

The Sermon On The Mount

The Righteousness of Those
Whose Live's Are Ruled By God - 5:17-
7:12

Matthew 5:17-20

**Respecting God's Law
Is The ONLY Way To Be
Right With God**

Jesus' Relation To The Law of Moses - 5:17

The Duration of The Law of Moses - 5:18

The Kingdom Citizen's Relation To God's Law - 5:19,20

The Sermon On The Mount

The Righteousness of the One Ruled By God . . .



- ◆ Having described the CITIZENS of the kingdom, (*character, actions, treatment & influence*),
- ◆ Jesus now proceeds to describe the RIGHTEOUSNESS of the kingdom, which takes up the bulk of His sermon - (5:17-7:12)
- ◆ He begins by correcting a false impression some may have had about His relationship with the Law of Moses and the Prophets...

(Kenneth Chumbley – pg. 92)

Throughout His ministry Christ had an ongoing dispute with Jewish legalists, men who trusted in their law keeping, rather than in God's grace for their salvation. On a number of occasions Jesus endorsed practices that orthodox Jews interpreted as a lowering of spiritual and moral standards (e.g., 9.10-14, 12.1-13). In vv 17-19 Christ anticipates these concerns and clarifies His attitude toward the Law through four statements.

The Sermon On The Mount

The Righteousness of the One Ruled By God . . .

Jesus & The Law



- ◆ The truth was - Jesus did not recognize their TRADITIONS as the Law of God.
- ◆ They interpreted Jesus' rejection of their traditions as rejecting the Law.

The Sermon On The Mount

The Righteousness of the One Ruled By God . . .

Jesus & The Law



- ◆ We see the same tendencies today towards those of us who reject the traditions of men prevalent in the denominational world -
 - ✳ *Holidays*
 - ✳ *Tithing*
 - ✳ *Clergy system . . .*
 - ✳ *Instrumental music*
 - ✳ *Salvation by faith alone*

The Sermon On The Mount

The Righteousness of the One Ruled By God . . .

Matthew 5:17-20 (NKJV)

¹⁷ "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.

¹⁸ 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.



The Sermon On The Mount

The Righteousness of the One Ruled By God . . .

Matthew 5:17-20 (NKJV)

¹⁹ 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.



The Sermon On The Mount

The Righteousness of the One Ruled By God . . .

Matthew 5:17-20 (NKJV)

²⁰ 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.



