Crossroads International Church Dr. Rick Griffith

5 Feb 2016 Message 4 of 20

NLT 40 Minutes

**What Should We Do with the OT?**

Title

***Matthew 5:17-20***

**Topic:** OT

**Subject:** How should we relate to the OT?

**Complement:** Read the OT but focus on Jesus.

**Purpose:** The listeners will not neglect the OT but will focus on Christ.

**Meditation:** Matthew 5:17

**Reading:** Matthew 5:17-20

**Song:** Grace Alone

# Introduction

### Interest: Many Christians neglect the Old Testament (OT).

OT

#### One lady told me she reads the whole Bible except Genesis and Revelation. She said she just doesn’t get the point of the Genesis stories and the Revelation symbols.

Stories

#### A pastor recently told a friend that he never preaches from the OT because it’s too hard. God seems like a different God.

Different God?

#### Maybe he’s listened to Richard Dawkins, who wrote [read quote]…

Dawkins quote

### Need: What do *you* do with the OT?

You do?

#### Are you like many Christians who promise to read through the OT at the beginning of the year but by February you bog down in Leviticus or even hit the slaughter of the Canaanites and quit? Some see it as condoning slavery too.

Slavery

Slaughter

#### I once interviewed a candidate for elder and he said that he hadn’t read the whole Bible yet—the prophets always tripped him up because they depicted a fiery God.

Fist

#### What’s your attitude about plugging through stories you don’t understand—or worse, the… (oh, my!) genealogies!

Two Viewpoints

### Subject: How should we relate to the OT?

Subject

### Background: The OT was highly regarded in Jesus’ time, but early believers in Christ didn’t know how his coming changed things.

Moses

Jesus & Law

#### God graciously established the Law with Israel at Mount Sinai. It was the governing charter with the nation and was far superior to any law code of the surrounding nations.

The Law

##### The Law *dealt with sin by providing a system of atonement* instead of just appeasing the deity like the pagans.

• Atone

##### The Law *treated all classes of society the same*, unlike the Code of Hammurabi that favored the rich.

• Equity

##### The Law was *given from the hand of God himself* rather than simply being invented by sinful man.

• God

##### The Law *established a relationship with the Jewish people* uniquely in the Mid-East.

• Relate

##### No wonder that King David said, “Oh, how I love your Law”!

• Love

#### NT Jews so adored the OT that they could never conceive of anything better. They needed to see that, better than the Law, was the Lawgiver himself!

Jesus & OT

#### But Christ’s teaching brought some confusion.

##### Jews of Christ’s day, as well as us today, need to know how Jesus relates to the OT law.

17

3-fold

##### Does he just add to it? Does he replace it?

#### The Sermon on the Mount gives us the right perspective on the OT when Jesus is King of our lives—the title of this series.

When Jesus King

##### Jesus has just finished sharing how to be blessed (5:1-12).

Blessed & Blessing

##### Then he shared how to be a blessing (5:13-16) when he is King in our lives.

13-16 MI

### Preview: Today we’ll see two key truths: (1) how *long* the OT is useful and (2) how this *relates* to us.

5:17-20

Heart Preview

### Text: Matthew 5:17-20 shows us the *proper* way to view the OT.

(First, how long will the OT be useful?)

# I. The OT will remain until all it prophesies about Jesus comes true (5:17-18).

MP

 [Many OT predictions about Christ must happen before the OT is obsolete.]

## Jesus came to fulfill the OT rather than abolish it (5:17).

Two Mounts

### Did the people listening to Jesus’ preaching think that he was throwing out the OT (17a)?

17

#### Jesus disregarded the oral traditions of the Pharisees, which they considered equal to the OT. He didn’t exactly please them on hand washing, fasting weekly, and associating with “unclean” people, so they falsely accused him of disobeying God.

Confront

#### Instead, Jesus taught on his own authority instead of citing the various rabbis.

##### When Jesus declared to be “Lord of the Sabbath” he was misunderstood as thinking that they didn’t have to obey the Sabbath.

##### Jesus was accused of ignoring the OT Law in many instances when he was only getting the people back to its real intent.

##### For example, the real issue was not whether people followed all the Sabbath rules of the Pharisees, but whether they rested and related to God and man.

### Why does Jesus mention “the Law or the Prophets” (17b)?

#### We have the same OT books but a different order.

Canon

#### The Hebrew OT is divided into three sections: Law, Prophets, and Writings.

#### Christ elsewhere mentions the Psalms too, probably giving this first book of the Writings division as representative of the whole section.

Psalms Luke 24

#### Jesus is in all probability referring to the entire OT as sometimes “Law” itself refers to the whole OT.

### Was the Pentateuch divided into parts, some of which we should still obey and others that don’t apply today?

Christian Relation

#### This is a common approach: moral laws apply (esp. the Ten Commandments), but we don’t have to worry about civil or ceremonial laws today.

