

October 31, 1517

October 31, 2017

# Introduction

- On October 31, 1517, an Augustine monk named Martin Luther posted his 95 Theses at the main door of the Wittenberg Castle Church
- The world has not been the same since
- We will not be discussing the historic or political influences of the Reformation

# Introduction

- We have selected 12 biblical passages which will be studied in this series
- The emphasis of these passages will demonstrate the importance of the Word of God
- At Inste Bible College, we are dedicating 2017 to the celebration of the study of the Word of God

# Biblical Text

- Matthew 5:17-20 (ESV)- <sup>17</sup> “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. <sup>18</sup> 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.

# Biblical Text

- 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.

# Biblical Text

- <sup>20</sup> For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. (ESV)

# Outline

- Jesus and the Law- v 17-18
- Believers and the Law- v 19
- Religious Leaders and the Law- v 20

# Introduction

- Jesus as Rabbi
  - According to Matthew 23:7, “rabbi” was evidently used as a common title of address for the Jewish scribes and Pharisees
  - In the NT it is most commonly used as a title of respectful address when speaking to Jesus



# Introduction

- Jesus as Rabbi
  - It was used by Nathanael (Jn 1:49)
  - By Peter and Andrew (Jn 1:38)
  - By Nicodemus (Jn 3:2)
  - By the disciples as a group (Jn 9:2; 11:8)

# Introduction

- Jesus as Rabbi
  - And by a crowd generally (Jn 6:25)
  - Mary Magdalene (Mk 10:51) and blind Bartimaeus (Jn 20:16) use the longer form, “rabboni,” indicating more profound respect than the use of the title, “rabbi”

# Introduction

- Jesus as Rabbi
  - Jesus condemns the scribes and the Pharisees for their pride and their insistence on having men call them “rabbi” (Mt 23:7, 8)
  - Jesus prohibited the use of the title for his own disciples, saying, “You are not to be called Rabbi”

# Introduction

- Jesus as Rabbi
  - Jesus' prohibition was more against seeking to be called this and insisting on it than the mere legitimate title itself
  - In fact, several people did use the title of Jesus in a reverent way and they were not in any way forbidden

# Introduction

- Jesus as Rabbi
  - Matthew presents Jesus as the ultimate teacher (rabbi)
  - He divided his Gospel into five major teaching sections separated by the formula “when Jesus had finished” (7:28; 11:1; 13:53; 19:1 and 26:1)

# Introduction

- Jesus as Rabbi
  - These five discourses are:
    - The Sermon on the Mount (5:1–7:29)
    - Mission and Martyrdom (10:5–11:1);
    - The Parables of the Kingdom (13:1–53)
    - Life Under Kingdom Authority (18:1–19:2)
    - The Olivet Discourse (24:1–25:46)

# Jesus and the Law- v 17-18

- תּוֹרָה (*tô ·rā(h)*)- law, instruction, doctrine, teaching and OT Scriptures (Hebrew)
- νόμος (*nomos*)- law, principle, sacred writings, rule, ordinance and Scriptures
- καταλύω (*kataluō*)- abolish, make invalid, destroy, to dissolve and break up

# Jesus and the Law- v 17-18

- “The Law and the Prophets” refer to the entire Old Testament (Mt 7:12; 11:13; 22:40; Luke 16:16; Acts 13:15; 24:14; 28:23; Rom 3:21)
- In the context of these verses, Jesus means that it is his life and ministry which are the completion of the entire Old Testament



# Jesus and the Law- v 17-18

- Jesus' mission was not to abolish the law. He came to fulfill the law.
- The term abolish here is connected with the destruction of a structure (24:2; 26:61; 27:40); i. e., its obliteration
- The fulfilment of the law means it remains authoritative and demands the fullest respect of the disciple (18–19)

# Jesus and the Law- v 17-18

- Jesus declared that the Law (and the Prophets) was fulfilled in him (Rom 10:4; Gal 3:24)
- Jesus fulfilled the law in His life, for nobody could accuse Him of sin; and He fulfilled it in His death and resurrection

# Jesus and the Law- v 17-18

- Jesus' fulfillment would extend to the smallest Hebrew letter, the "jot" (yôd), and even to the smallest stroke of a Hebrew letter, the "tittle"
- Jesus lived a life committed to the satisfaction of the Law
- Jesus was circumcised, attended the synagogue and was a Jewish believer

# Believers and the Law

## - v 19

- Jesus was most concerned with his disciples as teachers of the Word, as he contrasts greatness and obscurity within the kingdom
- The Sermon on the Mount is concerned with the righteousness that qualifies people to enter the kingdom of God (5:20)

# Believers and the Law

## - v 19

- The proclamation of the kingdom of God was Jesus' central message
- Matthew summarizes Jesus' ministry with the words “<sup>23</sup> And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people.” (ESV)

# Believers and the Law

## - v 19

- The collection of parables in Matthew 13 illustrates the “mystery” of the kingdom of God (Mt 13:11)
- The initiation of the Lord’s Supper looks forward to the establishment of the kingdom of God (Mt 26:29; Mk 14:25)

