

Who Speaks For God? (Mark 12:35-44 January 17, 2016)



One of the reasons many are skeptical of religion is they don't know which voice is the authentic voice of God.

So many voices claim to speak for God.



Mohammed, Buddha, the Pope, Joseph Smith.

Even among Christians:



Many men and women declare *they* speak for God and should be listened to.

Many claim the anointing, the power, the spirit, the authority of God.

The result is that a large number have given up hope of finding the one true voice of God or are happy to accept that many voices speak differing truths and they just hope that at least one of them is from God.

But if God has spoken to this world – we had better find His true voice and heed it.

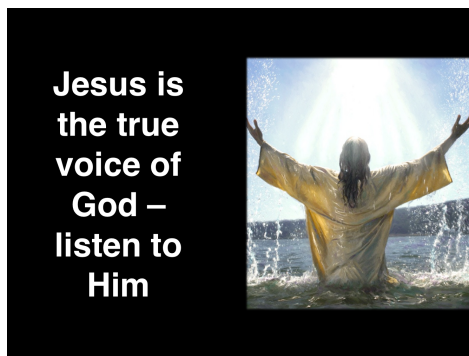
This means we have to know – who speaks for God?

It was the great question of the Reformation. It is the great question that separates evangelical Christianity from the other branches.

And it was the great question in the days of Jesus.

This morning we will see Jesus respond that He speaks for God and He presents His credentials to do so – His **divine nature** and **divine integrity**.

The point for us to take from this is:



Jesus is the true voice of God – listen to Him.

This is not the first time we have heard this command for us to listen to Jesus in Mark's Gospel.

At His baptism and transfiguration – God said:

Mark 9:7:

“This is my beloved Son; listen to him.”

The author of Hebrews summed all of this up with these words:

Hebrews 1:1–2:

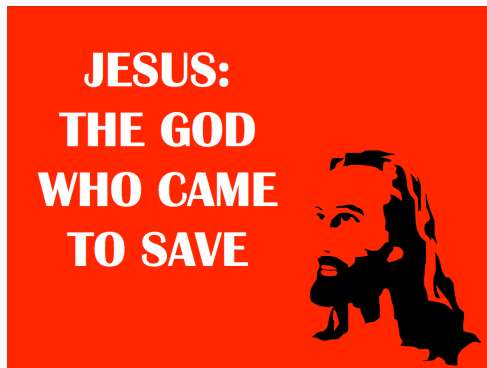
Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things.

After all the great prophets and leaders – finally God gave His clearest and most important message by sending His Son.

The problem was – the very ones He came to save – refused to listen.

Let me remind you where we are in the Gospel of Mark.

The Gospel of Mark centres on:



Jesus: The God Who Came To Save

We are in the third major section of this Gospel:

The climax of the gospel 11:1-16:8

This is the section that focusses on the events surrounding the saving work of Jesus in His death and resurrection.

As the cross looms large – the ministry of Jesus becomes very direct.

You either recognise He is the Son of God – the only way of salvation – the most important relationship in your life – or you will have no hope on the day of judgment.

When Jesus entered Jerusalem as the long awaited Messiah – it triggered a seismic struggle with the leaders of the nation

They refused to welcome Him – they refused to accept Him. He was not the Messiah they expected.

They saw Him as a threat to their authority.

This led to:

The Conflict Over Authority 11:27-12:44

The great question was who had the true authority to speak for God?

This section outlines like this:

The Authority of Jesus Confronted 11:27-12:12

The Authority of Jesus Challenged 12:13-12:34

The Authority of Jesus Confirmed 12:35-44

This conflict was set in motion when the leaders of Israel confronted Jesus after He had cleansed the Temple and asked – by what authority do You do these things?

Who gave You the right to do this?

In their minds the true authority – lay with them.

They saw themselves as the rightful caretakers of the nation until Messiah came.

Messiah had come but they refused to accept Him.

