

Matthew: The Life & Teaching of Jesus the Messiah

Lakewood Presbyterian Church

Key Idea: *Presumptive Continuity: All the legal and ethical material of the OT continues to obligate Christians today except where set aside by further NT teaching.*

Lesson 21
Matt. 5:17-20
Fulfillment & Continuity
(3-22-26)

I. OT ETHICS FOR TODAY?—WHY THE ISSUE IS IMPORTANT

- A. An inescapable question in any ethical dispute: B _____ what s _____ ?
- B. What is the context of Jesus' remarks?
- (1) Literary: _____
- (2) Historical: _____

II. NOT ABOLITION OF THE OT BUT FULFILLMENT (VERSE 17)

- A. **“Do not begin to think”**: Presupposes what? _____
- B. **“to destroy...not to abolish**:
- (1) The stress of the passage is upon _____
- (2) the implication for our understand of “fulfillment”: _____
- C. **“the Law or the Prophets”**
- (1) To what do these refer? _____
- (2) The central aspect of this allusion is e _____ not typology or predictive prophecy. Why?
- Context _____
 - Legal _____
 - Recall the Prophet's “other” ministry _____
 - Note the Sadducee's view of the Prophets & Writings _____
- (3) A *fundamental idea*: All scripture, including the Older Testaments, a _____ to us. The only real question is h _____ .
- D. **“to fulfill them”**
- (1) What does Jesus fulfill? _____
- (2) Note how every biblical sense of fulfillment is not _____ here!
- (3) Best answer: The Greek verb *pleroo* means _____

III. HYPERBOLE AND THE END (?) OF THE LAW (VERSE 18)

- A. **“not one jot or tittle”**:
- (1) Literally these are _____
- (2) How exhaustive is a jot or tittle? _____
- (3) Jesus is using hyperbole, which is i _____ o _____ Why?
- B. **“until heaven & earth disappear...all is accomplished”**
- (1) Is this a grandfather clause? _____
- (2) These clauses most likely refer to Jesus' _____ , not the end of the Old Covenant era and beginning of the New.

IV. KINGDOM ETHICS VS. THE SCRIBES & PHARISEES (V.19-20)

A. “practices and teaches these commandments”

- (1) Who? _____ (2) Which? _____
(3) What did the rabbis do to God’s Law? _____ (5:21f)

B. “the righteousness of the scribes and Pharisees”

- (1) They _____ ; Zechariah and Elizabeth _____ (Luke 1:6)
(2) Again, Jesus is not teaching a plan of works _____ .

V. JESUS TELLS HIS DISCIPLES HOW HIS ETHICS RELATES TO THE OT’S

A. One key principle: *God does not need to* _____ *Himself.*

1. The NT itself expects us to k_____ & a_____ the ethical instruction of the Old, esp. those who t_____ God’s people (II Tim. 3:16-17)

B. Summary:

1. Jesus confirms and reestablishes the full _____ and _____ of Old Testament ethics (v.17).
2. He re-emphasizes in hyperbolic fashion the exhaustive _____ of its authority until the time of his _____ (v.18).
3. Jesus renews the _____ of even the least commands of the Law as a mark of faithful _____ & _____ in His kingdom (v.19)
4. Jesus contrasts the obedience which comes from faith with the _____ and _____ to God’s Law which come from hypocrites (v.20).

Application: How does the word of man inevitably seek to displace the Word of God?

C. Jesus expects us to *presume* the *continuing* authority of OT precepts, laws, instruction, & approved examples unless we are told _____ .

1. This is a first _____ of hermeneutics, but not the end of the matter.
2. So when are we told otherwise? Some examples:
a. Temple sacrifices (Heb. 7-10): _____
b. Dietary laws (Mark 7:19c; Acts 10:15): _____
c. Yearly Jewish festivals (Rom. 14:5; Col. 2:16): _____
3. So what are we presupposing exactly?
a. Not just the 10 Commandments: _____
b. What are *case laws*? _____
c. But isn’t the Law made up of moral, civil and ceremonial commandments?

Why is this three-part division inadequate? _____

D. What we are seeking to recover: Biblical *casuistry*:

1. What is casuistry? _____
2. Final illustration: When the Queen of Sheba visited Solomon (I Kings 10): Applying the Law as would an Old Covenant God-Fearer:
