible. Some people think that the Bible is a bunch of made-up stories and has nothing to do real life. Others think that it is true when it talks about things like right and wrong, but false when it talks about historical events (like kings, battles, or the life of Jesus) and scientific facts (like creation and the flood). Still some people think that it is an old book that was helpful thousands of years ago but is outdated and has nothing useful to say to modern people. But this is not how the Bible talks about itself.

In the verses we looked at today, it never says the Bible is mostly true, true about some things, or true for now. The Bible is true, period. If the Bible says something is true, it is true. It doesn't matter if it is talking about right and wrong, history, science or anything else. It is true when it

The interpretation/ exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

says lying is a sin, it is true when it says God created heaven and earth, it is true when it says the Israelites crossed through the Red Sea, and it is true when it says Jesus rose from the dead.

But how do we know it's true? Anyone can say that something is true, but with the Bible, we have many reasons to believe it is true. It was written by over 40 authors over thousands of years, yet there are no contradictions. If that many people over that long of a time were just making things up, they probably would have said things that didn't agree with each other. The Bible was written by eyewitnesses who heard and saw what happened. Many of them even died for what they said, and it is hard to believe they would be willing to die if they knew what they were saying wasn't true. Historians and archeologists have found all sorts of writings and evidence confirming that the Bible is true. But most important of all, we know the Bible is true because it is God's Word. If we believe God is real and we know that God cannot lie, we know that His Word must be true because it comes from Him.

Since the Word of God is true, it is important for us to live according to what it says. In the verses we read today, the truth of Scripture should lead to our obedience. In John 17:17, Jesus asked the Father to sanctify us (make us holy) by His Word. After stating the Bible's truth in Matthew 5:18-19, Jesus says that whoever keeps the commandments of the Word of God will be great in God's kingdom. After describing God's law in Psalm 19:7-9, David says in verses 10-11 that the Word is to be desired and that in keeping it there is great reward. When we know something is true, it affects how we live. We know it's true that we need food and water to survive, so we make sure we eat and drink each day. The same way, we know that God's Word is true, so we should do what it says.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

Review the lesson by asking the class how we know the Bible is true. Ask how we should live knowing that the Bible is true.

Pray: Thank the Lord for giving us the truth of His Word. Ask Him to help us live according to its truth.

Parent question: If God cannot lie (Titus 1:2), what does that tell us about the Bible?

FURTHER STUDY

Commentary on Matthew 5:17-20 by David Guzik

D. The law and true righteousness.

1. ([Mat 5:17-18](#)) Jesus' relation to the law.

“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. 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.”

a. **Do not think that I came to destroy the Law or the Prophets:** Jesus here began a long discussion of the law, and wanted to make it clear that He did not oppose what God gave Israel in what we call the Old Testament. He did not come to **destroy** the word of God, but to free it from the way the Pharisees and Scribes had wrongly interpreted it.

i. “The Jews of Jesus’ day could refer to the Scriptures as ‘the Law and the Prophets’ ([Matthew 7:12](#), [11:13](#), [22:40](#); [Luke 16:16](#); [John 1:45](#); [Acts 13:15](#), [28:23](#); [Romans 3:21](#)); ‘the Law...the Prophets, and the Psalms’ ([Luke 24:44](#)); or just ‘Law’ ([Matthew 5:18](#); [John 10:34](#), [12:34](#), [15:25](#); [1 Corinthians 14:21](#)).” (Carson)

ii. “To show that he never meant to abrogate the law, our Lord Jesus has embodied all its commands in his own life. In his own person there was a nature which was perfectly conformed to the law of God; and as was his nature such was his life.” (Spurgeon)

iii. **For assuredly:** “*Truly* (Greek *Amen*), *I say to you* is Jesus’ own signature: no other teacher is known to have used it...It serves, like the prophets’ “Thus says the Lord”, to mark a saying as important and authoritative.” (France)

b. **I did not come to destroy but to fulfill:** Jesus wanted to make it clear that He had authority apart from the Law of Moses, but not in contradiction to it. Jesus added nothing to the law except one thing that no man had ever added to the law: perfect obedience. This is certainly one way Jesus came **to fulfill** the law.

i. Even though He often challenged man’s interpretations of the law (especially Sabbath regulations), Jesus never broke the law of God.

ii. “A greater than the Old Testament, than Moses and the prophets, is here. But the Greater is full of reverence for the institutions and sacred books of His people. He is not come to disannul either the law or the prophets.” (Bruce)

iii. “Jesus fulfills the Law and the Prophets and they point to him, and he is their fulfillment.” (Carson)

- Jesus **fulfilled** the doctrinal teachings of the **Law** and the **Prophets** in that He brought full revelation.
- Jesus **fulfilled** the predictive prophecy of the **Law** and the **Prophets** in that He is the Promised One, showing the reality behind the shadows.
- Jesus **fulfilled** the moral and legal demands of the **Law** and the **Prophets** in that He fully obeyed them

and He reinterpreted them in their truth.