Law & me
(6 slides)

#### There’re actually at least five major approaches to how Christians relate to the Old Testament (explain slide).

5 views

### Was the Law ever required of *Gentiles*—such as the Sabbath?

Tablets

#### Many teachers maintain that the law has abiding validity.

##### Berkhof writes, "The law is a rule of life for believers, reminding them of their duties and leading them in the way of life and salvation."[[1]](#footnote-1)

##### Strong agrees: "Christ does not free us from the law as a rule of life."[[2]](#footnote-2)

##### Allis also notes, "The law is a declaration of the will of God for man's salvation."[[3]](#footnote-3)

##### Likewise, many other scholars also teach that the Law continues into the present age[[4]](#footnote-4) or that Paul was confused regarding the law's function.[[5]](#footnote-5)

#### But the Bible never requires the Law of Gentiles. Despite the popularity of the belief that the Law is presently valid for believers, the New Testament treats the entire law as abrogated.[[6]](#footnote-6)

##### The Sabbath was given to Israel as part of the Law, which itself was never given to Gentiles. Gentiles agreed that they were not under the jurisdiction of the Law (John 18:31; Acts 18:14-15; 23:29).

##### The Apostle Paul agrees too (Rom. 2:12, 14; 5:13-14).

Clip • Law • Tattoo (5 slides)

###### The abolishment of the Law is a major tenant of the Book of Galatians, written in response to the error of supposing that some of the law was still in effect.[[7]](#footnote-7)

Paul wrote, “Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law” (Gal. 5:2-3).

Paul in Gal 5:2

Paul's saw the law as a whole. His point is that if one is required to keep *any* part of it, he is obligated to keep *all* of it.

###### “To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law” (1 Cor. 9:20).

1 Cor 9:20

## The OT won’t disappear until creation disappears when every prophecy about Christ is fulfilled (5:18).

18

### What are a “jot” and “tittle” (KJV) and their significance (18)?

Jot

### “Jesus’ fulfillment would extend to the smallest Hebrew letter, the ‘jot’ (lit., dwøy), and even to the smallest stroke of a Hebrew letter, the ‘tittle.’ In English a jot would correspond to the dot above the letter ‘i’ (and look like an apostrophe), and a tittle would be seen in the difference between a ‘P’ and an ‘R’. The small angled line that completes the ‘R’ is like a tittle. These things are important because letters make up words and even a slight change in a letter might change the meaning of a word.”

### “Jesus said He would fulfill the Law by obeying it perfectly and would fulfill the prophets’ predictions of the Messiah and His kingdom.”[[8]](#footnote-8)

Subject

(So the OT is very relevant, even though we aren’t under the Mosaic Law. In light of its continuing relevance, how will God hold us accountable for how we respond to the OT? Well…)

MPI

# II. We’ll be rewarded based on our response to the OT (5:19-20).

MP

 [Our obedience and instruction of OT commands will determine our future.]

## Our millennial rewards depend on practicing and teaching the true spirit of OT (5:19).

19

### What are “the least of these commandments” (19a)?

#### “The Jews had graded the commandments according to what they thought were the most important (Matthew 22:36).”[[9]](#footnote-9)

#### For the sake of argument, Jesus tells them that even the so-called “least” command was important to obey and teach.

### How is it that a violator of the Law is “least in the kingdom of heaven” (19b)? Does this mean a person is saved by whether they obey the Law?

Rewards in KOH

#### This depends on what is meant by “the kingdom of heaven” in Matthew. We have seen that it refers to being under Christ’s rule—especially when he is King over the earth after his return.

#### So how is a person least in the Millennium? He has trusted Christ for salvation but has little works for Christ to show for it.

### How can the one who practices and teaches Christ’s commands “be called greatest in the kingdom of heaven” (19c)? Does this mean his works save him—or does it mean that he has a greater reward in heaven?

Stool

### This text shows us that Jesus is connected to the OT law in that he fulfills it. Therefore, the Law is not abolished as it is really helpful today, but better than following the Law, we practice the Law by trusting Christ and teaching others to do the same.

## We’ll enter the millennium not by external piety like the Pharisees but through Christ (5:20).

Entering KOH

### How would the Pharisees and Scribes be the standard for entering “the kingdom of heaven” (20)? How can one be better than them?

20

#### These leaders were the epitome of righteousness in the time of Christ—so who would be better than them?

Pharisee Epitome

#### This seemed impossible—until one asked about the kind of righteousness these leaders had. Of course, it was only an external righteousness.

Masks

##### No one followed their rules better than them.

##### They fasted twice weekly, they even tithed their spices harvested, the never walked farther than the tradition said to walk on the Sabbath.

##### However, “the scribes and Pharisees were attempting to fulfill the letter of the law, but were actually breaking the spirit of the law. They not only fell far short of the Mosaic law but fell even shorter of the law of the kingdom.”[[10]](#footnote-10)

Scale

#### Yet Jesus expected a different kind of righteousness—an internal purity that came from simple trust in Christ.

Righteous in Christ

##### As we will see in the coming weeks, Jesus rejected the traditions of the Pharisees (5:21-48) and their practices (6:1-7:6).

20

Subject

MI

##### Instead, he offered himself as the way to righteousness. What a relief!

### Was Jesus saying that the Pharisees and teachers of the law would not be saved (20)?

#### That is exactly what he was saying.

#### I say this because if we are only as righteous as they are we won’t enter the kingdom of heaven. In other words, we have to be more righteous then these Jewish leaders.