Last week we saw the leaders of Israel try and undermine Jesus' authority with three challenges. They asked him questions to trap Him in order to remove Him as a threat.

Jesus sidestepped their trap and now in our passage this morning He confirms His authority and shows how we can be certain that He is indeed **the** one true authority in the lives of the people of God.

He does this by presenting His credentials as Messiah.

This morning we will see that – **The lordship of Jesus is proved by His:**



Divine Nature – Scripture expects one greater than David

Divine Integrity – Scripture expects one greater than the Scribes

First – The lordship of Jesus is proved by His:

Divine Nature – Scripture expects one greater than David

Look with me at Mark 12:35–37:

And as Jesus taught in the temple, he said, “How can the scribes say that the Christ is the son of David? David himself, 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?” And the great throng heard him gladly.

In 1988 something very embarrassing happened to me.

I was working as a doctor in Charleville – but one of my heroes of the faith – John MacArthur – was coming to Brisbane.

So I worked some extra shifts to get the weekend off and flew back to Brisbane.

I was given the task of meeting him and his family at the airport.

The problem was although I had listened to hundreds and hundreds of his sermons – I had never met him before. This is well before You Tube and the Internet.

But, I had two pieces of identification. One helpful soul who had met him – told me he was about six foot six. Yeah right – he is about six foot – certainly not six six.

The other piece of identification I had was a study guide with a one inch picture of him on the back. Problem was – the picture was fifteen years out of date.

So here I was looking for a big, youngish American with a full head of hair – and the family walked right past me.

It was only when I heard an American voice say – isn't someone meeting us here Johnnie? – that I twigged.

Here is my point. When you have a faulty picture of a person you are expecting – you will miss them when they come.

That is exactly what happened with Jesus.

The scribes had an expectation of who Messiah would be when He came.

If I asked you – what are the famous Old Testament passages that speak of the coming of Messiah?

You would probably think of passages related to His **miraculous virgin birth**:

Isaiah 7, Isaiah 9

Or passages on His **suffering for our sins**:

Psalm 22, Isaiah 53

Or passages about Him as a **King in the line of David**:

2 Samuel 7, Isaiah 11

Or passages about His **victory over the nations**:

Psalm 2, Psalm 110

However, if you asked the scholars in the days of Jesus – what will the coming Messiah be like?

They would say:

Messiah will be a great King like David who will lead His people in triumph over all their enemies.

They expected a new David. A human king backed by a formidable army – ready to vanquish every foreign enemy.

In Matthew’s account we are told that the Pharisees answered Jesus’ question about who the Messiah is.

They said to Him, “[That the Messiah would be] the son of David.”

They really only focussed on **two** facets of the coming Messiah:



Line of David (2 Samuel 7 and Isaiah 11)

Victory over Israel’s enemies (Psalm 2 and 110)

Any notion that Messiah would be more than a man – would come in humility – would come once to deal with sin – and again to lead His people in triumph – this type of Messiah was never on their radar.

One of the passages they put great stock in was 2 Samuel 7 – where David is given a promise that the Lord will raise up an everlasting house – a dynasty – and God says ... that He will establish the throne of His kingdom **forever**.

Quite rightly the Pharisees understood that this meant the Messiah **had** to come from the line of David.

And Jesus did meet that criteria.

In Matthew and Luke we find His genealogy. Through *both Mary and Joseph* – Jesus is descended from David.

In the first century – the genealogical records were kept in the Temple. You can be certain that the Pharisees checked Jesus' lineage.

But, the reason they never really considered Jesus as the Messiah is this second one – victory over the enemies of Israel.

Let me put this in context.

Jesus had the right lineage.

His birth was miraculous, fulfilled the Scriptures about a virgin birth, born in Bethlehem, Herod's massacre.

Angels declared Him as Messiah.

At His baptism and on the Mount of Transfiguration – God Himself declared He was Messiah.

His miracles and teaching declared He was the Messiah.