The Sermon On The Mount

Jesus' Relation to the Law

"I did not come to destroy the Law" vs. 17

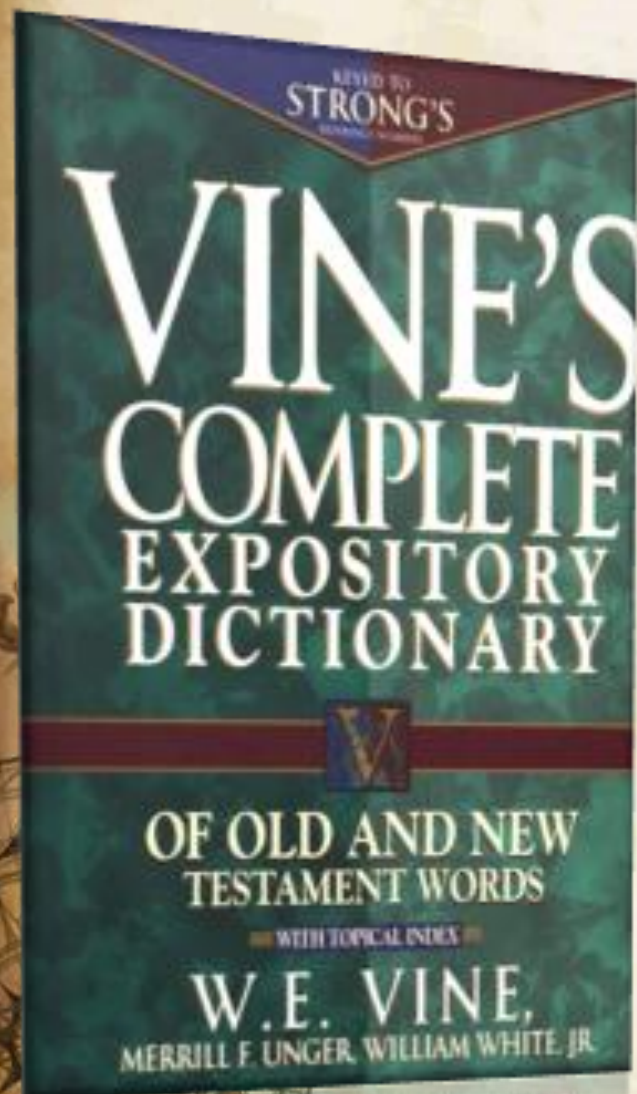
To Destroy

Part Of Speech: Verb / Strong's Number:

<G2647>Original Word: καταλύω, katalyōUsage

Notes: kata, "down," intensive, and No. 4, "to destroy utterly, to overthrow completely," is rendered "destroy," in Matt. 5:17, twice, of the Law; . . . in Acts 5:38, 39 (RV, "overthrow") of the failure of purposes; in 2 Cor. 5:1, of the death of the body ("dissolved"). See DISSOLVE, NOUGHT (come to), OVERTHROW, THROW.

Vine's Expository Dictionary of Old Testament and New Testament Words.



The Sermon On The Mount

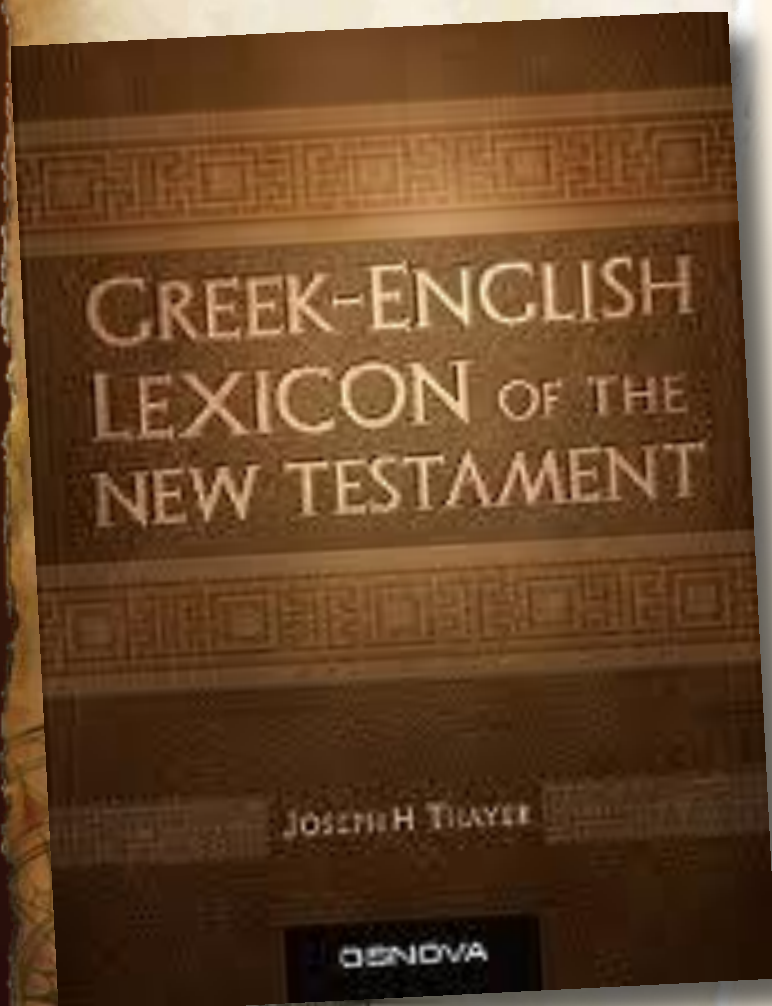
Jesus' Relation to the Law

“I did not come to destroy the Law” vs. 17

To Destroy

b. metaphorically, “to overthrow, i.e. to render vain, to deprive of success, to bring to naught”: την βουλην η το εργον, Acts 5:38 . . . τινα, to render fruitless one's desires, endeavors, etc. . . . “to subvert, overthrow”: το εργον του Θεου (see αγαθος, 2), Romans 14:20. As in classical Greek from Herodotus down, of institutions, forms of government, laws, etc., “to deprive of force, annul, abrogate, discard”: τον νομον, Matthew 5:17

Thayer's Greek-English Lexicon of the New Testament.



