

Sermon on the Mount – Matthew 5:17-20 Bellevue Church of Christ – Fall 2015

This text sets up the next section where Jesus presents many examples of how our righteousness must exceed that of the scribes and Pharisees (5:21-48)

This is likely exactly what the scribes and Pharisees thought Jesus was trying to do with His action and teaching. He healed people on the Sabbath Day and paid no attention to the oral traditions of the Pharisees. Jesus' associations also seemed contrary to the Law, for He was the friend of tax collectors and sinners.

Jesus healed on the Sabbath:

- (1) **Jesus Drives Out an Evil Spirit** (Mk 1:21-28; Lk 4:31-37)
- (2) **Jesus Heals Peter's Mother-in-law** (Mt 8:14-15; Mk 1:29-31; Lk 4:38-39)
- (3) **Jesus Heals a Man with a withered Hand** (Mt 12:9-13; Mk 3:1-6; Lk 6:6-11)
- (4) **Jesus Heals a Crippled Woman** (Lk 13:10-17)
- (5) **Jesus Heals a Man with Dropsy** (Lk 14:1-6)
- (6) **Jesus Heals a Lame Man by the Pool of Bethesda** (Jn 5:1-18)
- (7) **Jesus Heals a Man Born Blind** (Jn 9:1-16)

How did Jesus fulfill the Law and the Prophets?

*He fulfilled it in His birth because He was "made under the Law" (Gal 4:4).

*While He did not submit to the traditions of the scribes and Pharisees, He always did what God commanded in the Law. The Father was "well pleased" with His Son (Mt 3:17; 17:5).

*He fulfilled it in His death and resurrection, because He bore the curse of the Law (Gal. 3:13).

*He fulfilled the Old Testament types and ceremonies so that they are no longer required of the people of God (see Heb. 9-10)

*When Jesus died, He rent the veil of the temple and opened the way into the holiest (Heb 10:19).

*He broke down the wall that separated the Jews and Gentiles (Eph 2:11-13).

*Because the Law was fulfilled in Christ, we no longer need temples made with hands (Acts 7:48ff) or religious rituals (Col 2:10-13).

The rigorous demands of the Pharisee's oral traditions focused on outward appearances rather than holy and righteous living! (21-48)

17 "***Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.***

Who was actually destroying the Law and the Prophets? How? (Mt 23:2-36)

Signals that the statement to follow is of the utmost importance.

18 "***For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.***

Key word: **Until** - What is meant by "all," and how will it be accomplished?

19 **Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.**

Least / Greatest - Mt 11:11; 18:1-4

20 **For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.**

Tax Collectors and Sinners:

"a friend of tax collectors and sinners." (Lk 7:31-34; Mt 11:16-19)

"Why does your teacher eat with tax collectors and sinners?" (Mt 9:10-13; Mk 2:13-17)

*Zacchaeus (Lk 19:1-10)

Law or the Prophets:

*Scripture (not simply commandments)

*Mt 7:12; 11:13; 22:40; Luke 16:16; John 1:45; Acts 13:15; 28:23; Rom 3:21

Least of these Commandments:

*This expression must refer to the commandments of OT scripture.

*The commandments of these scriptures, even the least of them, must be practiced.

*However, the nature of practicing has already been affected by vv. 17-18.

*The OT pointed forward to Jesus and His teaching, so ultimately proper obedience requires conforming to His word.

*This also sets up the contrast in 21-48 between the oral traditions of the Pharisees and the true intent of these laws.

Sermon on the Mount – Matthew 5:17-20
Bellevue Church of Christ – Fall 2015

Sets up Next Section

Matthew 5:21–48 (ESV)

²¹ “You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ ²² But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire. ²³ So if you are offering your gift at the altar and there remember that your brother has something against you, ²⁴ leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. ²⁵ Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. ²⁶ Truly, I say to you, you will never get out until you have paid the last penny.

