

## MATTHEW 5:17-32

### Introduction:

1. In the Beatitudes. Christ has been exemplifying the life **style** of believers in the kingdom. He has been announcing to individuals that the promised kingdom was at hand (near, **if** the nation would believe in Him as the Christ).
2. We have seen that Israel was to be the salt-light in the earth, but its religious leaders had led the nation into **apostasy**.

John 3:19 - And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

### A.

Matthew 5:17-18 - Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Matt. 5:18 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.

1. The Law will be fulfilled in its fullest in the kingdom. These verses show that the O.T. was **not** fulfilled at Christ's first coming.

\*Verse 17 is not referring to the **cross**. Christ does not talk about the cross until several chapters later.

2. The O.T., in a large measure, is future history written in **advance**. The O.T. has not been all fulfilled.

Example: Isaiah 9:6 - For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

3. In verse 18 - [jot] & [tittle], Christ is saying not the smallest letter, nor the smallest projection shall pass until **all** have been fulfilled.

- ### B.
1. He is saying that if one teaches the Law to Israel **correctly**, he will be great in the kingdom. The

Matthew 5:19 - 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.

Law **will** also be taught in the kingdom.

Isaiah 2:2-3 - And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. Isa. 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Isaiah 42:21 - The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable.

2. He is not talking of the Mosaic law covenant, but the **New** Covenant (Ezk. 36:24-27; Jer. 31:31-34).

\*From this point on, it takes a turn to exalt the **New** Covenant's laws and righteousness that will flow in the kingdom. It is going to be a **new** standard of righteousness and not the old covenant.

C.

Matthew 5:20 - For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

1. Christ's standard for living in the kingdom is higher than the Mosaic standard that the religious rulers were trying to follow. It was because the religious rulers were so full of their self-righteousness that they **missed** the Messiah.
2. Christ is telling His disciples that their righteousness will need to be more than the Pharisees and scribes. Theirs will have to be down in their **hearts** - the New Covenant standard.

\*The righteous lifestyle of kingdom living, that is demonstrated in the Sermon on the Mount and required of kingdom saints, was for the purpose of **declaring** God's name among the nations. It is **not** for being justified or to save them.

\*\* The following verses show how Jesus takes it from the outward to an **in**ward-heart action.

D.

Matthew 5:21-22 - Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: Matt. 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

1. Christ takes it to the heart attitude - the reason or motive for things they did. In doing this, He shows the **de**pravity and **fail**ure of people.

Romans 10:2-3 - For I bear them record that they have a zeal of God, but not according to knowledge. Rom. 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

2. God is going to do for them what they could **not** do for themselves.

Deuteronomy 30:6 - And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

Ezekiel 36:24, 26-27 - For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Eze. 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Eze. 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

\*\*Christ is saying that He is setting the standard so high in the kingdom that **He** will have to do His work in them. He is saying, "Israel, you **need** Me."

3. Also remember, with Christ **enhancing** the law for the kingdom, He is also **correcting** the religious apostate leaders' erroneous teachings. Jesus **exposes** their religious hypocrisy here.

Examples:

- a. Verse 21 - "Ye have heard that it was said by them of old time"  
Verse 22 - "But I say unto you"
- b. Verse 27 - "Ye have heard"  
Verse 28 - "But I say unto you"
- c. Verse 31 - "It hath been said"  
Verse 32 - "But I say unto you"
- d. Verse 33 - "Again, ye have heard"  
Verse 34 - "But I say unto you"
- e. Verse 38 - "Ye have heard"  
Verse 39 - "But I say unto you"
- f. Verse 43 - "Ye have heard"  
Verse 44 - "But I say unto you"

\* Jesus is saying that the disciples (others) had not had God's laws **properly** taught to them. Instead, Israel's leaders were teaching error and **traditions** for the commandments of God. The religious leaders used the law to **control** them through tradition, ritualism, legalism, and formalism (without the Spirit)! So by showing what the kingdom living would be, it demonstrated how the religious rulers came up **short**. They had **mishandled** the Word, put the people into bondage and kept the people **from** seeing Messiah and kingdom hope!

Matthew 15:3, 6, 9 - But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? Matt. 15:6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition. Matt. 15:9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

4. Jesus said that killing (an act of murder) was wrong, as stated in the law. But He takes that to a higher level in saying **anger** at one's brother will be judged. That has to do with the heart. If found guilty, they would be put to death (Num. 35:24; Deut. 19:15-20).

I John 3:15 - Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

- a. \*[angry...without a cause] - This phrase is omitted from most of the **new** bible translations. The problem with leaving it out is:

Mark 3:5 - And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

John 2:15 - And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

Ephesus 4:26 - Be ye angry, and sin not: let not the sun go down upon your wrath:

- b. \*Jesus was angered and without this phrase, it would mean that Jesus **sinned**.