### And how can we be more righteous than the Pharisees (20)?

#### Jesus doesn’t tell us here! “Verse 20 does not establish how the righteousness is to be gained, developed, or empowered; it simply lays out the demand.”[[11]](#footnote-11)

#### Believe in the One whom they rejected—the only One who can make us righteous inside.

(So how should we relate to the OT?)

# Conclusion

### Read the OT but focus on Jesus (MI).

### The way to follow the OT is by honoring it until all it says about Christ comes true (EI).

### How should we relate to the OT (MPs)?

#### The OT will remain until all it prophesies about Jesus comes true (5:17-18).

MPI

Read!

#### We’ll be rewarded based on our response to the OT (5:19-20).

MPII

### Exhortation

#### How much do you read the OT?

#### Download my OT Survey notes to help!

BSD

### Prayer

Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### Jesus has just finished sharing how to be blessed (5:1-12).

### Then he shared how to be a blessing (5:13-16) when he is King in our lives.

# Purpose: Why is this passage in the Bible?

### Jews of Christ’s day, as well as us today, need to know how Jesus relates to the OT law. Does he just add to it? Does he replace it?

### This text shows us that Jesus is connected to the OT law in that he fulfills it. Therefore, the Law is not abolished as it is really helpful today, but better than following the Law, we practice the Law by trusting Christ and teaching others to do the same.

# Background: What historical context helps us understand this passage?

### God graciously established the Law with Israel at Mount Sinai. It was the governing charter with the nation and was far superior to any law code of the surrounding nations.

#### The Law *dealt with sin by providing a system of atonement* instead of just appeasing the deity like the pagans.

#### The Law *treated all classes of society the same*, unlike the Code of Hammurabi that favored the rich.

#### The Law was *given from the hand of God himself* rather than simply being invented by sinful man.

#### The Law *established a relationship with the Jewish people* uniquely in the Mid-East.

#### No wonder that King David said, “Oh, how I love your Law”!

### The OT Law was so ingrained in the Jews and adored by them that they could never conceive of anything better. They needed to see that, better than the Law, was the Lawgiver himself!

# Questions

### Did the people listening to Jesus’ preaching think that he was throwing out the OT (17a)?

#### Jesus disregarded the oral traditions of the Pharisees, which they considered equal to the OT. This meant he didn’t please them on hand washing, fasting weekly, associating with “unclean” people, etc. but they falsely accused him of disobeying God.

#### Instead, Jesus taught on his own authority instead of citing the various rabbis.

##### When Jesus declared to be “Lord of the Sabbath” he was misunderstood as thinking that they didn’t have to obey the Sabbath.

##### Jesus was accused of ignoring the OT Law in many instances when he was only getting the people back to its real intent.

##### For example, the real issue was not whether people followed all the Sabbath rules of the Pharisees, but whether they stopped to rest and relate to God and man.

### Why does Jesus mention “the Law or the Prophets” (17b)?

#### The Hebrew OT is divided into three sections: Law, Prophets, and Writings.

#### Christ elsewhere mentions the Psalms too, probably giving this first book of the Writings division as representative of the whole section.

#### Jesus is in all probability referring to the entire OT as sometimes “Law” itself refers to the whole OT.

### Was the Pentateuch divided into parts, some of which we should still obey and others that don’t apply today?

#### This is a common approach: moral laws apply (esp. the Ten Commandments), but we don’t have to worry about civil or ceremonial laws today.

#### There’re actually at least five major approaches to how Christians relate to the Old Testament (explain slide).

### Was the Sabbath ever required of Gentiles—or the Law as a whole, for that matter?

#### Many teachers maintain that the law has abiding validity.

##### Berkhof writes, "The law is a rule of life for believers, reminding them of their duties and leading them in the way of life and salvation."[[12]](#footnote-12)

##### Strong agrees: "Christ does not free us from the law as a rule of life."[[13]](#footnote-13)

##### Allis also notes, "The law is a declaration of the will of God for man's salvation."[[14]](#footnote-14)

##### Likewise, many other scholars also teach that the Law continues into the present age[[15]](#footnote-15) or that Paul was confused regarding the law's function.[[16]](#footnote-16)

#### But the Bible never requires the Law of Gentiles. Despite the popularity of the belief that the Law is presently valid for believers, the New Testament treats the entire law as abrogated.[[17]](#footnote-17)

##### The Sabbath was given to Israel as part of the Law, which itself was never given to Gentiles. Gentiles agreed that they were not under the jurisdiction of the Law (John 18:31; Acts 18:14-15; 23:29).

##### The Apostle Paul agrees too (Rom. 2:12, 14; 5:13-14).

###### The abolishment of the Law is a major tenant of the Book of Galatians, written in response to the error of supposing that some of the law was still in effect.[[18]](#footnote-18)

Paul wrote, “Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law” (Gal. 5:2-3).

Paul's saw the law as a whole. His point is that if one is required to keep *any* part of it, he is obligated to keep *all* of it.