# Believers and the Law

## - v19

- Jesus next introduces a new category of individuals, those who are not currently in the kingdom
- He mentions the Pharisees and Scribes because they were considered an example of righteousness within the Jewish religious leadership

# Religious Leaders and the Law- v 20

- Pharisees

- Origin

- The origins of the Pharisees are unclear
    - According to Jewish tradition, Pharisaic (= rabbinic) Judaism can be traced back to Ezra
    - It is defined by some scholars as the beginnings of the scribal movement in the 5th century BC



# Religious Leaders and the Law- v 20

## ○ Pharisees

### ○ Traditions

- Fasting (Mt 9:14; Lk 18:12)
- The washing of hands (Mt 15:1–3; Mr 7:1–15)
- The duties of children to parents (Mt 15:4–9)
- The Sabbath (Mt 12:2–8)

# Religious Leaders and the Law- v 20

- Pharisees

- They were admonished by John the Baptist (Mt 3:7–10)
- Jesus also admonished them (Mt 6:2–8, 16–18; 15:1–9; 16:1–12; 21:33–46; 23:2–33; Lk 11:14–54; 12:1; 15:1–9)
- They rejected John (Lk 7:30)
- They rejected Jesus (Mt 12:38,38; 15:12; Jn 7:48)

# Religious Leaders and the Law- v 20

- Pharisees

- They came to Jesus with questions (Mt 19:3; 22:15–22)
- Jesus ate with them (Lk 7:36; 11:37; 14:1)
- Some became disciples of Jesus (Jn 3:1; Acts 15:5; 22:3)
- Paul was a Pharisee (Acts 23:6; 26:5; Phi 3:5)

# Religious Leaders and the Law- v 20

## ○ Pharisees

- They were a Jewish sect (Acts 15:5)
- They taught doctrines of men (Mt 15:9)
- They believed in the resurrection (Acts 23:6, 8)
- They were associated with tax collectors and sinners (Mt 9:11–13)

# Religious Leaders and the Law- v 20

- Scribes
  - In Acts the scribes are presented as learned leaders in Jerusalem who are active in protecting Judaism
  - Luke also inserts a new category of leader, the lawyer
  - “Lawyer” replaces “scribe” in one instance (10:25; cf. Mk 12:28)
  - Lawyers are similar to scribes and Pharisees (7:30; 11:45; 14:3)

# Religious Leaders and the Law- v 20

## ○ Scribes

- The scribes presented in the Synoptic Gospels are best understood as bureaucrats and experts on Jewish life
- They would have been low-level officials and judges both in Jerusalem and in the towns and villages of Israel

# Religious Leaders and the Law- v 20

- Scribes
  - The scribes are a unified group in the NT
  - In the Synoptic Gospels the scribes as a group are opposed to Jesus
  - The scribes had many interests in common with the Pharisees, according to Matthew
  - These two were the learned groups par excellence in Judaism

# Religious Leaders and the Law- v 20

## ○ Scribes

- The scribes were connected both with village life and the leaders in Jerusalem
- Matthew approves of scribes because he recognizes the scribal role in the new Christian community (13:52; 23:34)



# Religious Leaders and the Law- v 20

- Scribes
  - Matthew's quarrel was not with the role of scribes as learned guides and guardians of the tradition, but with the Jewish scribes' opposition to Jesus
  - It is likely Matthew's view of scribes as community leaders reflects the situation in Galilee where he himself lived and worked as a tax-collector.
- (13:52; cf. 23:34),

# Religious Leaders and the Law- v 20

## ○ Scribes

- In Luke-Acts the scribes are less distinct as a group and more like an extension of the Pharisees, united to them by belief in the resurrection
- At the trial of Jesus the scribes are associated with the chief priests in Jerusalem

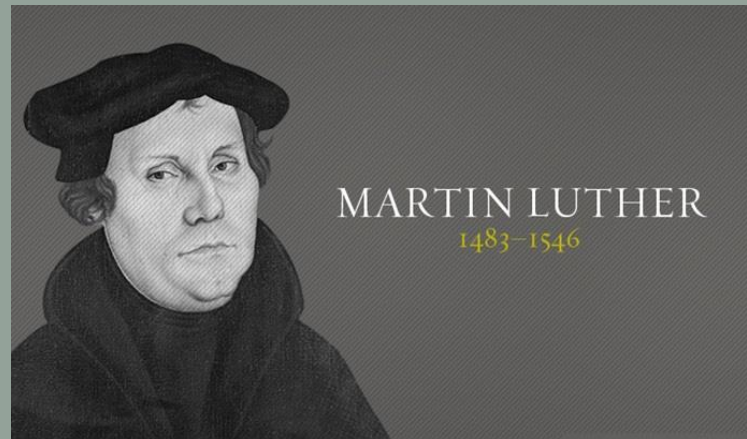
# Outline

- Jesus and the Law- v 17-18
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- Religious Leaders and the Law- v 20

# Conclusion

- The birth, the cross and resurrection are the cornerstone of Jesus' ministry
- The OT disclosed who Jesus is
- He fulfilled his destiny
- The resurrected Jesus continues to invite men and women to surrender and follow him
- Let's pray





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