

- Friday: **Game Night** at the Harter's 6PM.
- PRAY
- READ Matthew 5:13-48

Theme of Matthew: "Behold your King is coming to you" (Zech.9:9; Mt.21:4-5)

Theme of the Beatitudes: Christ's Portrait of His People (John Stott)

Theme of the Sermon on the Mount: Life Styles of the Rich and Famous

CHARTING THE COURSE FOR THIS EVENING:

- Review
- Righteousness (Matthew 5:17-20)
- Anger & reconciliation (5:21-26)

What does city on a hill/mountain refer to? (v.14)

SUMMARY OF MATTHEW 5:17-48

- ✓ In Matthew 5-7 Jesus is discipling His disciples (Matthew 4:18-22; 5:1-2; cf. Luke 6:12-20).
- ✓ The content of Matthew 5:17-48 is part of the teaching we are to disciple the nations (Matthew 28:20)!
- ✓ In Matthew 5:21-48 Jesus is contrasting kingdom righteousness with pharisaical and scribal righteousness, "unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven" (5:20).
- ✓ The contrasts in Matthew 5:22ff. ("But I say to you") is **not** between Jesus and Moses. The contrast is between Jesus/Moses versus the scribes/Pharisees.

I. DO NOT THINK THAT I CAME TO ABOLISH THE LAW OR THE PROPHETS

(vv.17-20)

What does Jesus mean by "I did not come to abolish but to fulfill?" (v.17)

Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill (v.17) – The word "fulfill" has two senses here. We must take into consideration: (1) its immediate context in the Sermon on the Mount and (2) its larger context in the rest of Matthew.

In the **immediate context**, *fulfill* is distinguished from *abolish* and *annul*. Some of the things Jesus teaches may *seem* to contrast with the Law and the Prophets, but Jesus is not eradicating the Old Testament. In fact, Jesus praises His followers who keep and teach the Law and the Prophets (v.19). Obedience to the Law and the Prophets is a matter of righteousness, without which no one will enter the kingdom of heaven (v.20).

In the **larger context** of Matthew, *fulfill* emphasizes that Jesus is the goal/focal point of the Law and the Prophets (cf. Romans 10:4). We learned earlier that "The Sermon on the Mount is not a mere exposition of ethics, but of the Person and Work of Jesus." The word *fulfill* is used eleven other times in Matthew with the sense that Jesus was the focal point of what was written in the Old Testament (Matthew 1:22; 2:15,17; 4:14; 8:17; 12:17; 13:35; 21:4; 26:54,56; 27:9).

- Now all this took place to **fulfill** what was spoken by the Lord through the prophet (Matthew 1:22)
- He remained there until the death of Herod. This was to **fulfill** what had been spoken by the Lord through the prophet: "Out of Egypt I called My Son." (Matthew 2:15)
- Then what had been spoken through Jeremiah the prophet was **fulfilled** (Matthew 2:17)
- This was to **fulfill** what was spoken through Isaiah the prophet (Matthew 4:14)
- This was to **fulfill** what was spoken through Isaiah the prophet: "He Himself took our infirmities and carried away our diseases." (Matthew 8:17)
- This was to **fulfill** what was spoken through Isaiah the prophet (Matthew 12:17)
- This was to **fulfill** what was spoken through the prophet: "I will open My mouth in parables; I will utter things hidden since the foundation of the world." (Matthew 13:35)

- This took place to **fulfill** what was spoken through the prophet (Matthew 21:4)
- “How then will the Scriptures be **fulfilled**, which say that it must happen this way?” (Matthew 26:54)
- “But all this has taken place to **fulfill** the Scriptures of the prophets.” Then all the disciples left Him and fled. (Matthew 26:56)
- Then that which was spoken through Jeremiah the prophet was **fulfilled**: “And they took the thirty pieces of silver, the price of the one whose price had been set by the sons of Israel; (Matthew 27:9)

If the distinctive of Jesus teaching was not the invalidation of the Torah, then what was it? (cf. Matthew 11:28-30; 12:6; 21:42)

“What validates Moses and the Prophets? (cf. 1 Peter 1:19) Whose commandments is Jesus talking about, “Whoever then annuls one of the least of these commandments...” (v.19)?

