



THE SERMON ON THE MOUNT

Mt. 5:17

“Letting Your Light Shine in the World”

Mt. 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.



Review: Several weeks ago, we began the exegesis of this great sermon preached by the Lord Jesus Christ.

I. THE DISCIPLE AND HIS BLESSINGS, 5:1-16

A. The Setting, 5:1-2

B. The Sayings, 5:3-12

C. The Sequel, 5:13-16

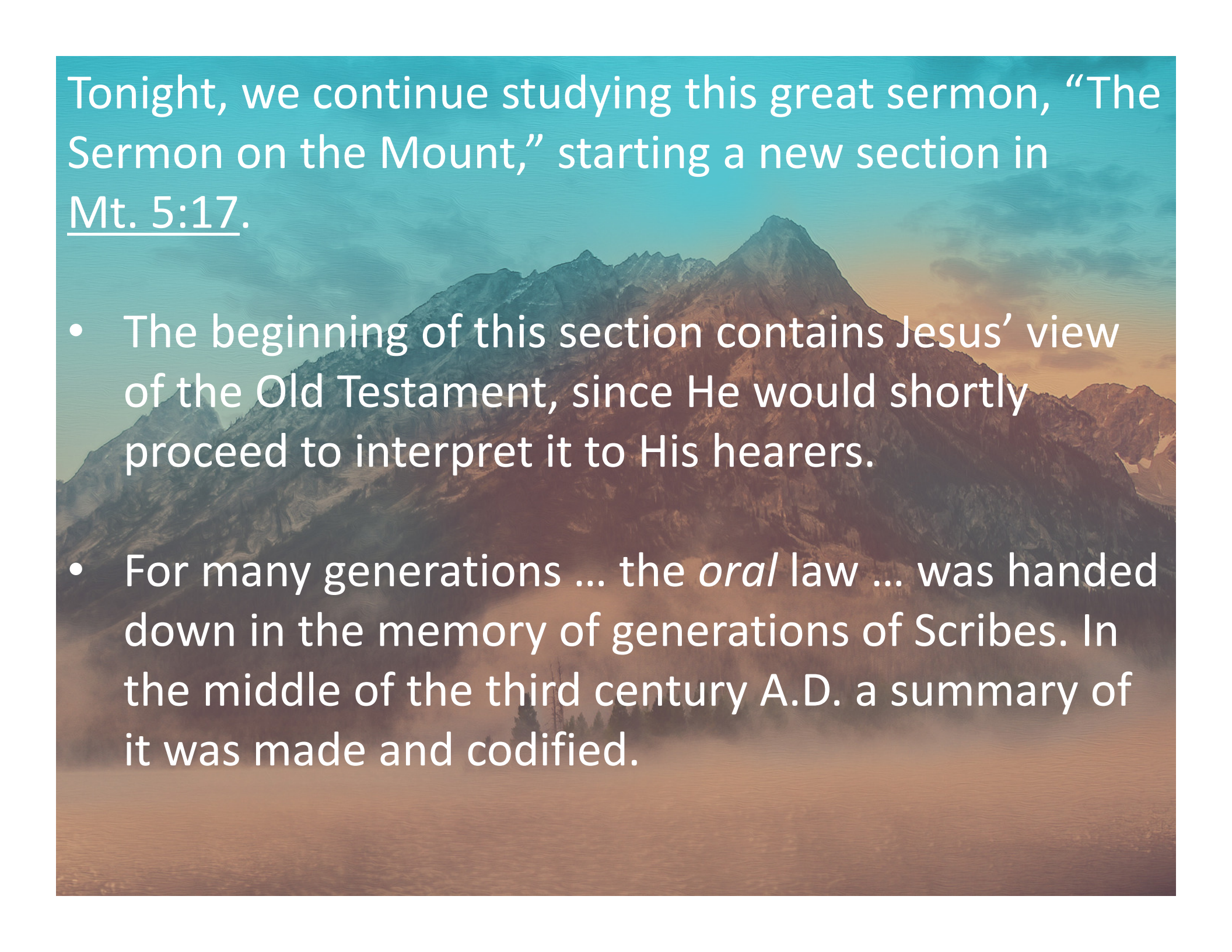
1. Resisting Decay, 5:13

2. Removing Darkness, 5:14-16

a. The Position of the Light, 5:14

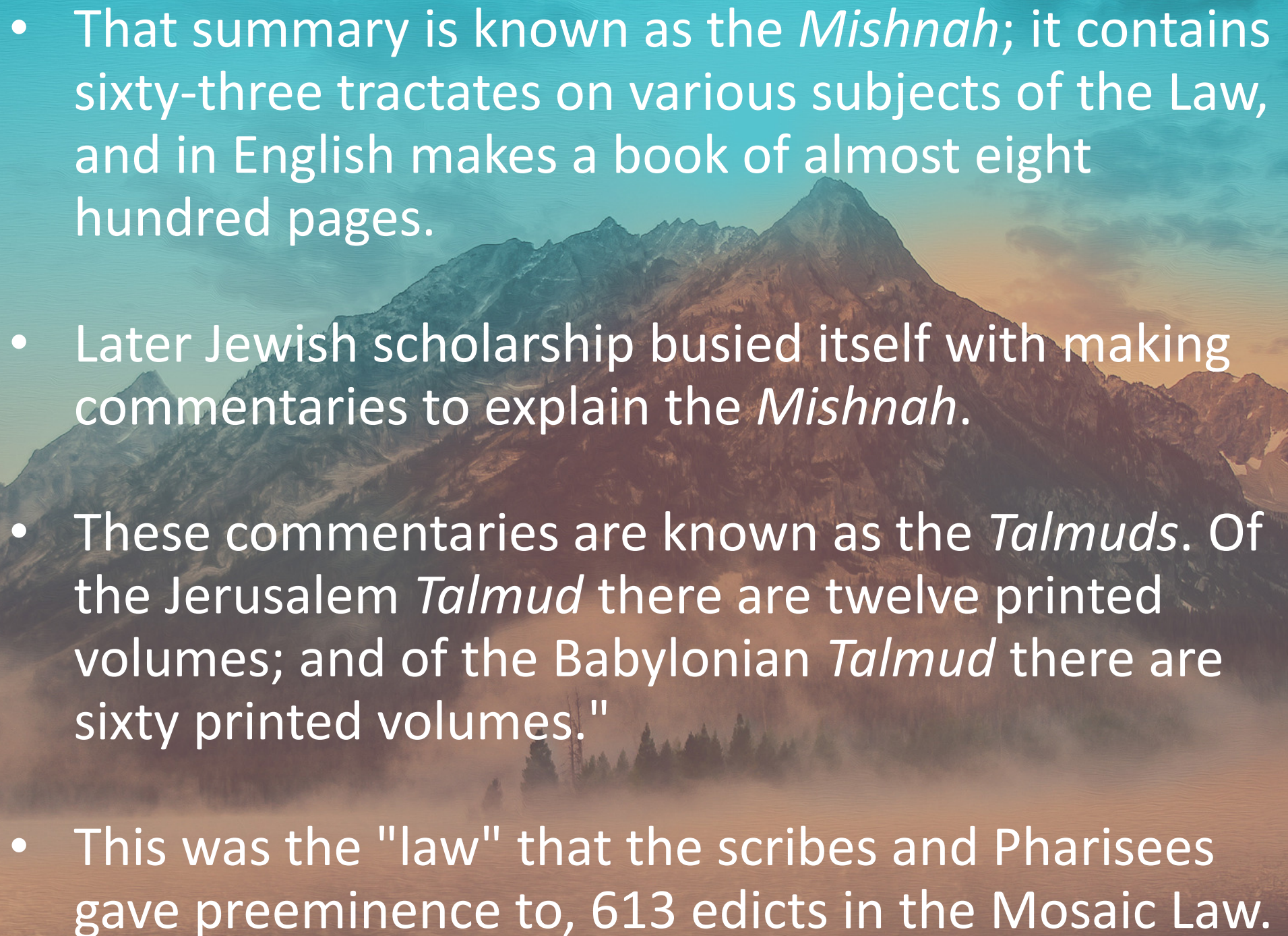
b. The Purpose of the Light, 5:15

c. The Potential of the Light, 5:16



Tonight, we continue studying this great sermon, “The Sermon on the Mount,” starting a new section in Mt. 5:17.

- The beginning of this section contains Jesus’ view of the Old Testament, since He would shortly proceed to interpret it to His hearers.
- For many generations ... the *oral* law ... was handed down in the memory of generations of Scribes. In the middle of the third century A.D. a summary of it was made and codified.

