

# THE WAY OF THE KING

A STUDY OF THE SERMON ON THE MOUNT

# CHRIST CAME TO FULFILL THE LAW

— MATTHEW 5:17-20 —

THE WAY OF THE KING

A STUDY OF THE SERMON ON THE MOUNT

*And when Jesus finished these sayings, the crowds were astonished at his teaching, for he was teaching them as one who had authority, and not as their scribes.*

*— Matthew 7:28-29*

*“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. 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.*

— vv 17-18

*“Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD.*

*— Jeremiah 31:31-32*

*For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD.*

— *Jeremiah 31:33-34*

*For I will forgive their iniquity, and I will remember their sin no more.”*

— *Jeremiah 31:34*

*For we do not have  
a high priest who is  
unable to sympathize  
with our weaknesses,  
but one who in every  
respect has been  
tempted as we are,  
yet without sin.*

*— Hebrews 4:15*

*He committed no sin,  
neither was deceit  
found in his mouth.*

*— 1 Peter 2:22*

*For it was indeed  
fitting that we should  
have such a high  
priest, holy, innocent,  
unstained, separated  
from sinners, and  
exalted above the  
heavens.*

*— Hebrews 7:26*



*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, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.*

*— Colossians 2:14*

*For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.*

— *Romans 8:3-4*

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

— vv 19-20

*“Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean. Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people’s bones and all uncleanness. So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.”*

*— Matthew 23:25-28*

“The Pharisees’ righteousness was not so great. It was merely external. It focused on the ceremonial. Its man-made rules actually were unconscious attempts to reduce the demands of the Law and make it manageable. Those rules insulated them from the Law’s piercing heart demands. These men were also self-satisfied. A Pharisee could stand on a corner, look at a publican, and say, ‘I thank God I am not like that man.’ Jesus was demanding a deeper obedience. The Pharisees saw obedience quantitatively (obedience to myriad little laws), but Jesus saw it qualitatively. The righteousness that Christ demands is supremely radical. It is immeasurably higher than the rabbis’ concept of righteousness. Jesus closes this whole section by saying, ‘You therefore must be perfect, as your heavenly Father is perfect.’”

— Kent Hughes

“The Pharisees accused Jesus of abolishing the law. But, in fact, they were the ones who were abolishing it. Their traditional interpretations of the law weakened its power to search the motives of men’s hearts. It was only in the exposition of Jesus that the real power of God’s law could be felt. Jesus did not weaken the law. On the contrary, he let it out of the cage in which the Pharisees had imprisoned it, allowing it to pounce on our secret thoughts and motives, and tear to pieces our bland assumption that we are able to keep it in our own strength.”

— Sinclair Ferguson

# THE WAY OF THE KING

A STUDY OF THE SERMON ON THE MOUNT