The Sermon On The Mount

Jesus' Relation to the Law

“I did not come to destroy the Law” vs. 17



- ◆ *“I did not come”* for the purpose of acting as an adversary of the law - (Luke 10:25-28)
- ✦ “The Law and the Prophets” refer to the entire Old Testament - (cf. 7:12; 11:13; 22:40; Luke 16:16; Acts 13:15; 24:14; 28:23; Rom. 3:21)
- ✦ His goal was not to deprive the Law of its purpose & fulfillment - (Rom 7:7ff; John 8:3-11)

The Sermon On The Mount

Jesus' Relation to the Law

“I did not come to destroy the Law” vs. 17



- ◆ *“I did not come”* for the purpose of acting as an adversary of the law - (Luke 10:25-28)
- ✳ Jesus “did not come to destroy the Law” by disregarding it, by down playing or lowering its legislation, (*like the Scribes & Pharisees did*) - (Mat 15:4-9; 23:16-22; John 5:47)
- ✳ By word and deed He exemplified the spirit, as well as the letter, of the Law - (John 8:3-11; Heb 5:15)

The Sermon On The Mount

Jesus' Relation to the Law

"I did not come to destroy but to fulfill." vs. 17



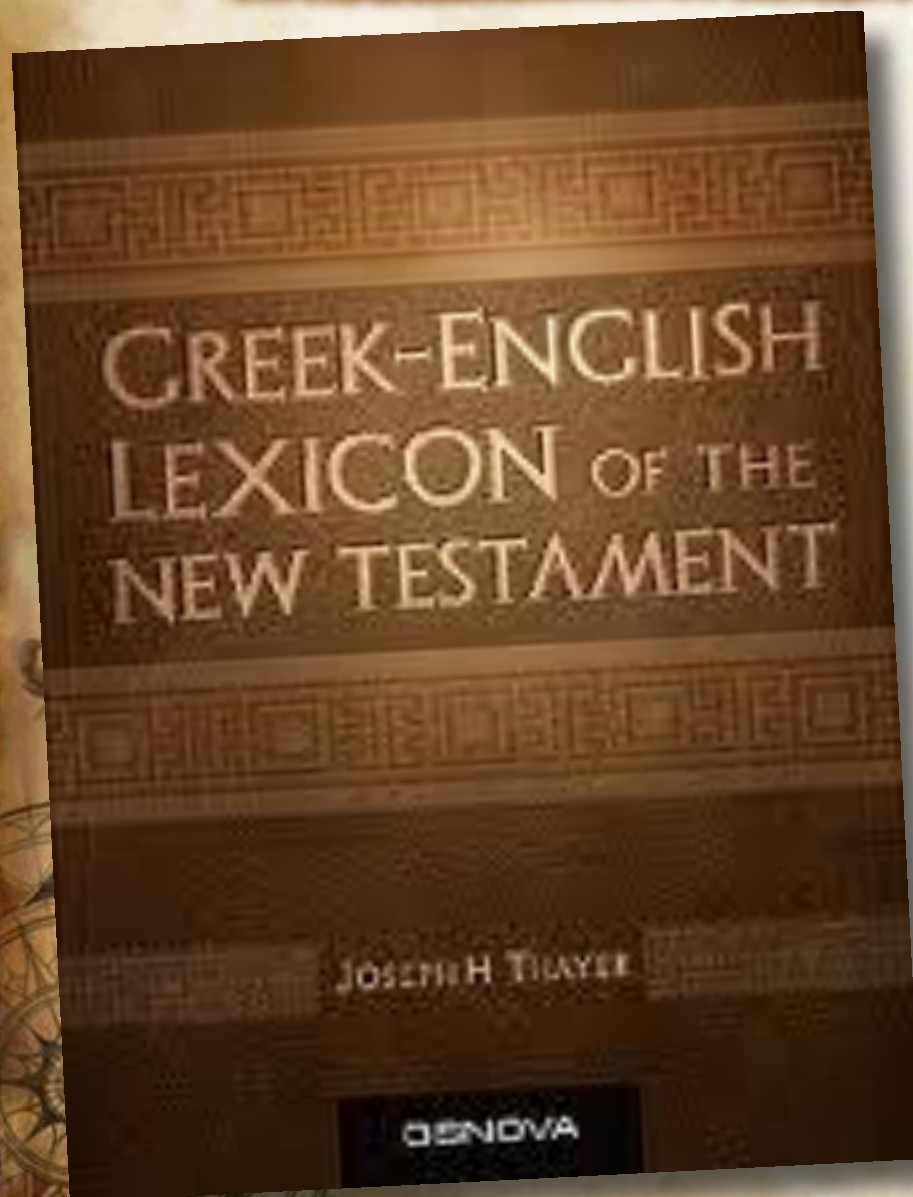
“Jesus was not presenting a rival system to the Law of Moses and the words of the Prophets, but a true fulfillment of the Law and the Prophets—in contrast with the Pharisees’ traditions.”