But they just couldn't get past the idea that the man entering Jerusalem on a donkey's colt with a rag tag group of fishermen and tax collectors was no warrior King.

He loved Gentiles and outcasts. He turned the other cheek. He had no army and no outward signs of power.

Their understanding of Psalm 110 meant Jesus could **not** be the Messiah.

Look with me at this Psalm – Psalm 110.

It is a Psalm of David. David, under the inspiration of the Holy Spirit wrote this incredible passage.

The scribes had rightly taught that David was speaking of the King who would come from his line.

But note that the Pharisees had selective blindness concerning this Psalm. Here is all they saw.

Verse 1:

I make your enemies your footstool.

Verse 2:

Rule in the midst of your enemies!

Verses 5-6:

The Lord is at your right hand; he will shatter kings on the day of his wrath. He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth.

All they saw was a prophecy that Messiah would come and crush the enemies of Israel.

The result was that they were only looking for a King – descended from David – who would lead Israel to military victory.

But there is so much more to this Psalm that indicated Messiah will be far more than merely a military leader like David.

Verse 1:

Sit at my right hand.

This king sits at the right hand of God Himself – the highest place of honour. This king rules from heaven as a co-regent with God the Father Himself.

Verse 3:

Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours.

This king is offered worship – by a people made holy.

David was never worshipped – David could make no one holy.

Verse 4:

The Lord has sworn and will not change his mind, “You are a priest forever after the order of Melchizedek.”

This king is also a priest, something no other king ever was.

So quite clearly – Messiah was to be far more than a new David – a human King of great military might.

But Jesus chose to focus on one other truth contained in this Psalm.

He looked at verse 1 where David says:

The Lord says to my Lord.

Jesus points out a truth that seems to have been completely missed by the scribes.

David – says the Messiah is **his** Lord.

The Greek word here is *kurios*. The Hebrew word in Psalm 110 was *adonai*.

While these can refer to earthly monarchs – these are commonly used of God Himself.

Here is the point.

David is the greatest King in Israel's history bar none.

Everyone in Israel and everyone in the lands he conquered bowed down and called him – lord.

The only one David ever addressed as Lord – was God Himself.

Nor would David ever call Solomon or a grandson – lord.

I want you to imagine Wills and Catherine taking little George to visit his great grandma – Queen Elizabeth.

What you would never see is Queen Elizabeth bowing before George and calling him – my lord. It is just not going to happen.

It was unheard of for any king in the time of David to address a descendant as lord.

But David – under the inspiration of the Holy Spirit – recognises that the Messiah – the One who will come from his line – is no ordinary man.

He is the God man. He is David's Lord.

He will reign at the right hand of God.

He will receive the worship of his people. He will make them holy.

He will be a priest of the order of Melchizedek.

Whoever the Messiah is – he is far greater than David. And that has to cause us to pause and think.

Who is the greatest man in the Old Testament?

David at the very least makes the top three with Abraham and Moses.

As far as Kings go – he is at the top of the list.

But David isn't even in the same galaxy of greatness as the Messiah to come.

That is why David addresses Him as my Lord. Messiah will not just be David's Son – He will be His God.



The reality is that Jesus perfectly fulfils Psalm 2 and Psalm 110.

It is just the military victory comes at His second coming. In fact next week in Mark 13 Jesus will tell us of that time. Mark 13:26:

And then they will see the Son of Man coming in clouds with great power and glory.

Psalm 110 is the most quoted Old Testament passage in the New Testament.

The early church made much of the fact that Jesus does in fact fulfil this passage. When Peter addressed the crowd on the Day of Pentecost he said this in Acts 2:34–36:

For David did not ascend into the heavens, but he himself says, “The Lord said to my Lord, “Sit at my right hand, until I make your enemies your footstool.” ’

Let all the house of Israel therefore know for certain that God has made him **both** Lord and Christ, this Jesus whom you crucified.”

Jesus is Lord – God **and** Christ – Messiah.