###### “To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law” (1 Cor. 9:20).

### If Jesus didn’t abolish the Law, then why don’t we follow it today (17c)?

#### “Do not think that I have come to abolish the Law and the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished” (5:17-18).

#### At first glance it appears that Jesus said the law would be in effect until the new heavens and the new earth. However, in light of the fact that Jesus seems to have abrogated the entire law by His abrogation of the laws of clean and unclean (Mark 7:19), one could rightly wonder how He came *not* to abolish the law. Some suppose that He abolished only the ceremonial and civil law while confirming the moral law,[[19]](#footnote-19) but this fails to account for the continuance of the all-inclusive "not the smallest letter, not the least stroke of a pen" (v. 18; NASB).

#### The key is what is meant by “abolish.”

##### The proper interpretation of Jesus' statement lies in considering exactly *what* Jesus said would not be abolished. Actually, He did not refer to the Law (Mosaic Code); He said He came not to abolish the "Law *or the Prophets."* The formula "the Law and/or the Prophets" refers not to a moral, ceremonial, or civil code, but was a common designation by the Jews of Jesus' day to refer to the Old Testament canon as a whole.[[20]](#footnote-20)

##### Therefore, in this saying Christ claimed that He did not come to abolish the Old Testament *as canon.*

##### Paul agreed that in the new dispensation the Old Testamentwould continue to be relevant for teaching, rebuking, correcting and training in righteousness (2 Tim. 3:16), even during the time in which Israel was related to God by the Torah would cease with John (Matt. 11:13).

##### Rather than setting aside the Scripture as His opponents accused, Christ came to carry it out in full obedience; the Old Testament pointed to Him as the One who would completely fulfill God's commands.[[21]](#footnote-21)

##### Therefore, the issue here is not how long the law would remain in effect as the guiding covenant for Israel. Rather, the issue is whether the Old Testament would remain authoritative as canon.

##### With this interpretation in mind, Jesus' claim here is completely consistent with the abrogation of the law taught in the rest of the New Testament.

### What’s the difference between abolishing and fulfilling the Law (17d)?

#### Jesus isn’t speaking of the Mosaic Law. This is abolished as a rule for people today.

#### He’s talking about the books of the OT. Unlike some heretics who threw out the OT, we consider them a tremendous source of teaching today.

#### It is inconsistent to advocate present Sabbath observance without also imposing the penalty for Sabbath nonobservance. Law cannot be divorced from its proper penalties and still be deemed law, for "a law without a penalty is simply good advice."[[22]](#footnote-22)

### What are a “jot” and “tittle” (KJV) and their significance (18)?

#### “Jesus’ fulfillment would extend to the smallest Hebrew letter, the ‘jot’ (lit., dwøy), and even to the smallest stroke of a Hebrew letter, the ‘tittle.’ In English a jot would correspond to the dot above the letter ‘i’ (and look like an apostrophe), and a tittle would be seen in the difference between a ‘P’ and an ‘R’. The small angled line that completes the ‘R’ is like a tittle. These things are important because letters make up words and even a slight change in a letter might change the meaning of a word.”

#### “Jesus said He would fulfill the Law by obeying it perfectly and would fulfill the prophets’ predictions of the Messiah and His kingdom” (Barbieri, “Matthew,” in *BKC*, 2:30).

### What are “the least of these commandments” (19a)?

#### “The Jews had graded the commandments according to what they thought were the most important (Matthew 22:36).”[[23]](#footnote-23)

#### For the sake of argument, Jesus tells them that even the so-called “least” command was important to obey and teach.

### How is it that a violator of the Law is “least in the kingdom of heaven” (19b)? Does this mean a person is saved by whether they obey the Law?

#### This depends on what is meant by “the kingdom of heaven” in Matthew. We have seen that it refers to being under Christ’s rule—especially when he is King over the earth after his return.

#### So how is a person least in the Millennium? He has trusted Christ for salvation but

### How can the one who practices and teaches Christ’s commands “be called greatest in the kingdom of heaven” (19c)? Does this mean his works save him—or does it mean that he has a greater reward in heaven?

### How would the Pharisees and Scribes be the standard for entering “the kingdom of heaven” (20)? How can one be better than them?

#### These leaders were the epitome of righteousness in the time of Christ—so who would be better than them?

#### This seemed impossible—until one asked about the kind of righteousness these leaders had. Of course, it was only an external righteousness.

##### No one followed their rules better than them.

##### They fasted twice weekly, they even tithed their spices harvested, the never walked farther than the tradition said to walk on the Sabbath.

##### However, “the scribes and Pharisees were attempting to fulfill the letter of the law, but were actually breaking the spirit of the law. They not only fell far short of the Mosaic law but fell even shorter of the law of the kingdom.”[[24]](#footnote-24)

#### Yet Jesus expected a different kind of righteousness—an internal purity that came from simple trust in Christ.

##### As we will see in the coming weeks, Jesus rejected the traditions of the Pharisees (5:21-48) and their practices (6:1-7:6).