- Jesus **fulfilled** the penalty of the **Law** and the **Prophets** for us by His death on the cross, taking the penalty we deserved.

iv. The Apostle Paul wrote on this theme: *For Christ is the end of the law for righteousness to everyone who believes* ([Romans 10:4](#)).

v. “In a word, Christ completed the law: 1st. In *itself*, it was only the *shadow*, the *typical representation*, of good things to come; and he *added* to it that which was necessary to make it perfect, HIS OWN SACRIFICE, without which it could neither satisfy God, nor sanctify men. 2dly. He completed it *in himself* by submitting to its types with an exact obedience, and verifying them by his death upon the cross. 3dly. He completes this law, and the sayings of his prophets, *in his members*, by giving them grace to love the Lord with all their heart, soul, mind, and strength, and their neighbour as themselves; for this is all the *law* and the *prophets*.” (Clarke)

c. **One jot or one tittle will by no means pass from the law till all is fulfilled:** The **jot** and the **tittle** were small marks in Hebrew writing. Jesus here told us that not only the *ideas* of the word of God are important, but also the *words themselves* – even the letters of the words – are important. This shows us how highly God regards His word.

i. The **jot** refers to *yod* (?), the smallest letter in the Hebrew alphabet; it looks like half a letter.

ii. The **tittle** is a small mark in a Hebrew letter, somewhat like the crossing of a “t” or the tail on a “y.”

- The difference between *bet* and *kaf* is a **tittle**.
- The difference between *dalet* and *resh* is a **tittle**.
- The difference between *vav* and *zayin* is a **tittle**.

iii. “Though all earth and hell should join together to hinder the accomplishment of the great designs of the Most High, yet it shall all be in vain—even the sense of a single letter shall not be lost. The *words* of God, which point out his designs, are as unchangeable as his *nature* itself.” (Clarke)

iv. **Till all is fulfilled:** This is true in a few different senses.

- It is the assurance that Jesus Himself fulfilled the law by His perfect obedience.
- It is the assurance that Jesus Himself fulfills the law in us by His perfect obedience ([Romans 8:4](#)).
- It is the assurance that God’s plan will never be set aside until all things are fulfilled at the end of the age.

2. ([Mat 5:19-20](#)) The disciple’s relationship to the law.

“Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them*, he shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you will by no means enter the kingdom of heaven.”

a. **Whoever therefore breaks one of the least of these commandments:** The **commandments** are to be obeyed as explained and fulfilled by Jesus’ life and teaching, not as in the legalistic thinking of the religious authorities of Jesus’ day. For example, sacrifice is commanded by the law, but it was fulfilled in Jesus, so we do

not run the danger of being **called least in the kingdom of heaven** by not observing animal sacrifice as detailed in the Law of Moses.

b. **Whoever does and teaches them, he shall be called great in the kingdom of heaven:** The Christian is done with the law as a means of gaining a righteous standing before God. One passage that explains this is [Galatians 2:21](#): *For if righteousness comes through the law, then Christ died in vain.* However, the law stands as the perfect expression of God's ethical character and requirements.

i. The law sends us to Jesus to be justified, because it shows us our inability to please God in ourselves. But after we come to Jesus, He sends us back to the law to learn the heart of God for our conduct and sanctification.

c. **Unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven:** Considering the incredible devotion to the law shown by the **scribes and Pharisees**, how can we ever hope to exceed their righteousness?

i. The Pharisees were so scrupulous in their keeping of the law that they would even tithe from the small spices obtained from their herb gardens ([Matthew 23:23](#)). The heart of this devotion to God is shown by modern-day Orthodox Jews. In early 1992, tenants let three apartments in an Orthodox neighborhood in Israel burn to the ground while they asked a rabbi whether a telephone call to the fire department on the Sabbath violated Jewish law. Observant Jews are forbidden to use the phone on the Sabbath, because doing so would break an electrical current, which is considered a form of work. In the half-hour it took the rabbi to decide "yes," the fire spread to two neighboring apartments.

ii. The life of Paul shows what the righteousness of the Pharisees was like: [Acts 23:6](#), [26:5](#); [Philippians 3:5](#).