²⁷ “You have heard that it was said, ‘You shall not commit adultery.’ ²⁸ But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. ²⁹ If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. ³⁰ And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.

³¹ “It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ ³² But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.

³³ “Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ ³⁴ But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, ³⁵ or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. ³⁶ And do not take an oath by your head, for you cannot make one hair white or black. ³⁷ Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.

³⁸ “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ ³⁹ But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. ⁴⁰ And if anyone would sue you and take your tunic, let him have your cloak as well. ⁴¹ And if anyone forces you to go one mile, go with him two miles. ⁴² Give to the one who begs from you, and do not refuse the one who would borrow from you.

⁴³ “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ ⁴⁴ But I say to you, Love your enemies and pray for those who persecute you, ⁴⁵ so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. ⁴⁶ For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷ And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? ⁴⁸ You therefore must be perfect, as your heavenly Father is perfect.

Sermon on the Mount – Matthew 5:17-20
Bellevue Church of Christ – Fall 2015

Jesus Healed on the Sabbath

(1) Jesus Drives Out an Evil Spirit (Mk 1:21-28; Lk 4:31-37)

Mark 1:21–28 (ESV)

²¹ And they went into Capernaum, and immediately on the Sabbath he entered the synagogue and was teaching. ²² And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes. ²³ And immediately there was in their synagogue a man with an unclean spirit. And he cried out, ²⁴ “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God.” ²⁵ But Jesus rebuked him, saying, **“Be silent, and come out of him!”** ²⁶ And the unclean spirit, convulsing him and crying out with a loud voice, came out of him. ²⁷ And they were all amazed, so that they questioned among themselves, saying, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him.” ²⁸ And at once his fame spread everywhere throughout all the surrounding region of Galilee.

Luke 4:31–37 (ESV)

³¹ And he went down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath, ³² and they were astonished at his teaching, for his word possessed authority. ³³ And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, ³⁴ “Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God.” ³⁵ But Jesus rebuked him, saying, **“Be silent and come out of him!”** And when the demon had thrown him down in their midst, he came out of him, having done him no harm. ³⁶ And they were all amazed and said to one another, “What is this word? For with authority and power he commands the unclean spirits, and they come out!” ³⁷ And reports about him went out into every place in the surrounding region.

(2) Jesus Heals Peter’s Mother-in-law (Mt 8:14-15; Mk 1:29-31; Lk 4:38-39)

Matthew 8:14–15 (ESV)

¹⁴ And when Jesus entered Peter’s house, he saw his mother-in-law lying sick with a fever. ¹⁵ He touched her hand, and the fever left her, and she rose and began to serve him.

Mark 1:29–31 (ESV)

²⁹ And immediately he left the synagogue and entered the house of Simon and Andrew, with James and John. ³⁰ Now Simon’s mother-in-law lay ill with a fever, and immediately they told him about her. ³¹ And he came and took her by the hand and lifted her up, and the fever left her, and she began to serve them.

Luke 4:38–39 (ESV)

³⁸ And he arose and left the synagogue and entered Simon’s house. Now Simon’s mother-in-law was ill with a high fever, and they appealed to him on her behalf. ³⁹ And he stood over her and rebuked the fever, and it left her, and immediately she rose and began to serve them.

Sermon on the Mount – Matthew 5:17-20
Bellevue Church of Christ – Fall 2015

(3) Jesus Heals a Man with a withered Hand (Mt 12:9-13; Mk 3:1-6; Lk 6:6-11)

Matthew 12:9–13 (ESV)

⁹ He went on from there and entered their synagogue. ¹⁰ And a man was there with a withered hand. And they asked him, “Is it lawful to heal on the Sabbath?”—so that they might accuse him. ¹¹ He said to them, “Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? ¹² Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath.” ¹³ Then he said to the man, “Stretch out your hand.” And the man stretched it out, and it was restored, healthy like the other.