##### Instead, he offered himself as the way to righteousness. What a relief!

### Was Jesus saying that the Pharisees and teachers of the law would not be saved (20)?

#### That is exactly what he was saying.

#### I say this because if we are only as righteous as they are we won’t enter the kingdom of heaven. In other words, we have to be more righteous then these Jewish leaders.

### And how can we be more righteous than the Pharisees (20)?

#### Jesus doesn’t tell us here! “Verse 20 does not establish how the righteousness is to be gained, developed, or empowered; it simply lays out the demand.”[[25]](#footnote-25)

#### Believe in the One whom they rejected—the only One who can make us righteous inside.

# Tentative Subject/Complement Statements

### “HOW TRUE RIGHTEOUSNESS COMES (5:17–20)”

### “Jesus explained His own attitude toward the law by describing three possible relationships” (Wiersbe, 48):

#### We can seek to do and teach the law (v. 19).

#### We can seek to fulfill the law (v. 17b).

#### We can seek to do and teach the law (v. 19).

# *Exegetical Idea: The way believers will be rewarded is by obeying and teaching the true spirit of Old Testament until all it says about Jesus comes true (5:17-20).*

# *Exegetical Idea: The way believers should follow the true spirit of Old Testament so they will be rewarded is by obeying and teaching until all it says about Jesus comes true (5:17-20).*

# II. The extent of our reward is tied to our practice and teaching of the Bible (5:19-20).

# Possible Illustrations

### Mezuzah

# Possible Applications

### Text

# Life of Christ Outline of Christ's Authority to Interpret the Law

**§§ 54-56**

# *Exegetical Idea*: In response to the crowds' interest in the righteousness necessary for kingdom entrance, Christ's Sermon on the Mount shows the holiness of God by teaching the characteristics of the kingdom's subjects, His superiority over the Law, and instruction to those entering the kingdom in order to discredit Pharisaic righteousness and to offer Himself as the sole basis for kingdom entrance (Matt 5:1–7:29; Luke 6:17-42).

# *Exegetical Idea*: The traits of those who trust Christ as King in the Sermon on the Mount are holiness and trust in Christ’s authority over the Law and oral tradition (Matt 5:1–7:29; Luke 6:17-42).

# I. The Subjects of the Kingdom § 54: People entering Messiah's kingdom should show holiness instead of mere Pharisaical observances (Matt 5:1-16; Luke 6:17-26).

## The response a holy believer should have to the benefits and persecution related to trusting Christ as King is joy (Matt 5:1-12).

### The setting of the sermon shows Jesus taking the role of a rabbi to teach the disciples the response of those embracing him as king (Matt 5:1-2; Luke 6:17-19).

#### Jesus saw the crowds and sat down on a mountainside (1a).

#### Jesus began teaching his disciples who showed initiative to listen (1b-2).

### The benefits of trusting Christ as King are many (Matt 5:3-11; Luke 6:20-26).

#### *Depending on God* leads to a **rich experience of life** (5:3).

#### *Admitting our needs* leads to **receiving God’s comfort** (5:4).

#### *Humility* now brings **honor in the millennial kingdom** (5:5).

#### *Holiness* gives a **deep satisfaction** in life (5:6).

#### *Showing mercy* to others leads to **receiving mercy from God** (5:7).

#### A *pure lifestyle* results in **seeing God in our lives** today (5:8).

#### *Making peace* with others enables us to **be God’s channel** (5:9).

#### *Persecution for Christ* gives us a **rich experience of life** (5:10-11).

### The response a believer should have towards persecution is joy over his heavenly reward and identification with persecuted OT prophets (5:12).

## The way believers create a thirst for God in others is by revealing God's righteousness and attracting them to the Lord (Matt 5:13-16).

# II. The Relation of the King to the Law § 55: Christ rejects the Pharisaic views of the law that the disciples might know the proper type of righteousness necessary to enter the kingdom (Matt 5:17–7:6; Luke 6:27-42).

## **Christ fulfilled the OT** and denied that Pharisaic morality saves from sin (Matt 5:17-20).

## Christ rejected the Pharisaic righteousness as unable to bring one into the kingdom to teach that the second table of the law demanding proper conduct towards others should also be followed (Matt 5:21-48).

### **Murder**: One surpassing Pharisaic righteousness will not only preserve life but will avoid the anger, hatred and poor relationships that eventually lead to murder (Matt 5:21-26).

### **Adultery**: One surpassing Pharisaic righteousness will not only be faithful to his spouse but will shun the lust that causes adultery (Matt 5:27-30).

### **Divorce**: One surpassing Pharisaic righteousness will not only never divorce his wife without legal documentation but will never divorce his wife at all lest this cause her and her future husband to both commit adultery when she remarries (Matt 5:31-32).

### **Oaths**: One surpassing Pharisaic righteousness will not only take oaths when affirming something which could be taken in more than one way but will have trustworthy speech at all times so oath-taking becomes unnecessary (Matt 5:33-37).

### **Retaliation**: One surpassing Pharisaic righteousness will not demand his right for retaliation but give up such rights as a characteristic of righteousness and godliness (Matt 5:38-42).