iii. We can exceed their **righteousness** because our righteousness exceeds that of **the scribes and Pharisees** in *kind*, not *degree*. Paul describes the two kinds of righteousness in [Philippians 3:6-9](#): *Concerning the righteousness which is in the law, [I was] blameless. But what things were gain to me, I have counted loss for Christ. But indeed, I count all things loss...that I may gain Christ, and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith.*

iv. Though the righteousness of the scribes and Pharisees was impressive to human observation, it could not prevail before God ([Isaiah 64:6](#)).

v. So then, we are not made righteous by keeping the law. When we see what keeping the law *really* means, we are thankful that Jesus offers us a different kind of righteousness.

FURTHER STUDY

Commentary on Psalm 19:7-11 by David Guzik

B. The message from the Word of God.

1. ([Psa 19:7-9](#)) The glorious character of God's word, described seven ways.

The law of the LORD is perfect, converting the soul;
The testimony of the LORD is sure, making wise the simple;
The statutes of the LORD are right, rejoicing the heart;
The commandment of the LORD is pure, enlightening the eyes;
The fear of the LORD is clean, enduring forever;
The judgments of the LORD are true *and* righteous altogether.

a. **The law of the LORD:** Here David abruptly shifted from praising the God who reveals Himself in creation to praising the same God for revealing Himself in His word. It is as if David said, "Creation tells us much about God, but His word tells us much more."

i. " 'Two things', according to Kant, 'fill the mind with ever new and increasing admiration and awe ... the starry heavens above and the moral law within.' The psalm transcends the second of these themes by looking to the divine law revealed." (Kidner)

ii. One reason the word is a greater revelation than creation is that it tells us much more about God. It reveals Him as the covenant God of love, as reflected in the structure of this psalm. In [Psalm 19:1-6](#), God is referred to as *El* - the most generic word for God in the Hebrew language (even more generic than the commonly used *Elohim*). Yet here at [Psalm 119:7-9](#), God is referred to as *Yahweh* (**the LORD**), the God of covenant love and faithfulness to His people.

iii. "He is wisest who reads both the world-book and the Word-book as two volumes of the same work, and feels concerning them, 'My Father wrote them both.'" (Spurgeon)

iv. David then explains seven glorious statements about the word of God; how wonderful and effective it is. As is common in other places - especially the great [Psalm 119](#) - David uses a variety of expressions to refer to the word of God (**law, testimony, statutes, commandment, fear, judgments**). It is best to see these as poetic terms describing God's written revelation in general, rather than one specific type of revelation (such as only the laws given in the Mosaic law).

b. **The law of the LORD is perfect, converting the soul:** The word of God is **perfect**. It gives us *all things that pertain to life and godliness* ([2 Peter 1:3](#)). While it does not give us all knowledge, all the knowledge it gives is true and **perfect**. Understood in its literary context, God's word is never wrong in science or history or the understanding of either divine or human nature.

i. Part of the perfection of God's word is that it is effective; it does the work of **converting the soul**. There is power in the reading and hearing and studying of the word of God that goes beyond intellectual benefit; it actually changes for the better - *converts* - **the soul**.

ii. The Hebrew word translated here as **converting** is perhaps better understood as *reviving*; that is, bringing

new life to the soul. "First, God's word 'revives.' Its restorative quality gives healing to the whole person by assuring forgiveness and cleansing and by giving life to the godly." (VanGemenen)

c. **The testimony of the LORD is sure, making wise the simple:** The word of God is **sure**, being reliable and certain. As the Psalmist would write at [Psalm 119:89](#), *Forever, O LORD, Your word is settled in heaven.*

i. "*Sure*, by its passive form, can mean not only what is firm but what is confirmed: cf. 'verified' in [Genesis 42:20](#)." (Kidner)

ii. Because it is so sure and certain, it does the work of **making wise the simple**. Many people of simple education or upbringing have tremendous wisdom unto life and godliness because they study and trust the **sure** word of the LORD.

d. **The statutes of the LORD are right, rejoicing the heart:** God's word and the commands contained within are **right**. They are morally **right**, they are practically **right**, and they are universally **right**. They are **right** because it is the revelation of a God who is holy, true, and always **right**.

i. **Are right:** "To make *straight, smooth, right, upright*, opposed to *crookedness* in mind or conduct; showing what the man should be, both *within* and *without*." (Clarke)

ii. The one who knows the word of God and the God of the word *rejoices* in this. They find joy; actual pleasure in the truth of God and relationship with God revealed in His word.