Mark 3:1–6 (ESV)

¹ Again he entered the synagogue, and a man was there with a withered hand. ² And they watched Jesus, to see whether he would heal him on the Sabbath, so that they might accuse him. ³ And he said to the man with the withered hand, “Come here.” ⁴ And he said to them, “Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?” But they were silent. ⁵ And he looked around at them with anger, grieved at their hardness of heart, and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. ⁶ The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him.

Luke 6:6–11 (ESV)

⁶ On another Sabbath, he entered the synagogue and was teaching, and a man was there whose right hand was withered. ⁷ And the scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, so that they might find a reason to accuse him. ⁸ But he knew their thoughts, and he said to the man with the withered hand, “Come and stand here.” And he rose and stood there. ⁹ And Jesus said to them, “I ask you, is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?” ¹⁰ And after looking around at them all he said to him, “Stretch out your hand.” And he did so, and his hand was restored. ¹¹ But they were filled with fury and discussed with one another what they might do to Jesus.

(4) Jesus Heals a Crippled Woman (Lk 13:10-17)

Luke 13:10–17 (ESV)

¹⁰ Now he was teaching in one of the synagogues on the Sabbath. ¹¹ And behold, there was a woman who had had a disabling spirit for eighteen years. She was bent over and could not fully straighten herself. ¹² When Jesus saw her, he called her over and said to her, “Woman, you are freed from your disability.” ¹³ And he laid his hands on her, and immediately she was made straight, and she glorified God. ¹⁴ But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, said to the people, “There are six days in which work ought to be done. Come on those days and be healed, and not on the Sabbath day.” ¹⁵ Then the Lord answered him, “You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger and lead it away to water it? ¹⁶ And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?” ¹⁷ As he said these things, all his adversaries were put to shame, and all the people rejoiced at all the glorious things that were done by him.

Sermon on the Mount – Matthew 5:17-20
Bellevue Church of Christ – Fall 2015

(5) Jesus Heals a Man with Dropsy (Lk 14:1-6)

Luke 14:1–6 (ESV)

¹ One Sabbath, when he went to dine at the house of a ruler of the Pharisees, they were watching him carefully. ² And behold, there was a man before him who had dropsy. ³ And Jesus responded to the lawyers and Pharisees, saying, “**Is it lawful to heal on the Sabbath, or not?**” ⁴ But they remained silent. Then he took him and healed him and sent him away. ⁵ And he said to them, “**Which of you, having a son or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?**” ⁶ And they could not reply to these things.

(6) Jesus Heals a Lame Man by the Pool of Bethesda (Jn 5:1-18)

John 5:1–18 (ESV)

¹ After this there was a feast of the Jews, and Jesus went up to Jerusalem.

² Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades. ³ In these lay a multitude of invalids—blind, lame, and paralyzed. ⁵ One man was there who had been an invalid for thirty-eight years. ⁶ When Jesus saw him lying there and knew that he had already been there a long time, he said to him, “**Do you want to be healed?**” ⁷ The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me.” ⁸ Jesus said to him, “**Get up, take up your bed, and walk.**” ⁹ And at once the man was healed, and he took up his bed and walked.

Now that day was the Sabbath. ¹⁰ So the Jews said to the man who had been healed, “It is the Sabbath, and it is not lawful for you to take up your bed.” ¹¹ But he answered them, “The man who healed me, that man said to me, ‘**Take up your bed, and walk.**’” ¹² They asked him, “Who is the man who said to you, ‘Take up your bed and walk?’” ¹³ Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. ¹⁴ Afterward Jesus found him in the temple and said to him, “**See, you are well! Sin no more, that nothing worse may happen to you.**” ¹⁵ The man went away and told the Jews that it was Jesus who had healed him. ¹⁶ And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath. ¹⁷ But Jesus answered them, “**My Father is working until now, and I am working.**”