The Bible Knowledge Commentary

The Sermon On The Mount

Jesus' Relation to the Law

“I did not come to destroy but to fulfill.” vs. 17



[γ]. universally and absolutely, “to fulfil,” i.e. “to cause God’s will (as made known in the law) to be obeyed as it should be, and God’s promises (given through the prophets) to receive fulfilment”: Matthew 5:17; cf. Weiss, Das Matthäusevang. as above with, p. 146f

Thayer Greek-English Lexicon of the New Testament.

The Sermon On The Mount

Jesus' Relation to the Law

"I did not come to destroy but to fulfill." vs. 17

The Contrast is between "Destroy" & "Fulfill"



**Not To
Destroy**



**But To
Fulfill**



The Sermon On The Mount

Jesus' Relation to the Law

"I did not come to destroy but to fulfill." vs. 17



Luke 24:44 (NKJV)

Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me."¹¹

The Sermon On The Mount

Jesus' Relation to the Law

"I did not come to destroy but to fulfill." vs. 17



- ◆ *"I am come"* reflects the consciousness of a special mission, but that mission was *not to "destroy"* it was *to fulfill*
- ✦ There are approximately 330 prophecies concerning the Christ found in the Law and the Prophets - (Deut 18:15,18-19; Is 53:1-12)

The Sermon On The Mount

Jesus' Relation to the Law

"I did not come to destroy but to fulfill." vs. 17



◆ *Jesus fulfilled the Law by:*

- ✦ Being the promised & prophesied Messiah - Dan 9:25,26; Mat 16:16
- ✦ Being the promised & prophesied King - 2 Sam 7:11-16; Acts 2:30
- ✦ Establishing the foretold kingdom - Dan. 2:44,45; Mark 1:14,15; 9:1; Col. 1:13; Rev 1:5,9

The Sermon On The Mount

Jesus' Relation to the Law

"I did not come to destroy but to fulfill." vs. 17



◆ *Jesus fulfilled the Law by:*

- ✦ Establishing a new & different covenant (law) - (Jer 31:31-34; Heb 8:6-13; Mat. 17:5; Heb 1:1,2)
- ✦ Keeping It Perfectly, Satisfying Its Demand For Justice - Thus an offering acceptable for the atonement of sin - Isaiah 53:9; 1 Peter 1:19; 2:22; Heb 4:15; 5:8,9

The Sermon On The Mount

Jesus' View of the Law

“one jot or one tittle will by no means pass from the law till all is fulfilled.”



◆ ***“till heaven and earth pass away”***

Luke 16:17 (NKJV)

And it is easier for heaven and earth to pass away than for one tittle of the law to fail.

The Sermon On The Mount

Jesus' View of the Law

“one jot or one tittle will by no means pass from the law till all is fulfilled.”



- ◆ *“till heaven and earth pass away”*
 - ✦ An idiom denoting the stability of the Law and the certainty of all of its promises and prophecies being fulfilled -
 - ✦ Most assuredly the totality of the Law will fulfill its purpose & design
 - ✦ None of the Law will “pass” UNTIL

The Sermon On The Mount

Jesus' View of the Law

“one jot or one tittle will by no means pass from the law till all is fulfilled.”