The leaders of Israel were looking for a man – in the line of David.

Jesus makes it clear – think bigger – Scripture expects one greater than David.

One who is:

Man **and** God

Son of David **and** Son of God

The leaders of Israel rejected Jesus’ authority because they rejected Him as Messiah.

Jesus wants them to know – they were looking for the wrong person.

In all of their writings and musings concerning the Messiah, the scribes *never* comprehended that He was anything *more* than an anointed man. Despite the amount

of debate concerning the Messiah, no one had ever thought that He would be greater than David – let alone so great that David worships Him and acknowledges Him as Lord.

Jesus' birth, His miracles, the testimony of God and angels – all point to Him as the One greater than David – the true Messiah.

There is no indication that Jesus' proof that Messiah is greater than David affected any of the leaders. It is the people who heard Him gladly.

The greatest question in all history is this – who is Jesus of Nazareth?

There have been many answers.

An imposter, a fraud, a liar, a deceiver, a madman.

But only one answer stands the test of our scrutiny.

He is the God man come to save His people.

He is my King – is He yours?

Because Jesus is **so, so** much greater than David or any man.

He is the way, the truth the life.

He is the One way of salvation.

Matthew 28:18:

And Jesus came and said to them, "All authority in heaven and on earth has been given to me."

There is one voice that speaks for God – and that is the God-man – Jesus of Nazareth.

There is a second credential Jesus presents – **The lordship of Jesus is proved by His:**

Divine Integrity – Scripture expects one greater than the Scribes

At first glance you might wonder why verses 38-44 are here – they seem somewhat out of place.

The reason they are here becomes clear in the context.

These verses end the section of conflict over authority.

The scribes and Pharisees claimed to have the true authority of God.

They denied the authority of Jesus.

Jesus says – look at their lives. They are hypocrites and do not bear the marks of God.

In contrast – Jesus bears a divine integrity that marks him as the true voice of God.

This becomes even clearer when we look at the parallel passage in Matthew.

Matthew 23:1–10:

Then Jesus said to the crowds and to his disciples, “The scribes and the Pharisees sit on Moses’ seat, so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice. They tie up heavy burdens, hard to bear, and lay them on people’s shoulders, but they themselves are not willing to move them with their finger. They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long, and they love the place of honor at feasts and the best seats in the synagogues and greetings in the marketplaces and being called rabbi by others. But you are not to be called rabbi, for you have one teacher, and you are all brothers. And call no man your father on earth, for you have one Father, who is in heaven. Neither be called instructors, for *you have one instructor, the Christ.*”

The one instructor – the one voice we need to listen to – is not the scribes – or indeed any other man – it is Jesus – the Christ of God.

Every leader – every man of God in the Old Testament was flawed.

Abraham, Moses, David – mere men with very human failings.

But, there are many, many Scriptural indications that when Messiah comes He will be without sin.

Isaiah 53:9:

He had done no violence, and there was no deceit in his mouth.

Jeremiah 23:5–6:

Behold, the days are coming, declares the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: ‘The Lord is our righteousness.’

Zechariah 9:9:

Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.

Messiah will be righteous, without sin and He will make His people righteous.

His righteousness will exceed that of any scribe – any man. What seems implicit is that Jesus asks the people to compare His credentials with those of the scribes.

Verses 38-40:

And in his teaching he said, “Beware of the scribes, who like to walk around in long robes and like greetings in the marketplaces and have the best seats in the synagogues and the places of honor at feasts, who devour widows’ houses and for a pretense make long prayers. They will receive the greater condemnation.”

The scribes had a cherished belief. They taught that God gave the Law to angels, angels gave it to Moses, Moses gave it to Joshua, Joshua gave it to the elders, the elders gave it to the prophets and the prophets gave it to the scribes.

Being a scribe was a privilege passed from father to son or scribe to disciple.

They believed God had chosen them to be His voice on earth. They believed that God had blessed them and as such they deserved the respect, the support and the obedience of the people.