¹⁸ This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

(7) Jesus Heals a Man Born Blind (Jn 9:1-16)

John 9:1–16 (ESV)

¹ As he passed by, he saw a man blind from birth. ² And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” ³ Jesus answered, “**It was not that this man sinned, or his parents, but that the works of God might be displayed in him.**” ⁴ **We must work the works of him who sent me while it is day; night is coming, when no one can work.** ⁵ **As long as I am in the world, I am the light of the world.**” ⁶ Having said these things, he spit on the ground and made mud with the saliva. Then he anointed the man’s eyes with the mud ⁷ and said to him, “**Go, wash in the pool of Siloam**” (which means Sent). So he went and washed and came back seeing.

Sermon on the Mount – Matthew 5:17-20
Bellevue Church of Christ – Fall 2015

⁸ The neighbors and those who had seen him before as a beggar were saying, “Is this not the man who used to sit and beg?” ⁹ Some said, “It is he.” Others said, “No, but he is like him.” He kept saying, “I am the man.” ¹⁰ So they said to him, “Then how were your eyes opened?” ¹¹ He answered, “The man called Jesus made mud and anointed my eyes and said to me, ‘Go to Siloam and wash.’ So I went and washed and received my sight.” ¹² They said to him, “Where is he?” He said, “I do not know.”

¹³ They brought to the Pharisees the man who had formerly been blind. ¹⁴ Now it was a Sabbath day when Jesus made the mud and opened his eyes. ¹⁵ So the Pharisees again asked him how he had received his sight. And he said to them, “He put mud on my eyes, and I washed, and I see.” ¹⁶ Some of the Pharisees said, “This man is not from God, for he does not keep the Sabbath.” But others said, “How can a man who is a sinner do such signs?” And there was a division among them.

Tax Collectors and Sinners

“a friend of tax collectors and sinners.” (Lk 7:31–34; Mt 11:16–19)

Luke 7:31–34 (ESV)

³¹ “To what then shall I compare the people of this generation, and what are they like? ³² They are like children sitting in the marketplace and calling to one another,

“ ‘We played the flute for you, and you did not dance;
we sang a dirge, and you did not weep.’

³³ For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon.’ ³⁴ The Son of Man has come eating and drinking, and you say, ‘Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!’

Matthew 11:16–19 (ESV)

¹⁶ “But to what shall I compare this generation? It is like children sitting in the marketplaces and calling to their playmates,

¹⁷ “ ‘We played the flute for you, and you did not dance;
we sang a dirge, and you did not mourn.’

¹⁸ For John came neither eating nor drinking, and they say, ‘He has a demon.’ ¹⁹ The Son of Man came eating and drinking, and they say, ‘Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is justified by her deeds.”

“Why does your teacher eat with tax collectors and sinners?” (Mt 9:10–13; Mk 2:13-17)

Matthew 9:10–13 (ESV)

¹⁰ And as Jesus reclined at table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and his disciples. ¹¹ And when the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” ¹² But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick. ¹³ Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.”

Sermon on the Mount – Matthew 5:17-20
Bellevue Church of Christ – Fall 2015

Mark 2:13–17 (ESV)

¹³ He went out again beside the sea, and all the crowd was coming to him, and he was teaching them. ¹⁴ And as he passed by, he saw Levi the son of Alphaeus sitting at the tax booth, and he said to him, **“Follow me.”** And he rose and followed him.