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- A scenic landscape featuring a range of mountains under a clear sky. The foreground shows a misty or foggy area with a line of evergreen trees. The overall color palette is dominated by blues, greens, and earthy tones.
- That summary is known as the *Mishnah*; it contains sixty-three tractates on various subjects of the Law, and in English makes a book of almost eight hundred pages.
 - Later Jewish scholarship busied itself with making commentaries to explain the *Mishnah*.
 - These commentaries are known as the *Talmuds*. Of the Jerusalem *Talmud* there are twelve printed volumes; and of the Babylonian *Talmud* there are sixty printed volumes."
 - This was the "law" that the scribes and Pharisees gave preeminence to, 613 edicts in the Mosaic Law.

II. THE DISCIPLE AND HIS BELIEFS, 5:17-20

A. A Personal Appreciation of God's Law, 5:17-18

1. The Law and Its Fulfillment, 5:17

Mt. 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

- The Lord Jesus begins with “preventive” statements that refute His accusers in the present and in the future.

- The terms "the Law" and "the Prophets" refer to two of the three major divisions of the Hebrew Bible, the third being "the Psalms."

Luke 24:44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were **written in the law of Moses**, and *in* **the prophets**, and *in* **the psalms**, **concerning me**.

- "The Law and the Prophets" was evidently the most common way Jews referred to the Old Testament in Jesus' day (cf. 7:12; 11:13; 22:40; Luke 16:16; John 1:45; Acts 13:15; 28:23; Rom. 3:21).