“in all rabbinic literature I know of no more unequivocal, fiery Instruction on the Mount. Jesus is here more radical even than Rabbi Hiyya bar Abba and Rabbi Johanan, both of whom were prepared to renounce a letter – that is, a written character of the Torah if doing so would publicly sanctify the name of God...” (Jewish scholar Pinchas Lapide).

NOTE: We often think in terms of “What validates the claims of Jesus?” And this is a right and biblical way of thinking. But we also need to think in terms of “What validates Moses and the Prophets?” That Jesus came to fulfill the Law and the Prophets means there is no greater authentication, corroboration or confirmation of the Law and the Prophets than the Person and Work of Jesus Christ! (cf. 2 Peter 1:19)

scribes and Pharisees (v.20) – The message of the Kingdom is not just: You must be born again (John 3:3,5-8). The message of the King about His Kingdom is: You must be born again AND your righteousness must surpass that of the scribes and Pharisees (Matthew 5:20).

NOTE: Six topics are covered in vv.21-47: anger, adultery, divorce, oaths, revenge, and love for one’s enemy.

II. THE LAW AND ANGER (vv.21-26; Exodus 20:13; Deut.5:17)

You have heard that the ancients were told (v.21) – This phrase “you have heard that it was said” (□κούσατε □τι □πρέθη) occurs six times in this chapter (vv 21, 27, 33, 38, 43; v 31).¹

But I say to you (v.22) – This phrase occurs six times in this chapter (vv.22,28,32,34,39,44). When Jesus says, “But I say to you”: (1) He is opposing the Pharisaical and scribal tendency to loosen the Law and (2) He is opposing the permissiveness of the Pharisees and scribes.

One can divide wickedness under two headings, one concerned with works, the other with thoughts. The former, the iniquity which shows itself in works, he [God] has punished through the old law. Now, however, he has given the law regarding the other forms of sin, which punishes not so much the evil deed itself, as guards against even the beginning of it” (Gregory of Nyssa 330 – c. 395).

¹Hagner, D. A. (2002). Vol. 33A: Word Biblical Commentary : Matthew 1-13. (Page 111).

legalism - mere outward conformity to the law, in the absence of love to the lawgiver (and neighbor) (**Matthew 22:37-40; 23:23**). It is a relaxing of God's commands (Matthew 5:20-48) and it makes the permissiveness of the law more permissive than it was intended and it makes the exceptions of the law less exceptional (Matthew 5:31-32; 19:3-9). The Pharisaism of Jesus day exchanged the law of God for the burdensome traditions of men (Matthew 15:1-20; Mark 7:6-13). It involved the effort to gain salvation or reward through outward obedience, and tended to require of others a similar pattern of conduct (Rom.10:3; Phil.3:9). Contrary to what many people think today, a low view of law leads to a low view of grace (see Psalm 51:1-4; 119; esp. v.176; Isa.53:6; Rom.3:23,24; 6:23) (cf. Chapter 19 para.6 of the RPCNA Testimony).

"You good-for-nothing"..."You fool" (v.22; 23:17) – These terms are the opposite of "brother"! The love of God is not in our heart if we don't have a love for our Father's children.

How do we reconcile the words of Jesus here with His calling the Pharisees "fools" or Paul's calling some of the Corinthians "fools" (Matthew 23:17; Luke 11:37-40; 12:19-20; 1 Corinthians 15:36)?

But I say to you that everyone who is angry with his brother shall be guilty... (v.22) – Jesus is teaching here that there is no justification for unrighteous anger and that if we are angry with our brother, we have the obligation to reconcile with them (vv.23-24; Matthew 18).

Who are the "brothers" Jesus is speaking about?

NOTE: Verses 23-26 illustrate the urgency of reconciliation! Jesus is saying, "Don't put off reconciliation! Do it right now." (I don't see any of you leaving...[Stott])

What might be the biblical background for vv.23-24?

What two beatitudes does Jesus teaching on anger and reconciliation correspond with?

Is it sinful to be angry? (see Mark 3:5)

Are there any exceptions to Christian reconciliation?

What makes Jesus' teaching about anger and reconciliation different from our common experience of things?

FOR NEXT WEEK: REREAD MATTHEW 5

What beatitudes do verses 27-30 correspond with?

Is the teaching of Jesus about looking and lusting impractical?

What practical ways can you suggest to help combat lust?