

MAT FIVE P9

MATTHEW·DISTILLED (extract the essential elements or most important aspects of)



CHAPTER (5) SYNOPSIS = Jesus' Sermon On The Mount Address.

1. Leading the Jewish crowds to a mountainside sb viewed as a clear sign that Jesus has become Israel's new Moses.

Like Moses, Jesus goes to the mountain for the purpose of teaching God's people the conditions of their identity, as well as the laws and promises (blessings and curses) of their covenant relationship (mtn ascension = 1-2 w/Exo 19:1-3// blessings and curses = 3-12 w/Luk 6:20-26 w/Deu 28// conditional identity = 13-16 w/Exo 19:4-6//giving of the Law = 17-18, 21, 27, 33, 38, 43 w/Exo 20-24).

2-5. (vv1-17, blessings and curses; conditional identity) DISCUSSED

7. Jesus preserves the entirety of the Old Testament Scriptures as authoritative for God's people under the New Covenant (17-20) DISCUSSED ****JESUS DID NOT FULFILL THE LAW -INCLUDING THE CLEAN LAWS. HE BECAME THE CLEAN LAWS. WE MUST STILL DO THE "WORK" OF APPLYING IT TO OUR LIVES (Rom 3:28-31; Joh 6:26-29 v. Gal 2:16)****

8. There are many today who think that the obligation to obey the Old Testament Scriptures has been removed (in part or whole) as essential to salvation for the New Covenant Christian. What they fail to consider is not only the content, clarity and consequences of Jesus' teaching in Mat 5:17-20, but also that:

8.1. God views His OT Scriptures as remaining in force forever since they are more perfect than creation, as precious as God's name, the very keys to abundant life and salvation (Deu 4:2, 12:34, 30:11-20, 32:45-47; Isa 40:8 w/1Pe 1:23-25 w/2Ti 3:15-16; Psa 19:7-11, 119:24, 96, 160, 138:2; Jam 1:25; Rom 7:12; Many people treat God's OT Scriptures – esp. His Law, as no longer serving the purpose of abundant life and salvation. They instead serve only to condemn. Paul's stmts about the Law are often interpreted w/this exclusive purpose- e.g. Gal 3:10, 21; 1Ti 1:9-10; the law is for our protection and prosperity not imprisonment)

8.2. The OT prophecies regarding the coming Messiah and New Covenant also speak about the Law as that which will be cherished by and taught to God's people (Deu 18:15-18; Isa 2:1-5, 8:11-9:7; 42:1-4, 21; Jer 31:31-34; Eze 36:25-27; Mic 4:1-2; Mal 4:1-4)

8.3. The primary way the Bible teaches us to identify false teachers and gospels is by their rejection (in part or whole) of God's OT Law/Scriptures as something we must observe in order to be saved (Deu 12:34-13:3 w/2Pe 2:1-3, 19-21; Jud 1:3-4; Eph 5:1-7; 1Jo 2:1-7, 2:24-3:8; Again, how most people interpret Paul, makes all FT's in the OT the good guys – for preaching against obedience to the Law, and all God's prophets – who preached faithfulness to the Law, the bad guys – e.g. Jer 5:4-7 w/12, 6:14-19, 7:1-23, 8:4-10, 9:1-14, 23-25, 11:1-16, 16:10-11. In this light consider then - Rom 9:30 – 10:4)

8.4. Rejection of (or disobedience to) God's OT Law is the biggest reason people go to Hell (Isa 51:7-8 w/Mar 9:48 w/Luk 16:19-31; Pro 28:4 w/Rom 1:18, 31-32; Rev 21:8 – "faithless" = unfaithful to God's OT commands/law – see Psa 119:158; Today, we are made to believe that the biggest reason people go to hell is b/c they are trying to earn their salvation.

8.5. Those in the first century (i.e. the time of Jesus and the Apostles) viewed as apostasy the act of covenant members becoming convinced that the OT Law was no longer necessary to salvation (Act 21:21, 28; This was true in the OT as well - Deu 29:18-20; In this light consider - Heb 10:26-29 = "dies" - Present tense = The author is assuming that the disobedience previously mentioned, is the result of deciding to "set aside the Law of Moses" by individuals in the NC. IOW: this is the "sinning deliberately" of v26. According to the author, the penalty for committing such a crime is still in force just as the Law remains in force – i.e. death. However, the deathly consequences associated w/this crime are worse since the "witnesses" requiring such Law-abiding compliance - as well as those offended, are greater. They are "the Son of God", "the blood of the covenant" and "the Spirit of grace".)

8.6. Jesus and the apostles worked very hard to prove that Christianity was in compliance to the Law and the OT Scriptures (i.e. Christianity is not a new religion, but Judaism under a new covenant – Jer 31:31; Act 3:17-26. As such, nothing the NT author's say is novel/original – Joh 7:16. If it was, then they would have rightly been rejected. The Jews rejected Jesus and Christianity, b/c they incorrectly thought it violated the OT Scriptures – especially its teaching regarding observance of the Law – e.g. Mat 12:1-2; Luk 5:21; Joh 7:25-27, 40-52, 9:16, 10:30-36; Act 6:11-13, 13:27, 21:28, 23:29, 24:5-9. In reality however, Jesus and the Apostles were always in compliance w/the Law. They spent a lot of energy and ink attempting to make that clear - Mat 12:3-8; Joh 5:37-47, 7:16-19, 18:19-23; Act 24:10-16, 25:8; Rom 3:30-31).