### **Love**: One surpassing Pharisaic righteousness will not only love his neighbor who will repay favors but will love his enemy as well who will never repay favors (Matt 5:43-48; Luke 6:27-30, 32-36).

## Christ rejected six Pharisaic practices of the law that misconstrued its real intent to instruct why Pharisaic righteousness is not able to bring one into the kingdom since their hypocritical practices were directed man-ward for a reputation of piety rather than God-ward in true righteousness (Matt 6:1–7:6; Luke 6:37-42).

### Almsgiving: Public almsgiving of the Pharisees is repudiated for being performed to **demonstrate** piety rather than to demonstrate the love of God by meeting a need (Matt 6:1-4).

### **Prayer**: Public prayer of the Pharisees for human approval is repudiated for being performed to demonstrate piety and private prayer is encouraged which includes worship, supplication for God's work and personal needs, confession, prayer for protection and a forgiving spirit (Matt 6:5-15).

### **Fasting**: Public fasting of the Pharisees is repudiated for being performed to demonstrate piety rather than done privately before God to receive reward only from Him (Matt 6:16-18).

### **Eternal Investments**: Hoarding wealth as a sign of God's approval by the Pharisees is repudiated for being only temporary and making eternal investments is encouraged since they last into eternity and cannot be lost (Matt 6:19-24).

### **Worry**: Lack of faith by the Pharisees shown in trusting accumulated money is repudiated by an encouragement to replace worry about food and clothing with trust in God's daily provisions as one seeks the kingdom's arrival (Matt 6:25-34).

### **Judging**: Setting oneself up as judges and as the standard of judgment of the Pharisees is repudiated for being performed by claiming knowledge of the motive behind the action whereas God's righteousness demanded that one not judge until his own life has been purified (Matt 7:1-6; Luke 6:37-42).

# III. Instruction to Those Who Would Enter the Kingdom § 56: Christ knew that, in spite of the Pharisees' rejection, some would receive His teaching and would want to know how to enter the kingdom so He instructs those who desire to enter the kingdom in some pertinent areas (Matt 7:7-29).

## **Persistent prayer** will be answered because of God's nature as a Father makes sure His children's needs are met, not because of the endless repetitions of the Pharisees (Matt 7:7-12; Luke 6:31, 43-45).

## **The invitation to receive Christ** and enter the kingdom is given by declaring that He alone is the true, narrow way of access, not the false, broad way of the Pharisees that ultimately ended in exclusion from the kingdom and destruction (Matt 7:13-14).

## **False prophets** like the Pharisees have unrighteous lifestyles and will be judged because, while outwardly they fulfilled the requirements of the law, inwardly they lacked the relationship with the King that was the requisite for entrance into the kingdom (Matt 7:15-23).

## **Another invitation** to reject Pharisaism and accept Christ is given in a contrast between one who accepts the King's word and trusts His person and one who rejects His words and person, thus revealing that the destiny of those who hear Christ's words would be determined by their response to His message (Matt 7:24–8:1; Luke 6:46-49).

**What Should We Do with the OT?**

***Matthew 5:17-20***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea: The way believers should follow the OT is by honoring it until all it says about Jesus comes true (5:17-20).*

# I. The time the OT will disappear is when all it prophesies about Jesus comes true (5:17-18).

## Jesus came to fulfill the OT rather than abolish it (5:17).

## The OT won’t disappear until every prophecy about Christ is fulfilled in the eternal state (5:18).

# II. The way believers will be rewarded is by obeying and teaching the true spirit of Old Testament (5:19-20).

## Our level of millennial rewards depends on practicing and teaching the true spirit of Old Testament (5:19).

## We won’t even enter the millennium apart from internal holiness in Christ rather than external piety of the Pharisees (5:20).

**Purpose or Desired Listener Response (Step 4)**

The listeners will not neglect the OT but will focus on Christ.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: Many Christians neglect the Old Testament (OT).

### Need: What do *you* do with the OT?

### Subject: How should we relate to the OT?

### Background: The OT was highly regarded in Jesus’ time, but early believers in Christ didn’t know how his coming changed things.

### Preview: Today we’ll see two key truths: (1) how *long* the OT is useful and (2) how this *relates* to us.

### Text: Matthew 5:17-20 shows us the *proper* way to view the OT.

(First, how long will the OT be useful?)

# I. The OT will remain until all it prophesies about Jesus comes true (5:17-18).

## Jesus came to fulfill the OT rather than abolish it (5:17).

## The OT won’t disappear until creation disappears when every prophecy about Christ is fulfilled (5:18).

(So the OT is very relevant, even though we aren’t under the Mosaic Law. In light of its continuing relevance, how will God hold us accountable for how we respond to the OT? Well…)

# II. We’ll be rewarded based on our response to the OT (5:19-20).

## Our millennial rewards depend on practicing and teaching the true spirit of OT (5:19).

## We’ll enter the millennium not by external piety like the Pharisees but through Christ (5:20).

(So how should we relate to the OT?)