“Jesus’ fulfillment would extend to the smallest Hebrew letter, the “jot” (lit., yôd), 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.”

The Bible Knowledge Commentary:

The Sermon On The Mount

Jesus' View of the Law

“one jot or one tittle will by no means pass from the law till all is fulfilled.”



◆ *“till all is fulfilled”*

- ✦ So Long As It Was In Effect It Was Authoritative In Its Entirety - (*if the Law is still in effect - it is all still in effect - every jot & tittle!*)
- ✦ TILL - When the Law's purpose was accomplished - it would pass away - (2 Cor 3:7-10,14; Rom 10:4)

The Sermon On The Mount

Jesus' View of the Law

“one jot or one tittle will by no means pass from the law till all is fulfilled.”



Hebrews 7:12 (NKJV)

For the priesthood being changed, of necessity there is also a change of the law.

The Sermon On The Mount

Jesus' View of the Law

“one jot or one tittle will by no means pass from the law till all is fulfilled.”



Hebrews 7:18-19 (NKJV)

¹⁸ For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, ¹⁹ for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.

The Sermon On The Mount

Jesus' View of the Law

“one jot or one tittle will by no means pass from the law till all is fulfilled.”



Hebrews 8:13 (NKJV)

In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

The Sermon On The Mount

Jesus' View of the Law

“one jot or one tittle will by no means pass from the law till all is fulfilled.”



Hebrews 10:9 (NKJV)

then He said, "Behold, I have come to do Your will, O God."
He takes away the first that He may establish the second.

The Sermon On The Mount

The Kingdom Citizen's Relation To God's Law - 5:19,20

“Whoever therefore breaks one of the least of these commandments, . . .”



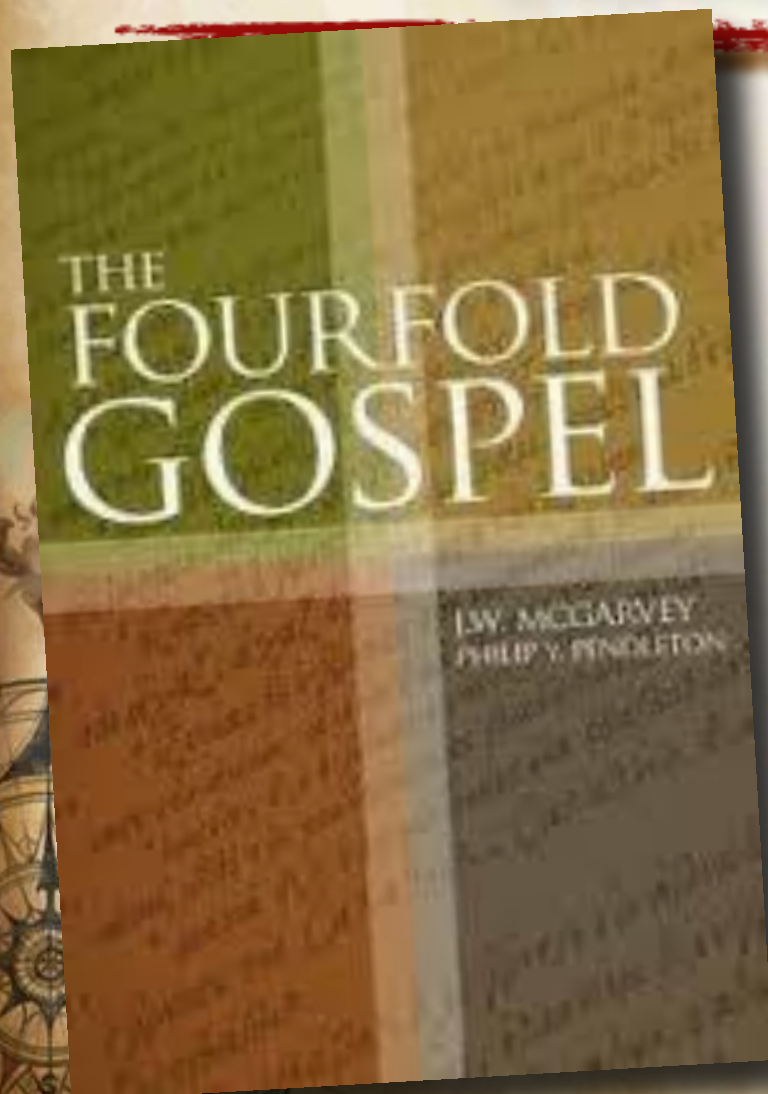
- ◆ *As long as the Law was in effect - it was ALL binding - (Rom. 7:1-3)*
- ✳ Even the “little things” were to be observed - Luke 16:10
- ✳ But so must the big things - Mat 23:23
- ✳ The principle still applies to God's people today - Heb 10:28,29; 2 John 1:9