\*\*So these verses show the **serious** nature of the anger mentioned here.

- c. [Raca] - It's a word that contains hatred, contempt and **scorn** for one.
- d. [fool] - It means to be stupid, or to be a **moron**.
- e. [in danger of hell fire] - In the kingdom, the standards will be high - but fair. But unlike today, justice and punishment will be carried out **swiftly**. Here, the root of one's sin is the heart.

E.

Matthew 5:23-24 - Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Matt. 5:24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

- 1. As we can see, this is Jewish. They are to take care of the issue and not allow it to **hang** on.
- 2. With the heart being the issue, Christ says that if there is something between believers their conscience would not be clear. Until reconciliation is made, God would **not** receive their gift.

\*Bringing a gift to the altar refers to bringing it to the priests at the temple to be **consecrated**. (Deut. 26:1-4)

F.

Matthew 5:25-26 - Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Matt. 5:26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

- 1. This is referring to Israel's **indebtedness** of being forgiven by the Lord, then their going out and refusing to pass the blessing onto the **Gentiles**. They are cast to the tormentors (Matt. 18:23-35).
- 2. Also, Israel was the adversary of Christ and treated Him as such. The result has **been** for Israel to be put into the prison under punishment (nationally-Acts 7), **until** the last farthing (quarter) is paid.

Isaiah 10:12, 40:2 - Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. Isa. 40:2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

- 3. Verse 26 is used by the R.C.C. to teach purgatory. (**Nuts!**)

G. 1. Again we see the intensification of the standard applied to the attitudes, motives and hearts of the saints

Matthew 5:27-28 - Ye have heard that it was said by them of old time, Thou shalt not commit adultery: Matt. 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

in the kingdom (a new heart-spirit).

\*Application: Always remember it takes two to commit adultery. Both men and women need to always be **careful**-guarded with holy restraint. All have **flesh**, thus all are vulnerable at times.

II Peter 2:14 - Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

- In the Tribulation for the Jewish people: Revelation 2:14, 20 - [But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. Rev. 2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.]

H.

Matthew 5:29-30 - And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.  
Matt. 5:30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

- Jesus Christ was Himself a hell-fire **preacher!** Most people think the Sermon on the Mount is **only** the Beatitudes or the "Our Father Prayer".
- It would be better for one to exercise **self**-judgment and put away any snare or stumbling block than to be cast into hell (lust of eye - lust of the flesh).
- To be [cast into hell] is as if hell were **present** in the kingdom and these people were being cast into it. And it **is!**

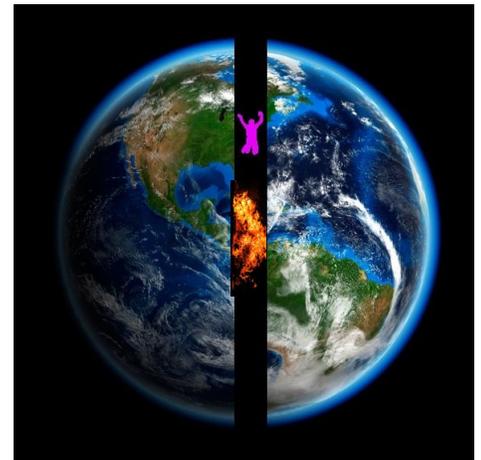
In the Millennium:

Deuteronomy 32:22 - For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

Isaiah 66:23-24 - And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. Isa. 66:24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Mark 9:44 - Where their worm dieth not, and the fire is not quenched.

Matthew 10:28 - And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.



I. 1.  
was

From Adam to Moses, divorce **not** permitted by God. From Mo-

Matthew 5:31-32 - It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: Matt. 5:32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

ses to Christ (because of the hardness of their heart-Deut. 24), they could get a divorce for **different** reasons. Now in these verses, with the kingdom in view, no divorce "**except** for fornication" (Matt. 19:3-9).

2. In the kingdom, the only justification for divorce is adultery or fornication.

\*Fornication is the Greek word where we get our English word pornography. It has the idea of constantly, over and over, doing this. It is the lifestyle versus an indiscretion.

- a. \*\*This has a dispensation importance to Israel. Jehovah and Israel were married and had a covenant agreement between them when they came out of Egypt. Because of Israel's constant spiritual fornication of going after other gods, God and Israel became estranged. God divorced them because of Israel's fornication. In the kingdom, they are going to be reconciled, reunited, and remarried (Isa. 62:1-5; Hosea 2:14-20).
- b. So in the kingdom, that is the provision for divorce and it reflects the dispensational situation between God and Israel.