

Introduction

- There is an innate desire that we have to be thought well of and therefore people have always sought to display their *virtue* or *righteousness*.

Current Examples:

- In spite of this, there is a desperate longing for others who can teach us about how we can be the *good* people.
⇒ They need to have both _____ and _____.

Key Point: As disciples of Jesus, we must look to him in order that we might properly understand righteousness and might be made aware of both our _____ and His _____.

The Old Testament Background: The Lord as Israel's Teacher

Recall that we observed last week that discipleship as portrayed in the NT is largely absent from the OT because there was a clear understanding that it was Yahweh who was to be Israel's Teacher.

Psa. 25:5—Lead me in your truth and teach me, for you are the God of my salvation; for you I wait all the day long.

Psa. 17:7—O God, from my youth you have taught me, and I still proclaim your wondrous deeds.

1. The authority & credibility of the Lord were established through the _____. (Exod. 19:1-6)
⇒ He _____ Israel to be those who would be taught by Him in order that they might be His people.
2. The ethical heart of the Lord's teaching of Israel is shown in Exodus 20:1-21 (The _____)
⇒ These commands described how Israel was to relate to God (Exod. 20:1-11 [I-IV]) and one another (Exod. 20:12-21 [V-X]).

Key Point: The goal of these was to teach Israel righteousness so that they might properly _____ the God they worshipped!

Lev. 19:2—“Speak to all the congregation of the people of Israel and say to them, You shall be holy, for I the Lord your God am holy.”

Matthew 5:17-30 — The Need for True Righteousness

The Sermon on the Mount

- This important text (Matthew 5-7) conveys the ethics of Jesus' Kingdom and therefore what is required of those who would be His followers. It has both *implications* for the future and *application* in the present.
- The imagery of Jesus teaching His followers at a mountain is certainly intended to recall Israel's experience at Sinai, and this is confirmed in the content of Jesus' sermon which focused on the righteousness that was to characterize His followers.

Matthew 5:17-20

¹⁷ “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. ¹⁸ 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. 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. ²⁰ For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

1. Jesus states clearly that He did not come to abolish the Law or the Prophets, but instead to _____ them.
⇒ He is the personal embodiment of the righteousness that the Law _____.
⇒ He is the one who will make it possible for all of promises of the OT to be _____.
2. Jesus affirms the abiding authority of the OT.
⇒ Its promises must be fulfilled and its standard of righteousness remains _____.
3. Jesus implies that the righteousness that is to characterize His people must not be merely _____.
⇒ The teachings of the Scribes and Pharisees emphasized external conformity to the Law.

The Authority of Jesus

1. In both His actions and His teaching, Jesus is likened to _____.

⇒ He is the _____ between the Lord and His people.

2. In both His actions and His teaching, Jesus is likened to _____.

⇒ He does not simply repeat the content of the Law, He authoritatively _____ it.

⇒ He does not simply apply the Law on a corporate level, but _____ its requirements.

⇒ He does not simply refer to the temporal consequences of disobedience, but also to the _____ consequences.

Matthew 5:21-26

²¹ “You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ ²² But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire. ²³ So if you are offering your gift at the altar and there remember that your brother has something against you, ²⁴ leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. ²⁵ Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. ²⁶ Truly, I say to you, you will never get out until you have paid the last penny.

1. Failing to deal with our anger can have dire consequences.

Temporal:

Eternal:

2. Being *reconciled* to our brothers and sisters is the proper way to deal with anger.

Matthew 5:27-30

²⁷ “You have heard that it was said, ‘You shall not commit adultery.’ ²⁸ But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. ²⁹ If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. ³⁰ And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.

1. Adultery is first and foremost a matter of the *heart*.

“looks” →

“lustful intent” →

2. The consequences of adultery are worse than egregious *bodily harm*.

Temporal:

Eternal:

Principles for Courageous Discipleship

- To be taught by Jesus is to be reminded that it is _____ rather external righteousness that is to characterize His people.

- To be taught by Jesus is to understand and accept His _____ for our need.

Rom. 3:21-22a—²¹ But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— ²² the righteousness of God through faith in Jesus Christ for all who believe.

- To be taught by Jesus is to recognize the importance of seeing one another as we truly are (as _____ and _____) and living together accordingly.