When you read this passage – when you read Matthew 23 – the picture you get is that the scribes and Pharisees were proud, hypocritical, deceitful, greedy and petty.

They were – but it flows from a sense of entitlement and position.

We speak for God – you respect, obey and support us.

The reality is that the scribes and Pharisees were some of the most pious, dedicated and hard working men in Israel.

They would make sure to tithe mint and cumin.

They would strive to keep every nuance of the Sabbath.

The problem is that they were just men.

And the best of men are but men at best.

There is not a man or woman in the Old Testament, New Testament or church history without deep and serious flaws.

We all have our blindspots. Sins everyone else sees as a problem that we wonder what the fuss is about.

The scribes and Pharisees were no different.

The vast majority of the scribes belonged to the party of the Pharisees.

William Barclay says that the Talmud (*Sotah*, 22b) speaks of six kinds of Pharisees. Everyone saw their blindspots – except the various groups themselves.

The **first** group Barclay calls *shoulder* Pharisees, so named because of their custom of displaying accounts of their good deeds on their shoulders for other people to see and admire.

The **second** group he calls *wait a little*, due to their clever ability to come up with a fabricated spiritual reason for putting off doing something good.

The **third** group were the *bruised and bleeding*. In order not to commit the sin of looking at a woman lustfully, those Pharisees closed their eyes whenever women were around. Understandably, they received many bruises and abrasions from bumping into walls, posts and other objects. They measured their holiness by the number and severity of their bruises.

The **fourth** group were the *humpback tumbling*. In order to show off their supposed humility, they slouched over with bent backs and shuffled their feet instead of taking normal steps, leading to frequent stumbles and tumbles.

The **fifth** group were the *ever seeking*, named because of the meticulous record keeping of their good deeds in order to determine how much reward God owed them.

The **sixth** group were the *fearing* Pharisees, whose terror over the prospect of hell motivated everything they did.

Shoulder, wait a little, bruised and bleeding, humpback tumbling, ever seeking and fearing—unfortunately we probably have the 21st century equivalents of many of these groups in our church.

The scribes were proud God had chosen them and they made sure everyone knew they were a scribe and important.

They liked to walk around in long robes. Scribes wore a long flowing robe called a *tallith*. It was regarded as a sign of the scribe's piety and scholarship.

They expected respectful greetings in the market places.

In the parallel passage in Matthew 23:7, we find that they insisted on being addressed with the title 'Rabbi' or teacher. This didn't just mean bowing the head and calling them Rabbi. No, it meant publicly kissing their hand as they addressed them as Rabbi.

They wanted people to realise how privileged they were to have these men of God around.

Also, they demanded the chief seats in the synagogues.

In synagogues, there was a raised platform on which the ark sat containing the sacred scrolls. Those who prayed or led the worship did so from this platform. But, right in

front of the ark was a bench reserved for the scribes and other leaders of the people. It faced the people so that everyone knew who the important people were.

They also attracted the attention of men by occupying the places of honour at feasts.

At Jewish meals, certain reclining couches and certain places next the host were reserved for the most honoured guests. It was these seats that the scribes humbly took as their own.

Their pride also led to some terrible sins. They devour widow's houses.

They were the voice of God to the people so they not only expected – they demanded significant financial support.

The people should see it as a privilege to support them. Yes some of them would struggle to meet their obligations – but they must find a way.

The scribes were middle and upper class – they lived well – but their affluence came off the back of the poor.

Jesus also adds that for appearance sake, they offered long prayers. They prayed beautifully. They had their prayers memorised and said them syllable perfect. But there was no heartfelt crying unto God. No real communion with God.

Also, they believed that the longer the prayers you memorised and recited, the more spiritual you were. Rabbis taught that the longer the prayer the more likely it was to be heard by God. This often led to long prayers of meaningless repetition. But who cares as long as everyone knew how devout we are because of our long prayers?