# Conclusion

### Read the OT but focus on Jesus (MI).

### The way to follow the OT is by honoring it until all it says about Christ comes true (EI).

### How should we relate to the OT (MPs)?

#### The OT will remain until all it prophesies about Jesus comes true (5:17-18).

#### We’ll be rewarded based on our response to the OT (5:19-20).

### Exhortation

#### How much do you read the OT?

#### Download my OT Survey notes to help!

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**Rick Griffith**

7 February 2016

Message 4 of 20

**What Should We Do with the OT?**

***Matthew 5:17-20***

# Introduction

### Many Christians neglect the Old Testament (OT). Do you?

### How should we \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the OT?

# I. The OT will \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ until all it prophesies about Jesus comes true (5:17-18).

## Jesus came to fulfill the OT rather than abolish it (5:17).

## The OT won’t disappear until creation disappears when every prophecy about Christ is fulfilled (5:18).

# II. We’ll be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ based on our response to the OT (5:19-20).

## Our millennial rewards depend on practicing and teaching the true spirit of OT (5:19).

## We’ll enter the millennium not by external piety like the Pharisees but through Christ (5:20).

(So how should we relate to the OT?)

# Conclusion

### \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the OT but focus on Jesus (Main Idea).

### The way to follow the OT is by honoring it until all it says about Christ comes true.

### Think about it…

#### How much do you read the OT?

#### Download my OT Survey notes at the link below to help!

Download this sermon PPT and notes for free at BibleStudyDownloads.org/resource/new-testament-preaching/