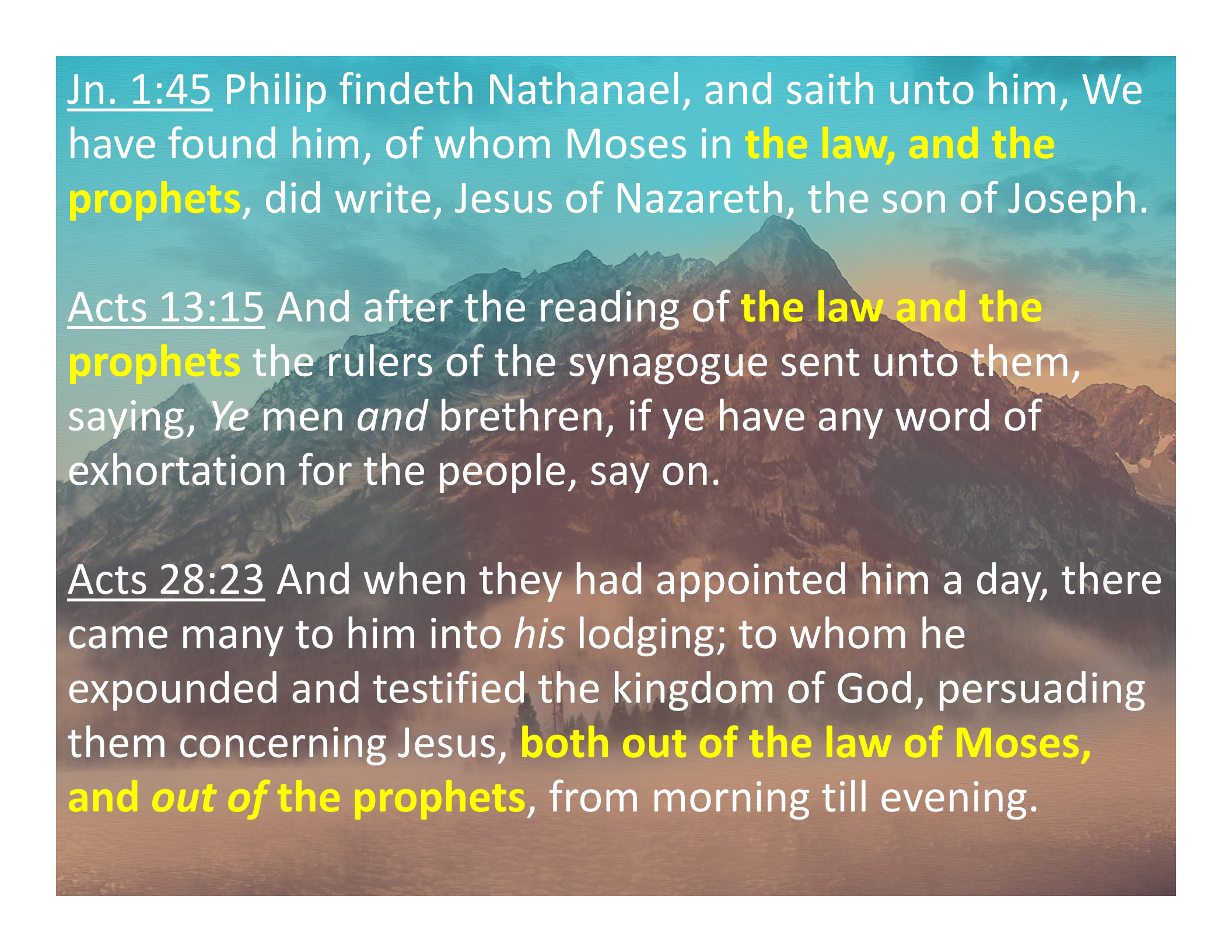


Mt. 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is **the law and the prophets**.

Mt. 11:13 For all **the prophets and the law** prophesied until John.

Mt. 22:40 On these two commandments hang all **the law and the prophets**.

Luke 16:16 **The law and the prophets** were until John: since that time the kingdom of God is preached, and every man presseth into it.



Jn. 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in **the law, and the prophets**, did write, Jesus of Nazareth, the son of Joseph.

Acts 13:15 And after the reading of **the law and the prophets** the rulers of the synagogue sent unto them, saying, *Ye men and* brethren, if ye have any word of exhortation for the people, say on.

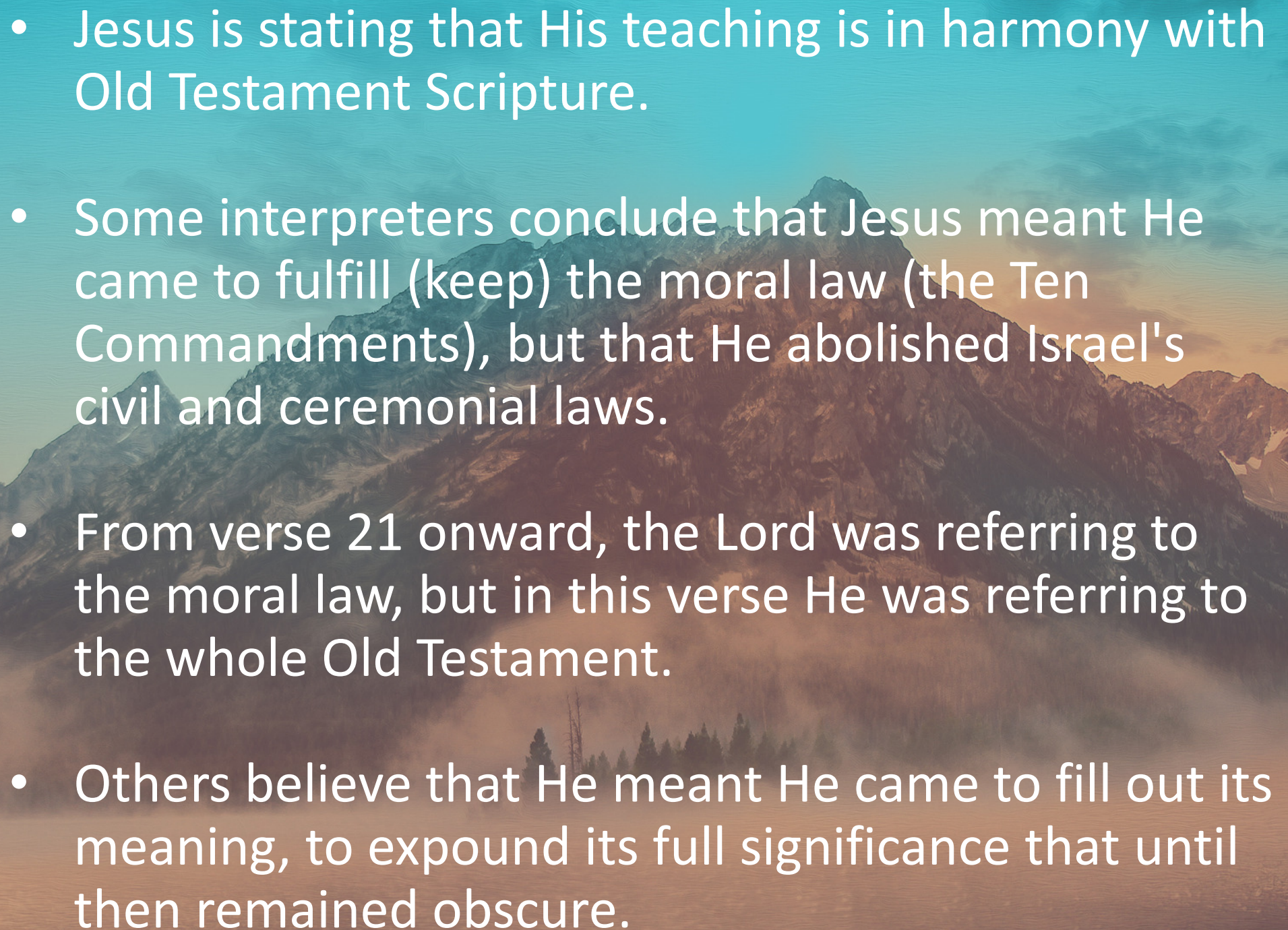
Acts 28:23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, **both out of the law of Moses, and out of the prophets**, from morning till evening.

