THE SERMON ON THE MOUNT <u>Mt. 5:17-18</u> "The Righteousness Pleasing to God"

<u>Mt. 5:17</u> Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. <u>18</u> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

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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

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II. <u>THE DISCIPLE AND HIS BELIEFS</u>, 5:17-20
A. A Personal Appreciation of God's Law, 5:17-18
1. The Law and Its Fulfillment, 5:17

- 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.

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 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.

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.

Tonight, we continue studying this great sermon, "The Sermon on the Mount." We are returning to the new paragraph that we began last week in <u>Mt. 5:17</u>. Tonight, Jesus emphasizes the magnitude of the preservation of His Word.

2. The Law and Its Future, 5:18

<u>Mt. 5:18</u> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

• The phrase "verily I say to you" indicates that what follows is extremely important.

 This is the first occurrence in Matthew of this phrase, which appears 30 times in this Gospel, 13 times in Mark, six times in Luke, and 25 times in John.

 It always conveys the personal authority of the person who utters it. "Till heaven and earth pass..." is a vivid way of saying as long as this world lasts.

 The "jot," the "smallest letter" refers to yod, the smallest letter of the Hebrew alphabet.

 The "tittle" or "smallest stroke" is used by Jesus to signify that He upheld the entire Old Testament, down to the smallest features of the Hebrew letters that the writers used as they composed the original documents. The words of our Lord, as reported both by Matthew (<u>Mt. 5:18</u>) and by Luke (<u>Luke 16:17</u>), also prove that the copy of the Old Testament from which He had drawn was not only in the original Hebrew, but written in the copies of Scripture available in His day.

Luke 16:17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

 This verse is a strong testimony to the verbal inspiration of Scripture.

Jn. 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

 When the term "scriptures" is used, it is NOT referring to the "originals," but copies of copies of copies of the "original" texts.

 Divine inspiration and preservation extends to the words, even the letters, in the original texts.

Verses 17-19 also argue for the plenary inspiration of Scripture, the view that inspiration extends to all parts of the Old Testament.

God inspired all of it, down to the very words the writers used.

 God will preserve His Word until everything in it has happened as prophesied. It is as permanent as heaven and earth (cf. 24:35).

<u>Psa. 12:6</u> The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. <u>7</u> Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

 The Word of God is the final, absolute authority for faith = sola scriptura. Sola scriptura means that Scripture alone is authoritative for the faith and practice of the Christian. The Bible is complete, authoritative, and true. <u>https://www.gotquestions.org/sola-scriptura.html</u>

 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:"

<u>Mt. 22:37</u> 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. <u>38</u> This is the first and great commandment.

B. A Personal Application of God's Law, 5:19-20

1. A Searching Examination, 5:19

<u>Mt. 5:19</u> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

 The Jewish rabbis had graded the Old Testament commands according to which ones they believed were more authoritative and which ones less, the heavy and the light. Jesus corrected this view. He taught that all were equally authoritative.

2 Tim. 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

<u>Summary</u>

 This passage deals with various attitudes toward the Law: destroying it or fulfilling it (v. 17), and doing it and teaching it (v. 19).

Jesus warned His hearers against following their leaders' practice.

- Greatness in His kingdom depended on maintaining a high view of Scripture and treating all of it as the Word of God.
- This verse distinguishes different ranks within the messianic kingdom.
- Some individuals will have a higher standing than others. Everyone will not be equal.
- Notice that there will be people in the kingdom whose view of Scripture will not be the same as before they entered the kingdom. All will be righteous, but their obedience to and attitude toward Scripture will vary.
- In other words, a correct view of Scripture is not what saves a person, though it is important to have a correct view of Scripture.

Conclusion

<u>Deut. 13:3</u> Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. <u>4</u> Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

<u>Deut. 14:2</u> For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

<u>Titus 2:14</u> Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

<u>1 Pet. 2:9</u> But ye *are* a chosen generation, a royal method, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

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