¹⁵ And as he reclined at table in his house, many tax collectors and sinners were reclining with Jesus and his disciples, for there were many who followed him. ¹⁶ And the scribes of the Pharisees, when they saw that he was eating with sinners and tax collectors, said to his disciples, **“Why does he eat with tax collectors and sinners?”** ¹⁷ And when Jesus heard it, he said to them, **“Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners.”**

***Zacchaeus (Lk 19:1-10)**

Luke 19:1–10 (ESV)

¹ He entered Jericho and was passing through. ² And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich. ³ And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature. ⁴ So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way. ⁵ And when Jesus came to the place, he looked up and said to him, **“Zacchaeus, hurry and come down, for I must stay at your house today.”** ⁶ So he hurried and came down and received him joyfully. ⁷ And when they saw it, they all grumbled, **“He has gone in to be the guest of a man who is a sinner.”** ⁸ And Zacchaeus stood and said to the Lord, **“Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold.”** ⁹ And Jesus said to him, **“Today salvation has come to this house, since he also is a son of Abraham.”** ¹⁰ **For the Son of Man came to seek and to save the lost.”**

Law or the Prophets

Matthew 7:12 (ESV)

¹² **“So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.”**

Matthew 11:13 (ESV)

¹³ **For all the Prophets and the Law prophesied until John,**

Matthew 22:40 (ESV)

⁴⁰ **On these two commandments depend all the Law and the Prophets.”**

Luke 16:16 (ESV)

¹⁶ **“The Law and the Prophets were until John; since then the good news of the kingdom of God is preached, and everyone forces his way into it.”**

John 1:45 (ESV)

⁴⁵ Philip found Nathanael and said to him, **“We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.”**

Sermon on the Mount – Matthew 5:17-20
Bellevue Church of Christ – Fall 2015

Acts 13:15 (ESV)

¹⁵ After the reading from the Law and the Prophets, the rulers of the synagogue sent a message to them, saying, “Brothers, if you have any word of encouragement for the people, say it.”

Acts 28:23 (ESV)

²³ When they had appointed a day for him, they came to him at his lodging in greater numbers. From morning till evening he expounded to them, testifying to the kingdom of God and trying to convince them about Jesus both from the Law of Moses and from the Prophets.

Romans 3:21 (ESV)

²¹ But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—

How Did Jesus

***He fulfilled it in His birth because He was “made under the Law” (Gal 4:4).**

Galatians 4:4 (ESV)

⁴ But when the fullness of time had come, God sent forth his Son, born of woman, born under the law,

***While He did not submit to the traditions of the scribes and Pharisees, He always did what God commanded in the Law. The Father was “well pleased” with His Son (Mt 3:17; 17:5).**

Matthew 3:17 (ESV)

¹⁷ and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”

Matthew 17:5 (ESV)

⁵ He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, “This is my beloved Son, with whom I am well pleased; listen to him.”

***He fulfilled it in His death and resurrection, because He bore the curse of the Law (Gal. 3:13).**

Galatians 3:13 (ESV)

¹³ Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”—

***He fulfilled the Old Testament types and ceremonies so that they are no longer required of the people of God (see Heb. 9–10)**

Hebrews 9 (ESV)

¹ Now even the first covenant had regulations for worship and an earthly place of holiness. ² For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. ³ Behind the second curtain was a second section called the Most Holy Place, ⁴ having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron’s staff that budded, and the tablets of the covenant. ⁵ Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

Sermon on the Mount – Matthew 5:17-20
Bellevue Church of Christ – Fall 2015

⁶ These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties,⁷ but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people.⁸ By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing⁹ (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper,¹⁰ but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.

¹¹ But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation)¹² he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.¹³ For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh,¹⁴ how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

¹⁵ Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.¹⁶ For where a will is involved, the death of the one who made it must be established.¹⁷ For a will takes effect only at death, since it is not in force as long as the one who made it is alive.¹⁸ Therefore not even the first covenant was inaugurated without blood.¹⁹ For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,²⁰ saying, “This is the blood of the covenant that God commanded for you.”²¹ And in the same way he sprinkled with the blood both the tent and all the vessels used in worship.²² Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

²³ Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these.²⁴ For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf.²⁵ Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own,²⁶ for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself.²⁷ And just as it is appointed for man to die once, and after that comes judgment,²⁸ so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

Sermon on the Mount – Matthew 5:17-20
Bellevue Church of Christ – Fall 2015

Hebrews 10 (ESV)

¹ For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. ² Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? ³ But in these sacrifices there is a reminder of sins every year. ⁴ For it is impossible for the blood of bulls and goats to take away sins.