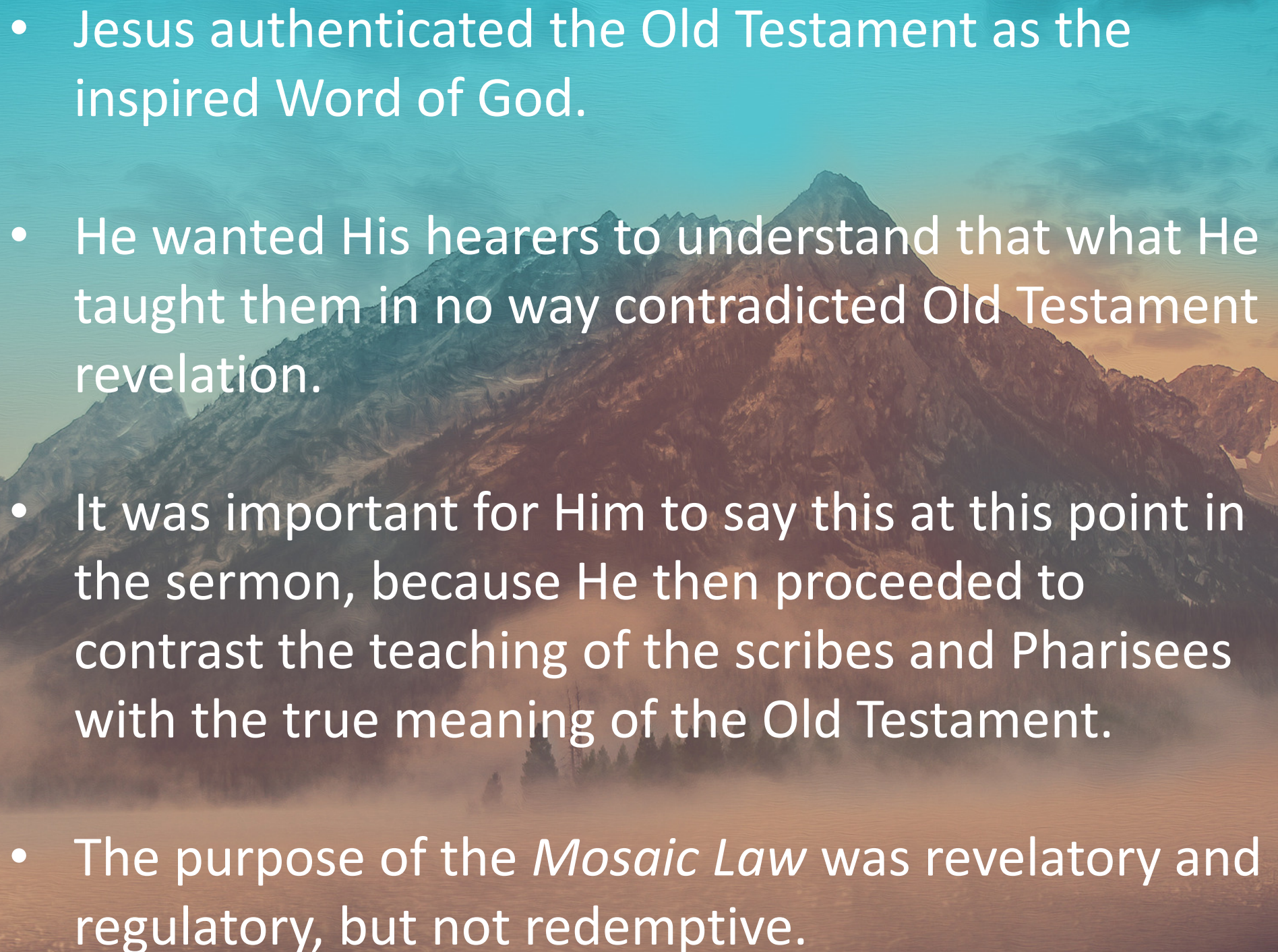
Rom. 3:21 **But now the righteousness of God without the law is manifested**, being witnessed by **the law and the prophets**;