They assumed respect came from their position not from the integrity of their lives.

A little aside here.

The main point of the passage is that Jesus – not these flawed men – is the true voice of God.

However, when Jesus ascended – Ephesians 3 tells us he sent the church godly leaders who will speak the truth in love and lead the church to maturity.

1 Timothy 3 tells you which men these are:

Elders must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well.

Elders are sinners. They have their blindspots. But they should be the men most like Jesus in the church. Pride and expectation of position and greed should have no place.

The scribes were pious – but their flaws were such that they were disqualified from being the ones who spoke for God.

What is the mark of one who speaks for God?

In verses 41-44 Jesus points out an example of total devotion to God:

And he sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums. And a poor widow came and put in two small copper coins, which make a penny. And he called his disciples to him and said to them, “Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box. For they all contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on.”

Jesus was still teaching in the Temple. It seems He was in the Court of Women. The leaders of the Jews didn't want to miss any potential source of revenue so the Temple treasury was located there.

Thirteen trumpet-shaped receptacles were located there to receive the offerings of the people. Each one had an inscription on it indicating the purpose the money would be used for such as Temple tribute, sacrifices, incense, wood and so on. According to the *Mishnah*, six of the thirteen were designated as “Freewill offerings.”

These receptacles were designed so that when coins were placed in them they clinked and heads would turn to see the generous soul who was giving so liberally. Treasury officials were stationed nearby to take a note of the top donors. These were shown due respect, greeted with deference in the street and seated preferentially in the synagogues. Lesser donors went unnoticed.

Unnoticed that is except by the Lord.

Jesus took his disciples to a place where they could observe the way people gave in the Temple. They sat where they could see the receptacles, probably near the Beautiful Gate.

And He began observing how the multitude were putting money into the treasury.

This was the season of the Passover. Jerusalem was swollen to the limit. The temple would have been filled with men and women filing past the trumpets to give. And observing them as they gave was the most astute observer of the heart of man to ever live.

And many rich people were putting in large sums.

They were obviously rich. Their conduct and attire marked them as the wealthy.

Tradition tells us that the rich wanted to be noticed. Not for them the discreet placing of a few silver coins in the Trumpets. No! They wanted to be seen giving *many things*. So they stood and cast copper coin after copper coin into the receptacles.

These were the movers and shakers that the world notices. Even today most churches seem to prefer to cultivate the large donors, the givers rather than the holy, godly saints.

But then one more came—a poor widow.

The term for *poor* used here doesn't mean that she was a peasant with meagre means. It means she was destitute, a beggar teetering on the brink of ruin. Most likely she wore old worn out clothes. A woman easily missed.

And she put in two small copper coins, which amount to a penny.

Literally— And she put in two *lepta*, which was the smallest and least valuable coin there was.

If she had dropped her coins on the way – I doubt anyone would have bothered to stop and pick them up. They were worth so little.

No one would have noticed the quiet clink of her two small coins, and if they did notice they probably wondered why she bothered to insult the Temple by coming to give such a pitiful amount.

But it was all she had.

Notice she had **two** lepta – two small copper coins.

Enough to buy a very meagre meal.

She could have have prayed:

God you have provided me these two coins. I love you so much I will give you half of everything I have – like Zaccheus.

I doubt too many of those rich people are giving everything they have.

If it is OK with you I will keep one coin – it may provide something small to eat.

She didn't. She gave everything. She put in both coins.

The scribes, the Sadducees, the rich – they gave out of their abundance.

Their giving didn't affect they way they lived. It wouldn't cost them a meal of lesser quality let alone a missed meal.

They could have doubled their offering without noticing a difference.

This woman gave everything.

There is a whole sermon here on giving. Giving that costs. Giving that hurts. Giving with a heart of love. Giving sacrificially.

There is a sermon on how sacrificial giving – even small amounts – can have huge kingdom implications.

So search your hearts about what you give, how you give and why you give.

