



SERMON NOTES

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Title: Jesus fulfills the Law and the Prophets

#6 in the series on the Sermon on the Mount

1. Intro and Review
2. Jesus and the Law & the Prophets
 - a. Up until this point, much of what Jesus taught probably challenged the general worldview of His Jewish listeners, so Jesus this section by making it clear that He did not oppose what God had given to Israel. BUT, He is shifting the center of religion from the Temple to the heart.
 - b. Jesus did not come to destroy the Law & the Prophets; literally *"to loosen down, dissolve or undo."* Jesus makes this very clear but specifying that not *"one jot or one tittle will by no means pass from the law till all is fulfilled."* Even the smallest stroke and word are important to the Lord, and therefore ought to be important to us. *"All Scripture is given by inspiration of God..."* 2 Tim. 3:16
 - i. Ps. 110:1 and Mt. 22:44 – *"my Lord"* instead of *"Lord."*
 - ii. Gen. 22:5 and Heb. 11:-17-19 – *"we will return"* instead of *"I will return."*
 - c. Jesus came to fulfill the Law & the Prophets
 - i. Jesus added nothing to the law except one thing that no man had ever added to the law: perfect obedience. He was trying to bring people back to its original purpose. Jesus did not speak against the law itself but against the abuses and excesses to which it had been subjected
 - ii. Luke 24:44, *"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.'"*
 - d. ALL truth is God's truth.
 - e. Jewish tradition teaches that the pomegranate is a symbol of righteousness because it is said to have 613 seeds, which corresponds with the 613 mitzvot, or commandments, of the Torah.
 - f. In the Old Testament, there were three categories of law: ceremonial, civil, and moral.
 - i. The ceremonial law related specifically to Israel's worship (cf. Lev. 1:2-3). Its primary purpose was to point forward to Jesus Christ; these laws, therefore, were no longer necessary after Jesus' death and resurrection. While we are no longer bound by ceremonial law, the principles behind them, to worship and love a holy God, still apply. Jesus was often accused by the Pharisees of violating ceremonial law.
 - ii. The civil law applied to daily living in Israel (cf. Deut. 24:10-11). Because modern society and culture are so radically different from that time and setting, all of these guidelines cannot be followed specifically. But the principles behind the commands are timeless and should guide our conduct. Jesus demonstrated these principles by example.

- iii. The moral law (such as the Ten Commandments) is the direct command of God, and it requires strict obedience (cf. Ex. 20:13). The moral law reveals the nature and will of God, and it still applies today. Jesus obeyed the moral law completely.
- g. Gal. 3:24-25, *"Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor."*
- 3. The disciples and the Law & the Prophets
 - a. James 2:10, *"For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all."*
 - i. *"In many churches Christianity has been watered down until the solution is so weak that if it were poison it would not hurt anyone, and if it were medicine it would not cure anyone."* A.W. Tozer
 - ii. Ps. 11:3, *"If the foundations are destroyed, what can the righteous do?"*
 - b. The Pharisees were rigorous and scrupulous in their efforts to follow their laws. So how could Jesus reasonably call us to greater righteousness than theirs? The Pharisees' weakness was that they were content to obey the laws outwardly without allowing God to change their hearts (or attitudes). They looked pious, but they were far from the Kingdom of Heaven. God judges our hearts as well as our deeds, for it is in the heart that our real allegiance lies. Jesus was saying that his listeners needed a different kind of righteousness altogether (out of love for God), not just a more intense version of the Pharisees' obedience (which was mere legal compliance).
 - i. Mt. 23:23-26, *"Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. Blind guides, who strain out a gnat and swallow a camel! "Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also."*
 - ii. Mt. 23:2-8, *"The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments. They love the best places at feasts, the best seats in the synagogues, greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.' But you, do not be called 'Rabbi'; for One is your Teacher, the Christ, and you are all brethren."*
 - c. Our righteousness must
 - i. come from what God does in us, not what we can do by ourselves,
 - ii. be God-centered, not self-centered,
 - iii. be based on reverence for God, not approval from people,
 - iv. go beyond keeping the law to living by the principles behind the law.

d. We should be just as concerned about our attitudes that people don't see as about our actions that are seen by all.

e. c

4. Take-aways

a. Every *jot* and *tittle* of the Word counts and has a place in God's communication to us.

b. Jesus as the Rose of Sharon perfectly fulfills all the Law and the Prophets

c. Do we cherish the commands of the Lord?

d. Be aware of the assault on the Word to water it down; foundations matter.

e. Let the Word cleanse the inside and out

f. Live our life only for One

g. We have a very good promise to live for.