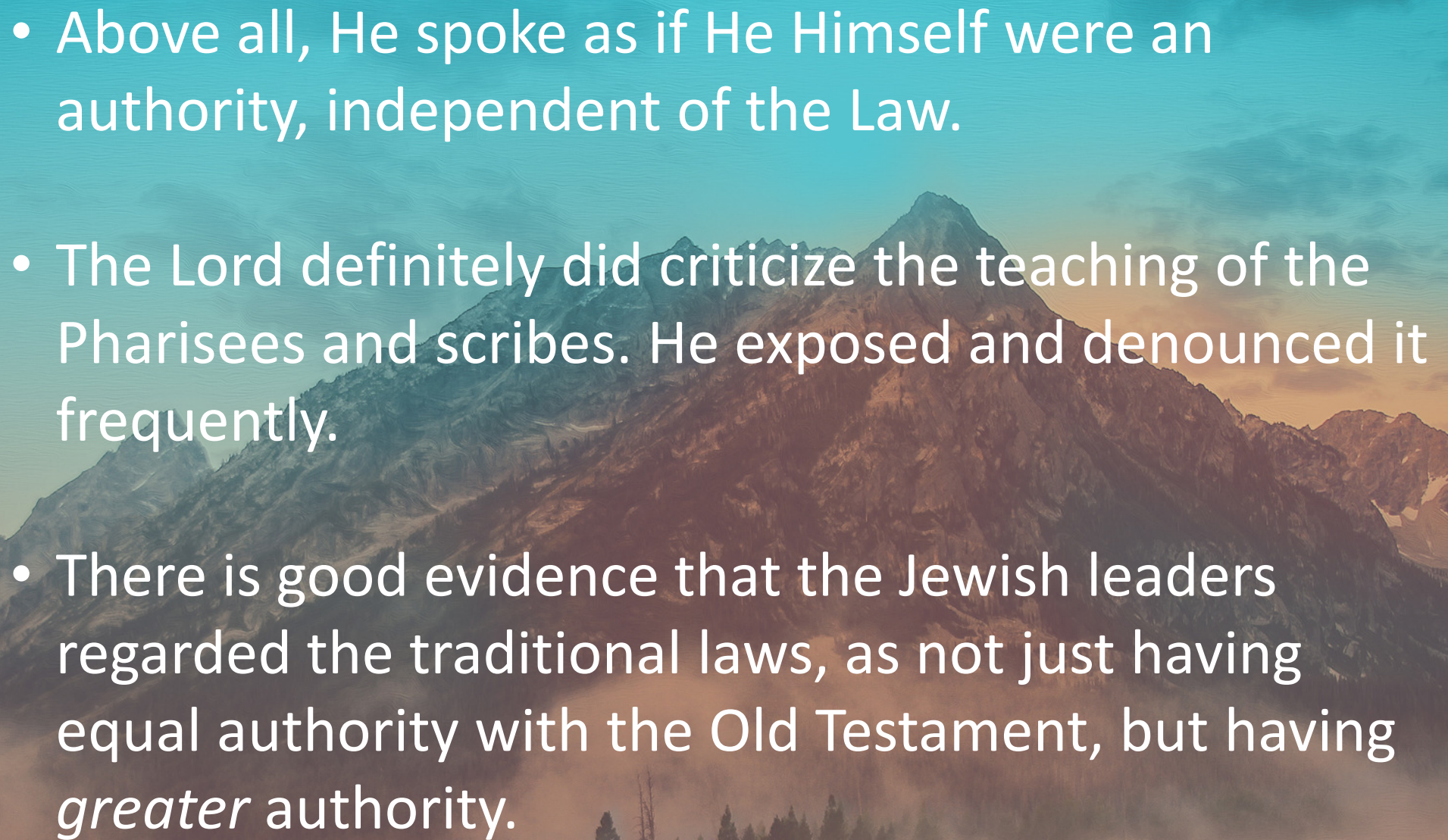
- Jesus introduced the subject of Scripture interpretation in this verse with this phrase.
- In Mt. 7:12 He concluded the subject with the same phrase. Thus the phrase "the Law and the Prophets" forms another *inclusio* within the body of the Sermon on the Mount and identifies the main subject that it encloses.