⁵ Consequently, when Christ came into the world, he said,

“Sacrifices and offerings you have not desired,
but a body have you prepared for me;

⁶ in burnt offerings and sin offerings
you have taken no pleasure.

⁷ Then I said, ‘Behold, I have come to do your will, O God,
as it is written of me in the scroll of the book.’ ”

⁸ When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), ⁹ then he added, “Behold, I have come to do your will.” He does away with the first in order to establish the second. ¹⁰ And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

¹¹ And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. ¹² But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, ¹³ waiting from that time until his enemies should be made a footstool for his feet. ¹⁴ For by a single offering he has perfected for all time those who are being sanctified.

¹⁵ And the Holy Spirit also bears witness to us; for after saying,

¹⁶ “This is the covenant that I will make with them
after those days, declares the Lord:

I will put my laws on their hearts,
and write them on their minds,”

¹⁷ then he adds,

“I will remember their sins and their lawless deeds no more.”

¹⁸ Where there is forgiveness of these, there is no longer any offering for sin.

¹⁹ Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, ²⁰ by the new and living way that he opened for us through the curtain, that is, through his flesh, ²¹ and since we have a great priest over the house of God, ²² let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. ²³ Let us hold fast the confession of our hope without wavering, for he who promised is faithful. ²⁴ And let us consider how to stir up one another to love and good works, ²⁵ not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

²⁶ For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷ but a fearful expectation of judgment, and a fury of fire that

Sermon on the Mount – Matthew 5:17-20
Bellevue Church of Christ – Fall 2015

will consume the adversaries.²⁸ Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses.²⁹ How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace?³⁰ For we know him who said, “Vengeance is mine; I will repay.” And again, “The Lord will judge his people.”³¹ It is a fearful thing to fall into the hands of the living God.

³² But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings,³³ sometimes being publicly exposed to reproach and affliction, and sometimes being partners with those so treated.³⁴ For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one.³⁵ Therefore do not throw away your confidence, which has a great reward.³⁶ For you have need of endurance, so that when you have done the will of God you may receive what is promised.³⁷ For,

“Yet a little while,
and the coming one will come and will not delay;
³⁸ but my righteous one shall live by faith,
and if he shrinks back,
my soul has no pleasure in him.”

³⁹ But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.

***When Jesus died, He rent the veil of the temple and opened the way into the holiest (Heb 10:19).**

Hebrews 10:19 (ESV)

¹⁹ Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus,

***He broke down the wall that separated the Jews and Gentiles (Eph 2:11–13).**

Ephesians 2:11–13 (ESV)

¹¹ Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands—¹² remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.¹³ But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

***Because the Law was fulfilled in Christ, we no longer need temples made with hands (Acts 7:48ff) or religious rituals (Col 2:10–13).**

Acts 7:48 (ESV)

⁴⁸ Yet the Most High does not dwell in houses made by hands, as the prophet says,

Colossians 2:10–13 (ESV)

¹⁰ and you have been filled in him, who is the head of all rule and authority.¹¹ In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ,¹² having been buried with him in baptism, in which you were also

Sermon on the Mount – Matthew 5:17-20
Bellevue Church of Christ – Fall 2015

raised with him through faith in the powerful working of God, who raised him from the dead.¹³ And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses,

Least / Greatest

Matthew 11:11 (ESV)

¹¹ Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he.

Matthew 18:1–4 (ESV)

¹ At that time the disciples came to Jesus, saying, “Who is the greatest in the kingdom of heaven?” ² And calling to him a child, he put him in the midst of them ³ and said, “Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven.” ⁴ Whoever humbles himself like this child is the greatest in the kingdom of heaven.