1. Louis Berkhof, *Systematic Theology*, 615. [↑](#footnote-ref-1)
2. Augustus Strong, *Systematic Theology*, 876. [↑](#footnote-ref-2)
3. 28Oswald T. Allis, *Prophecy and the Church*, 39. [↑](#footnote-ref-3)
4. Horatius Bonar, *God's Way of Holiness*, 63-79, Richard Watson, *Theological Institutes*, 2:470; L. E. Maxwell, *Crowded to Christ*, 222; Patrick Fairbairn, *The Revelation of the Law in Scripture*, 274; P. B. Fitzwater, *Systematic Theology*, 9, 359; J. C. Ryle, *Holiness*, 27; *Matthew Henry's Commentary*, 6:675. For a thorough presentation of the abiding character of the Law, see Greg L. Bahnsen, "The Abiding Validity of the Law in Exhaustive Detail (Matthew 5:17-19)," which is Chapter 2 in his *Theonomy in Christian Ethics*, 39-86 (cf. also Carl F. H. Henry, *Christian Personal Ethics*, 327-62). Bahnsen's work is reviewed by the Adventist professor Daniel A. Augsburger, "Book Reviews: Bahnsen, Greg L. *Theonomy in Christian Ethics.* Nutley, N.J.: The Craig Press, 1977. xvii + 619 pp. $12.50," *AUSS* 19 (Spring 1981): 75-76. [↑](#footnote-ref-4)
5. E. P. Sanders, *Paul, the Law, and the Jewish People*, 143, notes that Paul's knowledge that God gave the law, combined with his conviction that Christ (not the law) saves, was a problem that "plagued him and led to some of the most difficult and tortured passages in the surviving correspondence." Also maintaining that a tension exists in Paul's "self-contradictory" attitudes towards the law are Heikki Räisänen, *Paul and the Law*, 8-9, 82-83; Hans Hübner, *Law in Paul's Thought*, 1-7. [↑](#footnote-ref-5)
6. Douglas J. Moo, "Jesus and the Authority of the Mosaic Law," *JSNT* 20 (February 1984): 3-49; Roy L. Aldrich, "Causes for Confusion of Law and Grace," *BS* 116 (July-September 1959): 221-29; id., "Has the Mosaic Law Been Abolished?" 322-35; id., "The Mosaic Ten Commandments Compared to Their Restatements in the New Testament," *BS*  118 (July-September 1961): 251-58. [↑](#footnote-ref-6)
7. Hübner defends the thesis that Paul's attitude toward the Law changed between his writing of Galatians and Romans. He maintains that in Galatians Paul evidenced a negative view of the Law stemming from his misunderstanding of the Jerusalem Council (pp. 21-24), but in Romans his view is more positive due to the mixed nature of the church and his own theological reflection (pp. 60-65). While this view solves the problem of reconciling Galatians 4:10 with Romans 14:5, Hübner's treatment of the texts is inadequate, being extensively and appropriately answered by de Lacey, "The Sabbath/Sunday Question and the Law in the Pauline Corpus," 164-68. [↑](#footnote-ref-7)
8. Barbieri, “Matthew,” in *BKC*, 2:30. [↑](#footnote-ref-8)
9. M’Neile, *St. Matthew*, 59; cited by Toussaint, 100. [↑](#footnote-ref-9)
10. John Walvoord, *Matthew: Thy Kingdom Come*, 48. [↑](#footnote-ref-10)
11. D. A. Carson, “Matthew, *EBC,* 8:147. [↑](#footnote-ref-11)
12. Louis Berkhof, *Systematic Theology*, 615. [↑](#footnote-ref-12)
13. Augustus Strong, *Systematic Theology*, 876. [↑](#footnote-ref-13)
14. 28Oswald T. Allis, *Prophecy and the Church*, 39. [↑](#footnote-ref-14)
15. Horatius Bonar, *God's Way of Holiness*, 63-79, Richard Watson, *Theological Institutes*, 2:470; L. E. Maxwell, *Crowded to Christ*, 222; Patrick Fairbairn, *The Revelation of the Law in Scripture*, 274; P. B. Fitzwater, *Systematic Theology*, 9, 359; J. C. Ryle, *Holiness*, 27; *Matthew Henry's Commentary*, 6:675. For a thorough presentation of the abiding character of the Law, see Greg L. Bahnsen, "The Abiding Validity of the Law in Exhaustive Detail (Matthew 5:17-19)," which is Chapter 2 in his *Theonomy in Christian Ethics*, 39-86 (cf. also Carl F. H. Henry, *Christian Personal Ethics*, 327-62). Bahnsen's work is reviewed by the Adventist professor Daniel A. Augsburger, "Book Reviews: Bahnsen, Greg L. *Theonomy in Christian Ethics.* Nutley, N.J.: The Craig Press, 1977. xvii + 619 pp. $12.50," *AUSS* 19 (Spring 1981): 75-76. [↑](#footnote-ref-15)
16. E. P. Sanders, *Paul, the Law, and the Jewish People*, 143, notes that Paul's knowledge that God gave the law, combined with his conviction that Christ (not the law) saves, was a problem that "plagued him and led to some of the most difficult and tortured passages in the surviving correspondence." Also maintaining that a tension exists in Paul's "self-contradictory" attitudes towards the law are Heikki Räisänen, *Paul and the Law*, 8-9, 82-83; Hans Hübner, *Law in Paul's Thought*, 1-7. [↑](#footnote-ref-16)
17. Douglas J. Moo, "Jesus and the Authority of the Mosaic Law," *JSNT* 20 (February 1984): 3-49; Roy L. Aldrich, "Causes for Confusion of Law and Grace," *BS* 116 (July-September 1959): 221-29; id., "Has the Mosaic Law Been Abolished?" 322-35; id., "The Mosaic Ten Commandments Compared to Their Restatements in the New Testament," *BS*  118 (July-September 1961): 251-58. [↑](#footnote-ref-17)
18. Hübner defends the thesis that Paul's attitude toward the Law changed between his writing of Galatians and Romans. He maintains that in Galatians Paul evidenced a negative view of the Law stemming from his misunderstanding of the Jerusalem Council (pp. 21-24), but in Romans his view is more positive due to the mixed nature of the church and his own theological reflection (pp. 60-65). While this view solves the problem of reconciling Galatians 4:10 with Romans 14:5, Hübner's treatment of the texts is inadequate, being extensively and appropriately answered by de Lacey, "The Sabbath/Sunday Question and the Law in the Pauline Corpus," 164-68. [↑](#footnote-ref-18)
19. For example, see David Wenham, "Jesus and the Law: an Exegesis of Matthew 5:17-20," *Themelios* 4 (1979): 92-96. [↑](#footnote-ref-19)
20. Matt. 7:12; 11:13; 22:40; Luke 16:16; John 1:45; Acts 13:15; 24:14; 28:23; Rom. 3:21. Other designations include "the Law of Moses and the Prophets and the Psalms" (Luke 24:44) or simply "Law" (Matt. 5:18; John 10:34; 12:34; 15:25; 1 Cor. 14:21; cf. Carson, *EBC*, 8:142; D. Martyn Lloyd-Jones, *Studies in the Sermon on the Mount*, 1:184, 187; Richard E. Clark, "An Exegesis of the Ten Commandments," Th.M. thesis, Dallas Theological Seminary, 1972, 68-69). [↑](#footnote-ref-20)
21. This interpretation is consistent with Matthew's use of plhrovw (e.g., Matt. 2:15; 11:13), which refers to the prophetic nature of the Old Testament. When Christ came as the eschatological fulfillment of the Law, "the Law lost its main function of pointing ahead; it ceased to hold the center of the stage. Jesus, not the Law, is now the center of the Christian's (and Mt's) attention, devotion, and obedience—and that includes moral observance" (John P. Meier, *Law and History in Matthew's Gospel*, 87). For elaboration of this view see Carson, EBC, 8:143-44; Lloyd-Jones, 1:185-86; Robert Banks, "Matthew's Understanding of the Law: Authenticity and Interpretation in Matthew 5:17-20," *JBL* 93 (1974): 226-42, esp. 242; Moo, "Jesus and the Authority of the Mosaic Law," 3-49. [↑](#footnote-ref-21)
22. Alva J. McClain, *Law and the Christian Believer in Relation to the Doctrine of Grace*, 10, quoting Daniel Webster (without source citation). [↑](#footnote-ref-22)
23. M’Neile, *St. Matthew*, 59; cited by Toussaint, 100. [↑](#footnote-ref-23)
24. John Walvoord, *Matthew: Thy Kingdom Come*, 48. [↑](#footnote-ref-24)
25. D. A. Carson, “Matthew, *EBC,* 8:147. [↑](#footnote-ref-25)