Mt. 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is **the law and the prophets.**

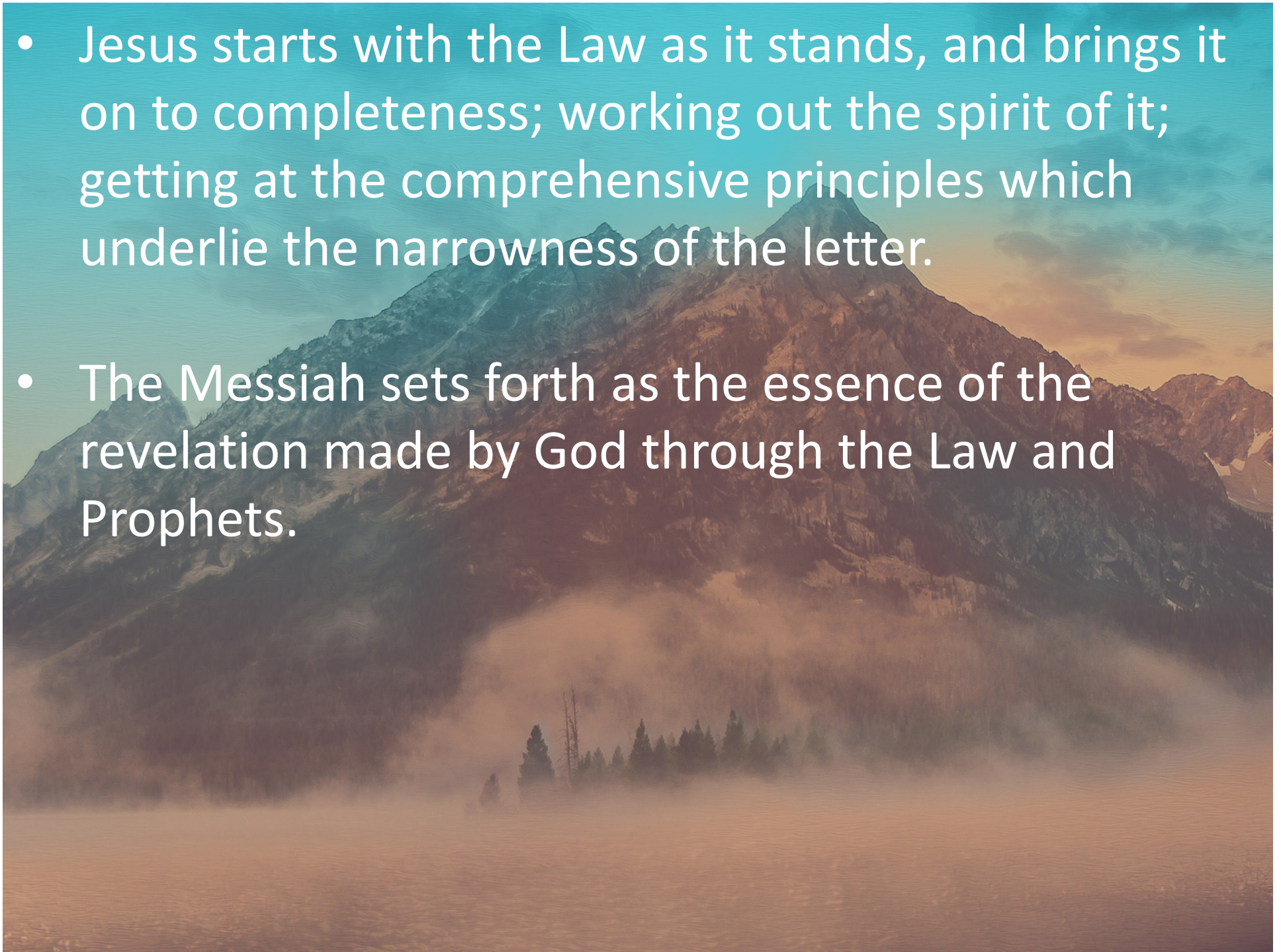
- Much debate has centered on what Jesus meant when He said He came "to fulfill" the Old Testament.
- Was Jesus referring to Himself when He said, "I came ... to fulfill," or was He referring to His teaching?
- Did *He* fulfill the law, or did *His teaching* fulfill it?
- Did *He* and *His teaching* BOTH fulfill the Scripture?