But, in the context – the *real* contrast is between Jesus and the leaders of Israel.

Jesus is like this widow – He gave everything.

Jesus is God – owner of the universe. His are the cattle on a thousand hills.

He gave up everything.

He didn't come to a palace but to a stable.

He didn't come in luxury but poverty.

He had nowhere to lay head.

He knew hunger and cold.

And He did it in obedience to His Father.

In Matthew 5:20 Jesus said:

For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

The reality is that in all history – only one man ever had a righteousness that exceeded the scribes and the Pharisees – Jesus.

What does that mean for us? How can we get to heaven if we can't meet the standard?

The wonder of the cross is that we unite with Jesus and He swaps our filthy rags for His gleaming righteousness.

That is what salvation means. This is the offer for anyone who longs to be holy – who longs to know God. Jesus is the way – the **only** way.

We are to strive to be holy. To love God like this widow. To give all that we have.

Truth is we will fail.

But on the final day – Jesus will say – you have not failed – for I cannot fail.

As I am righteous – so you are righteous.

Last week we saw a scribe ask Jesus about which commandment was the greatest? Jesus' answer impressed this man and it led him close to the kingdom.

But close is still not in the kingdom.

You enter the kingdom by faith that Jesus is the God who came to save – by listening to His voice as the one way of salvation.

In a world filled with so many voices saying – listen to me – there is only one voice you need to heed.

As Jesus said in John 10 – His sheep know Him and heed His voice.

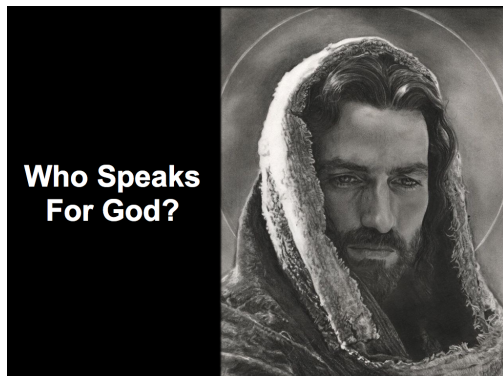
He will never lead us astray. He will never forsake us.

In your life there are many voices – some not so good - but many are good voices:

But every human voice can be flawed.

So test every voice – even the best ones – against the Scriptures. Test the integrity of their lives. Test their fruit.

And then realise that there should only be one ultimate voice. Who speaks for God?



Jesus.

Jesus is the true voice of God – listen to Him.

His is the voice of salvation. His is the voice that echoes through eternity. His is the only voice with the words of eternal life.

So make sure the voice you follow is Jesus – the one true Messiah.

Who Speaks For God? **(Mark 12:35-44 January 17, 2016)**

Main Point: **Jesus is the true voice of God – listen to Him.**

Read: Mark 12:35-44

- Who are the main voices vying for our attention in the world today?
- Who are the main voices vying for attention in history?
- Who were the main voices vying for attention in first century Israel?
- Why did God finally choose to speak through His Son? (Heb. 1:1-2).
- How would you categorise the type of Messiah the leader of the Jews were expecting? Why was their expectation so narrow and blinkered?
- Why did the Jews think Psalm 110 could not apply to Jesus? When will He fulfil this?
- How does David calling Messiah – my Lord – affect the way the Jews should view Messiah?
- Why did the Jews fail to believe even with the Scriptural evidence?
- What do we have to believe about Jesus the Messiah in order to be saved?
- In the context what is the point of verses 38-44?
- What is the expectation of Messiah in terms of holiness?
- Who should we view the scribes and Pharisees – in terms of godliness, integrity, righteousness?
- Why is it so hard to see our blindspots? Who should we listen to about them?
- What about Jesus' life speaks to His integrity and credentials as God's Son?
- What can we learn about giving from the widow's mites passage?
- In what ways can pastors, churches – speak for God today? How do you test what they say?
- In what ways are you not listening to the voice of Jesus? Where does your life need to change?