e. **The commandment of the LORD is pure, enlightening the eyes:** Because God's word comes from a God who is Himself **pure** and holy, it itself is **pure**. A pure God can communicate no other way. We never have to worry about the word of God leading people into sin or impurity; if it seems to have happened, it is evidence that the scriptures have been twisted ([2 Peter 3:16](#)).

i. This pure word will *enlighten the eyes*. It will bring the cheer and comfort and knowledge and confidence that a light in the midst of darkness brings.

f. **The fear of the LORD is clean, enduring forever:** The word of God is **clean**, and therefore is **enduring forever**. It will never fade or corrode, diminishing because of impurity. It is **clean** and it makes clean.

i. Here David called the word of God the "**fear of the LORD**." It is deeply connected to the awe and majesty of God Himself. One who reads and hears and studies the word of God, meeting Him in His word, will have an appropriate appreciation of God's awe and majesty - **the fear of the LORD**.

g. **The judgments of the LORD are true and righteous altogether:** David summarized this beautiful chain of seven pearls, each describing some aspect of the word of God. Here he declared that the words of God **are true and righteous altogether**; there is nothing false or unrighteous in His word.

i. There is no applied aspect to this statement as in the previous six. For David, it was enough to simply say it: "**true and righteous altogether**." Perhaps David assumed we would be wise and logical enough to apply it ourselves: "Therefore read it, study it, meditate on it, love it, live it."

ii. Remember that King David wrote this with only a fraction of what we have today as the word of God; and by most accounts his portion was not as glorious as the complete revelation of God. David would have the first five books of Moses (Genesis through Deuteronomy); Joshua, Judges, a few Psalms, and perhaps Job and Ruth. We can only imagine what King David would write about Isaiah or Hosea or the entire Psalter; much less any of the books of the New Testament. We can say with confidence that God's word *is far more glorious than King David knew!*

2. ([Psa 19:10-11](#)) The great value of God's word.

More to be desired *are they* than gold,
Yea, than much fine gold;
Sweeter also than honey and the honeycomb.
Moreover by them Your servant is warned,
And in keeping them *there is* great reward.

a. **More to be desired are they than gold:** King David insisted that the value of God's word - His written revelation to man - was more valuable and desirable than **gold** itself. David wanted no amount of money or wealth to command his attention and affection more than the word of God.

i. King David was a massively wealthy man, yet he is rarely known for his riches. He is much more known for his great heart towards God. His son Solomon was even more wealthy than David, and was known for his riches - yet not nearly as much for his heart towards God and his love of God's word.

ii. If it wasn't enough to say that God's word should be more desirable than **gold**, King David amplified the point by saying, "**Yea, than much fine gold.**"

iii. "This is strictly true; but who believes it? By most men *gold* is preferred both to *God* and his *judgments*; and they will barter every heavenly portion for gold and silver!" (Clarke)

b. **Sweeter also than the honey and the honeycomb:** For King David, God's word was not only to be held in greater esteem than material wealth, but also greater than sensual experiences. **Honey** is sweet and pleasant to eat, but God's word is **sweeter** still.

c. **Moreover by them Your servant is warned, and in keeping them there is great reward:** David here gave two reasons why the word of God was greater than material wealth or sensual pleasures.

i. God's word gives instruction - *warning* - that wealth or pleasures do not give (**is warned**).

- Warning is needed for sins we are susceptible to.
- Warning is needed for dangers we cannot see.
- Warning is needed for dangers we cannot appreciate.
- Warning is needed for dangers far off in the future.
- *Warnings are often rejected.*

ii. God's word gives benefit - **reward** - greater than wealth or pleasures (**great reward**).

d. **In keeping them there is great reward:** It is also true that there is **great reward** *for* keeping the Word of God; but that is not what the Psalmist said here. Here David noted the reward **in keeping them**. There is a sense in which obedience becomes its own reward, because we live the way God wants us to and designed us to live.

i. One of the great rewards of keeping the word of God is peace of mind. "A quiet conscience is a little heaven. A martyr was fastened to the stake, and the sheriff who was to execute him expressed his sorrow that he should persevere in his opinions, and compel him to set fire to the pile. The martyr answered, 'Do not trouble yourself, for I am not troubling myself. Come and lay your hand upon my heart, and see if it does not beat quietly.' His request was complied with, and he was found to be quite: calm. 'Now,' said he, 'lay your hand on your own heart, and see if you are not more troubled than I am; and then go your way, and, instead of pitying me, pity yourself.'" (Spurgeon)