8.7. A maxim of contractual law (the kind of law found in Scripture) is that the entire body of laws included in the former contract (or covenant) remain in force in the renewed contract/covenant unless it explicitly states that such body of laws have not been incorporated. As such, any mention of repeal in the renewed contract or covenant must be viewed as the modification of a specific law's application/remedy and not the obviation of that law (or entire body of laws) (Jer 31:31 = The NC is simply a renewal of the previous covenant made w/Israel and Judah - i.e. OC; How we know this to be true: 1. Both Jesus and Paul confirm that the entirety of the Law remains in force in the renewed covenant/contract – Mat 5:17-19; Rom 3:31; 2. They each make appeals to it under the NC – e.g. Mat 19:16-19; 1Co 9:8-10; Eph 6:1-3; What then Paul is repealing elsewhere is *not* an attempt to remove/replace the original Law corpus, but rather modify the application/remedy of certain laws – 1Co 1:30, 6:11 w/7:19 and Rom 3:28 w/10:4; consider also – 1Co 5:1-2, 11-13 w/Lev 20:11; This is how Jer 31:32-34 is also to be understood).

8.8. It is impossible to know what qualifies as sin, righteousness/justice/holiness, fear of the Lord, love or what it means to “walk by the Spirit” without the OT Scriptures (or Law), since all are derivatives of the Law. (As it re: to sin: 1Jo 3:4; Psa 119:155; 1Ti 1:8-10; Rom 7:7-12; To say that the OT Scriptures are no longer in force means: 1. those laws/violations no longer have precedential value - e.g. should those who perform sexual acts w/animals be celebrated or punished? Bestiality is not explicitly mentioned in the NT. Including this in the scope of the NT's prohibitions against sexual immorality – e.g. Gal 5:19, requires that we understand such a general prohibition according to the OT's specific categories of sexual sin. By doing so however, equally requires that we allow that portion of God's Scriptures to remain in force.; 2. what was once a sinful act has become a righteous act – e.g. the maxim of Num 15:15-16, 29 no longer applies. // As it re: to righteousness/justice/holiness: J/R = Isa 51:4; 1Ti 1:8-10; Rom 7:7-12; 1Jo 3:4, H = Lev 10:1-3 w/Num 3:4 = obedience to even the smallest parts of the Law is the definition of holiness. It is therefore impossible to practice holiness w/o the complete observance of the Law. Practical holiness continues to be what God/Jesus expects of His people – 1Pe 1:14-17; Heb 12:14 w/13:8 // As it re: to fear of the Lord: Psa 19:7-9, 111:7-8 = fear of Lord is also directly tied to the Law. It too is what we as God's people are called to – Mat 10:28 //As it re: to love: Lev 18-19:18; Rom 13:8-10 //In re: to “walk by the Spirit”: Gal 5:16-25 – What does the Spirit walk by or desire us to walk by if not the Law? It sb clear that what the Spirit follows/desires is the Law given the fact that: 1) the Spirit desires/speaks only what the Father/Son speak – which is the Law, 2) Paul makes the desire of the Spirit the direct antithesis of the flesh – which is sin or lawlessness – v17, 19-21; Rom 8:1-4, 3) Verse 18 is in reference to the main argument of the book: the change in the OC application of the clean laws from “works of the law” – i.e. circumcision, Sabbaths, animal sacrifice, separation to its NC application of faith – see 3:1-3, 4) Verse 23 is referring to the condemnation that wb brought by the Law – as still very much in force, for those who think their new freedom from the prior OC application and their new justification by faith also means freedom from obeying the Law in any respect. If however, they fulfill it, their will be no such condemnation - 5:13-21, 5) to view the Spirit as providing some form of instruction – other than God's OC Law, wb the promotion of the heresy of a canon within a canon).

8.9. The Bible does not teach a work-based salvation but rather a marriage covenant of gain and maintain (covenantal nomism). (Luk 5:21// Eph 5:25-32; Isa 54:5; Jer 3:20, 31:31-32 // Mat 3:7-10, 19:16-30, 24:42-51, 25:1-30, 28:18-20; 1Co 9:24-10:22; 1Pe 1:1-2 w/ Exo 24:7-8; Ph 2:12-16; 2Pe 1:5-11; Heb 6:1-12, 10:19-30; Jam 2:14-26; Rev 2:10, 26, 3:4-5, 21:6-8).

8.10. Paul's problem is not with obligating Christians to the Law under its NC application and empowerment but rather obligating Christians to the Law under its OC application and empowerment (In re: to application: 1. Justification = Rom 3:20-28 w/Jer 31:33; Rom 10:4 w/13:8-10; Gal 2:11-16, 5:1-4 w/13-14; Act 15:5-10; 1Co 7:19 w/Lev 10:10-11– Bipartite distinction, 2. Capital Penalty = 1Co 5:1-13 // In re: In re: to empowerment: Rom 7:8-18 – “not the ability to carry it out” = BAD TRANSLATION. BETTER TRANSLATION: “no empowerment...” Under the OC there was ability to fulfill, but no empowerment – see Deu 30:11. This changed under the NC in fulfillment of OT prophecy – see Rom 8:1-4 w/Eze 36:25-27)

8.11. God does not extend forgiveness/mercy/grace in relation to people who do not practice the Law (Deu 27:26 w/29:18-20; Hos 6:6 w/8:12-13; Amo 2:4 w/5:21-24 w/Isa 1:11-19 w/1Sa 15:22 w/Pro 21:3; 2Co 6:1, 14; Heb 10:26-30, 12:14-15).

8.12. The NT makes it clear that faith alone is enough to justify but not enough to save (Rom 2:6-26; Jam 2:14-26; 2Pe 1:5-11).