The Sermon On The Mount

The Kingdom Citizen's Relation To God's Law - 5:19,20

“Whoever therefore breaks one of the least of these commandments, . . .”

He that is unfaithful in that which is little will also be unfaithful in that which is great. So also those who were disobedient and reckless under the Jewish dispensation would be inclined to act in like manner in the new, or Christian, dispensation: . . .

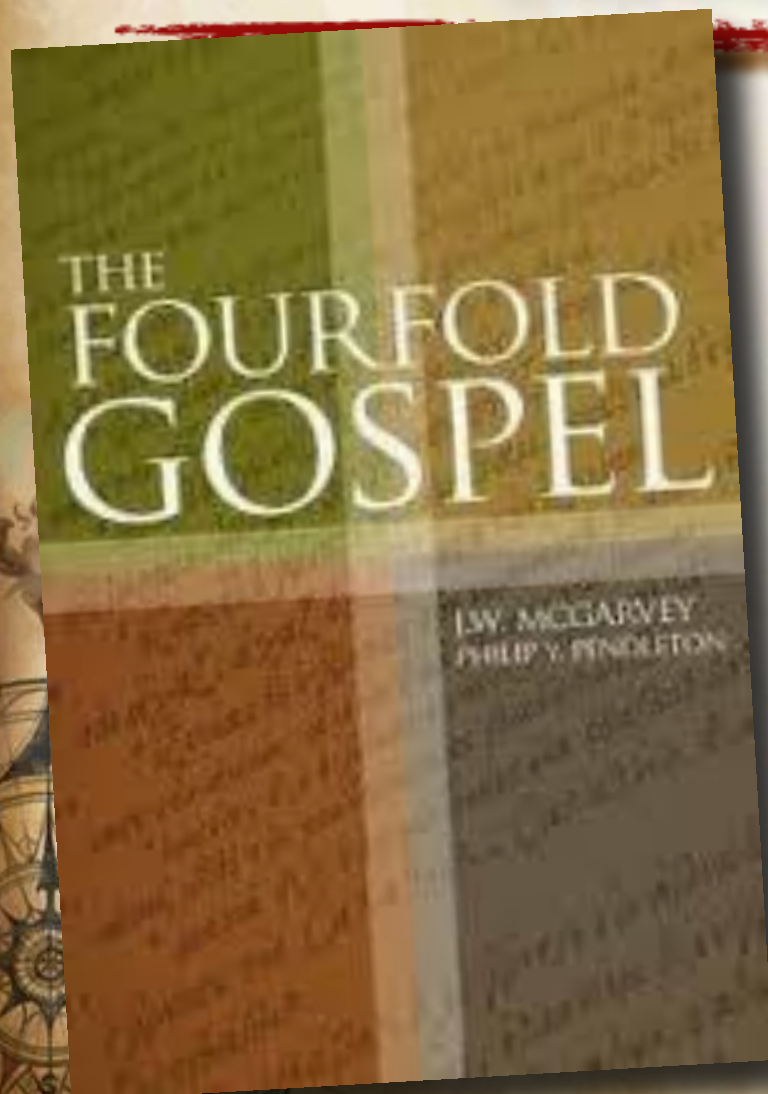


The Sermon On The Mount

The Kingdom Citizen's Relation To God's Law - 5:19,20

“Whoever therefore breaks one of the least of these commandments, . . .”

