



Matthew 5:17-20

THE RIGHTEOUSNESS OF THE KINGDOM

By this point in His sermon, Jesus has made it very clear what belonging to the kingdom of God means. What He has said is startling enough. But in some ways, what He has not said is even more startling. He has said nothing about the law and the importance of keeping it. ...Did this mean that Jesus was overthrowing the law? He certainly was teaching that the way of salvation and entry into God's kingdom was not by merit gained through obedience to the law. Rather than feeling that they had achieved merit, Jesus' followers were poor in spirit, mourned for their sins, and received comfort and the kingdom of God. To the listening scribes and Pharisees, this must have sounded for all the world like the abolition of religion and of everything they stood for. So far, Jesus had said people could enter God's kingdom by God's grace; He had made not one single mention of the law!

—Sinclair Ferguson

The Purpose of the Sermon on the Mount:

1. To characterize the true nature of a kingdom citizen.
2. To confront people with the righteousness of God.
3. To call people to a life submitted to Jesus, the King.

In 5:3-16, Jesus describes the blessed life—the joyful, satisfied life of the kingdom citizen under the blessing of God. This kind of life acts as both salt (godly character) and light (good works) in the world.

Poor in Spirit	<i>I see my own destitute need</i>	<i>I see the needs of others</i>	Merciful
Mourn	<i>I am broken over my sin</i>	<i>I am cleansed from my sin</i>	Pure in Heart
Meek	<i>I have yielded my will to God</i>	<i>I am helping others to yield</i>	Peacemakers
Hunger & Thirst	<i>I am pursuing God alone</i>	<i>I am opposed by others</i>	Persecuted

The natural question that would arise in the Jewish mind is: “What about the Law? Are you saying that the Mosaic Law is unimportant?”

In response to their perceived objections, Jesus responds with a clear affirmation of the importance and priority of God's Word.

1. Scripture—every _____ of it and every _____ of it—is the inspired, authoritative, inerrant Word of God.

- Jesus did not come to _____ God's Word.
- Jesus affirmed Scripture's authority down to the letter.

It follows as night the day that the man who truly realizes his position face to face with God is the man who must of necessity be merciful with respect to others.

—D. Martyn Lloyd-Jones

The world stands on three things: the Torah, the Temple service, and the practice of acts of piety.

—Simon the Righteous (300 BC)

The law demands no more than is good for us. It is never for a man's good to do what God forbids him; it is never for man's real ultimate happiness to leave undone anything that God commands him... Therefore, it is not possible that there should be any alteration thereof, for it would not be for our good. —Charles H. Spurgeon

Abolish. Greek, *kataluo*, “to pull down, dismantle (brick by brick), destroy, demolish” (Liddell Scott)

Assuredly. Hebrew, *amen*, “that which is firm, faithful, reliable, sure, trustworthy” (Thayer).

Jot. Hebrew, *yod*, the smallest letter of Hebrew alphabet. **Tittle.** The smallest stroke in Hebrew.

2. Scripture is more _____ than heaven and earth.

- All creation was spoken into existence by God's Word.
- All creation is presently sustained by God's Word.
- All history is moving toward the fulfillment of God's Word.

3. Scripture is _____ completely in Jesus Christ.

- Jesus met the moral _____ of the law.
- Jesus bore the judicial _____ of the law.
- Jesus became the ceremonial _____ of the law.
- Every covenant, promise, law, prophecy, purpose, hope, and longing in Scripture is ultimately fulfilled in Jesus.

4. Scripture is the ultimate _____ of our lives.

- Our rewards in Messiah's kingdom will be based on our _____ to the Word of God.
- We are called to know, obey, and teach God's Word.

5. Scripture must be obeyed completely and perfectly in order to obtain the _____ of God.

- **Righteousness** (Greek, *dikaioisune*) is being as one ought to be; being correct in thinking, feeling, and acting; being in perfect _____ with God's perfect character.
- The _____ & _____ were perceived as the highest level of human righteousness in Jesus' day.
- Jesus asserts that the level of righteousness required to enter into Messiah's kingdom far _____ the highest righteousness that a human could ever achieve.
- Thus, Scripture, and particularly the Mosaic Law, properly understood, exposes our desperate need for a Savior.

It ain't those parts of the Bible that I can't understand that bother me, it's the parts that I do understand. —Mark Twain

Jesus presents himself as the eschatological goal of the OT, and thereby its sole authoritative interpreter, the one through whom alone the OT finds its valid continuity and significance.

—D. A. Carson

Greatness is not determined by gifts, success, popularity, reputation, or size of ministry—but by a believer's view of Scripture as revealed in his life and teaching.

—John MacArthur, Jr.

The Law of the Lord is perfect. It demands perfection. If you are trying to be saved by keeping the Law, you will have to be perfect. If you are not perfect, you cannot be saved by the Law.

—J. Vernon McGee

Exceeds. Greek, *perisseuo*, "to be in excess; to super-abound; to overflow" (Thayer).

If only two people go to heaven, one will be a scribe and the other a Pharisee. —Jewish Proverb

In many ways the Pharisees were the best people in the whole country... They were known as a brotherhood. They entered into this brotherhood by taking a pledge in front of three witnesses that they would spend all their lives observing every detail of the scribal law. —William Barclay

The first step to obtaining the righteousness of God is to renounce our own righteousness.

—John Calvin