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- Jesus is stating that His teaching is in harmony with Old Testament Scripture.
 - Some interpreters conclude that Jesus meant He came to fulfill (keep) the moral law (the Ten Commandments), but that He abolished Israel's civil and ceremonial laws.
 - From verse 21 onward, the Lord was referring to the moral law, but in this verse He was referring to the whole Old Testament.
 - Others believe that He meant He came to fill out its meaning, to expound its full significance that until then remained obscure.

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- A scenic view of a mountain range with a lake in the foreground, overlaid with a teal gradient. The mountains are rugged and brownish, with some snow patches. The lake is calm and reflects the sky. The sky is a mix of blue and orange, suggesting a sunset or sunrise. The text is white and semi-transparent, making it readable against the background.
- Jesus authenticated the Old Testament as the inspired Word of God.
 - He wanted His hearers to understand that what He taught them in no way contradicted Old Testament revelation.
 - It was important for Him to say this at this point in the sermon, because He then proceeded to contrast the teaching of the scribes and Pharisees with the true meaning of the Old Testament.
 - The purpose of the *Mosaic Law* was revelatory and regulatory, but not redemptive.

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- A scenic landscape featuring a large, rugged mountain range in the background, partially shrouded in mist. In the foreground, a calm lake reflects the surrounding environment, with a line of evergreen trees along the shore. The sky is a mix of soft blues and oranges, suggesting a sunrise or sunset. The overall atmosphere is serene and majestic.
- Above all, He spoke as if He Himself were an authority, independent of the Law.
 - The Lord definitely did criticize the teaching of the Pharisees and scribes. He exposed and denounced it frequently.
 - There is good evidence that the Jewish leaders regarded the traditional laws, as not just having equal authority with the Old Testament, but having *greater* authority.

- Jesus starts with the Law as it stands, and brings it on to completeness; working out the spirit of it; getting at the comprehensive principles which underlie the narrowness of the letter.
- The Messiah sets forth as the essence of the revelation made by God through the Law and Prophets.



Summary/Conclusion

- The Incarnation was the beginning of Christ's fulfillment of the Law.

Gal. 4:4 But when the fulness of the time was come, God sent forth his Son, **made of a woman, made under the law,**

- The weakness of the Law exposed the weakness of the flesh of mankind.

A scenic landscape featuring a range of mountains in the background, some with patches of snow. In the foreground, there is a calm body of water, possibly a lake or a wide river, with a line of evergreen trees along the shore. The sky is a mix of blue and orange, suggesting a sunrise or sunset. The overall atmosphere is serene and majestic.

Rom. 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For **what the law could not do, in that it was weak through the flesh**, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That **the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**

- The issue of *righteousness*, from God's perspective, is declared in the Sermon on the Mount.

Rom. 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that **they have a zeal of God, but not according to knowledge.**

3 For they **being ignorant of God's righteousness**, and going about to **establish their own righteousness, have not submitted themselves unto the righteousness of God.**

4 For **Christ is the end of the law for righteousness to every one that believeth.**

- The “schoolmaster – the Law” spotlighted man’s sinfulness, revealing the need for a Savior.

Gal. 3:21 Is the law then against the promises of God? God forbid: for **if there had been a law given which could have given life, verily righteousness should have been by the law.**

22 But **the scripture** hath concluded **all under sin**, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, **we were kept under the law, shut up unto the faith which should afterwards be revealed.**

24 Wherefore **the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.**

25 But after that faith is come, we are no longer under a schoolmaster.

26 For **ye are all the children of God by faith in Christ Jesus.**

- The scribes and Pharisees taught that the Law was external “deeds.” Jesus taught that fulfillment of the Law originated in the heart – love for the “Lord thy God:”

Mt. 22:37 Jesus said unto him, Thou shalt **love the Lord thy God with all thy heart**, and **with all thy soul**, and **with all thy mind**.

38 **This is the first and great commandment.**

- The Lord applied loving God to include loving one another:

Rom. 13:8 Owe no man any thing, but to **love one another**: for **he that loveth another hath fulfilled the law.**

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, **Thou shalt love thy neighbour as thyself.**

10 Love worketh no ill to his neighbour: therefore **love is the fulfilling of the law.**