. . . hence the warning. Not only shall God call such least, but men also shall eventually do likewise . . .
. Small Christians obey the great commandments, but only the large are careful about the least. (TFG 236-237)



The Sermon On The Mount

The Kingdom Citizen's Relation To God's Law - 5:19,20

*unless your righteousness exceeds the
righteousness of the scribes and Pharisees,*



◆ *They were hypocrites -*

- ✦ They Were Known To "Say And Do Not" – Mt 23:1-4
- ✦ They Were Known To Do Things To Be Seen Of Men – Mt 23:5-7
- ✦ They Were Known To Neglect Parts Of God's Law – Mt 23:23-24
- ✦ They Were Known For Making An Appearance of Righteousness - Mt 23:24-28
- ✦ They Were Lovers Of Money – Lk 16:13-15

The Sermon On The Mount

The Kingdom Citizen's Relation To God's Law - 5:19,20

*unless your righteousness exceeds the
righteousness of the scribes and Pharisees,*

“It is important to note that exceed refers to quality, NOT quantity. Kingdom righteousness exceeds legalistic righteousness because it proceeds from the heart, (not hypocrisy) and trust in God (not self); it concerns itself with the spirit, as well as the letter of the Law. It “accepts the full implications of the law without trying to dodge them - “It recognizes that the law’s domain extends beyond the actual deed to the word, and beyond the word to the thoughts and motives of the heart.

Pharisaic righteousness was an outward conformity to human traditions; Christian righteousness is an inward conformity of mind and heart to the revealed will of God.” (Kenneth Chumbley, pg. 96)

The Sermon On The Mount

The Kingdom Citizen's Relation To God's Law - 5:19,20

*unless your righteousness exceeds the
righteousness of the scribes and Pharisees,*



- ◆ **Must "say and do"** – Mt 7:21; Jam 1:21-25; 2:14-17; 1 Jn 2:4-6; 3:18
- ◆ **Must "do things to please God"** – Mt 6:1; Phil 1:27; Titus 2:10; Mk 4:22; Col. 1:9,10
- ◆ **Must "observe" ALL of God's law** – Mt 5:19; Jam 2:10; 2 Jn 9; Mt 28:20; Jn 8:31-32
- ◆ **Must be "lovers of of God" above all things** – Mt 6:24; 1 Tim 6:9,10; 1 Jn 2:15-17; Mark 12:29-31

The Sermon On The Mount

The Kingdom Citizen's Relation To God's Law - 5:19,20

*unless your righteousness exceeds the
righteousness of the scribes and Pharisees,*



- ◆ **In Profession!**
- ◆ **In Motive!**
- ◆ **In Completeness!**
- ◆ **In Genuineness!**
- ◆ **In Purity!**

The Sermon On The Mount

The Righteousness of the One Ruled By God . . .



✳ Jesus Did Not Come To “Destroy The Law” But To “Fulfill The Law” Jesus Believed And Taught “The Stability and Authority of The Law” Jesus Taught That “The Mosaic Law Would End”

✳ Jesus Taught That “Those In The Kingdom” Were To Observe All of God’s Law From The Heart.

The Sermon On The Mount

The Righteousness of the One Ruled By God . . .

WE MUST make a diligent effort to observe ALL that Jesus taught



- ✳ Plan of salvation - John 8:24; Luke 13:3,5; Mat 10:32,33; Mark 16:16
- ✳ In regard to our daily life - Mat 28:20; Col. 3:17
- ✳ Regarding our worship - John 8:31-32;

- Click to edit Master text styles



The Sermon On The Mount

The Righteousness of the One Ruled By God . . .

Charts by Don McClain

Prepared April 12-14, 2012

Preached April 15, 2012

West 65th Street church of Christ

P.O. Box 190062

Little Rock AR 72219

501-568-1062

Prepared using PPT 2010

Email - donmcclain@sbcglobal.net

More PPT & Audio Sermons:

<http://w65stchurchofchrist.org/donmaccla/2010SermonPage.html>

Note - Many of the transition effects used in this presentation may be lost
using PPT 2007 Viewer

<http://www.microsoft.com/downloads/details.aspx?FamilyID=cb9bf144-1076-4615-9951-294eeb832823&displaylang=en>

Luke 16:14-17 (NKJV)

¹⁴ Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him. ¹⁵ And He said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God."



Luke 16:14-17 (NKJV)

¹⁶ The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. ¹⁷ And it is easier for heaven and earth to pass away than for one tittle of the law to fail.

