

NEW LAW in the Gospels

TEXT: Heb. 8:6-13

INTRODUCTION:

- A. HEBREWS QUOTES JEREMIAH'S PROMISE OF A NEW COVENANT.
- B. WE MUST "RIGHTLY DIVIDE" BETWEEN THE COVENANTS.
 - 1. Denominational Error & Judaism.
 - 2. **Where do we go for authority?**
- C. **Eph. 2:14-16; Col. 2:13-16.** THE OLD COVENANT NAILED TO THE CROSS
- D. **Rom. 7:7.** DISCHARGED FROM WHAT LAW?
- E. JESUS HAS ALL AUTHORITY(**Mat. 28:18**). NONE LEFT FOR ANYONE ELSE.
- F. LET'S CONSIDER THE PASSING OF THE OLD COVENANT AND WHAT THAT MEANS TO US TODAY.

I. THE ISSUE: WHAT IS INCLUDED IN THE NEW COVENANT?

- A. THERE ARE SOME WHO TEACH THAT THE TEACHINGS OF CHRIST AS CONTAINED IN THE GOSPELS DOES NOT APPLY TO US TODAY.
 - 1. What Christ taught is only for the Jews under the Law of Moses.
 - 2. Jesus was only correcting the distortions of Moses' law by the Pharisees and Sadducees.
 - 3. One preacher claims that Jesus never told anyone what to do to become a Christian.
- B. WHILE IT IS TRUE THAT JESUS SPENT MUCH TIME CORRECTING THE JEWS IN THEIR CORRUPTION IN THE LAW OF MOSES, MUCH OF WHAT HE TAUGHT CONSTITUTES LAW FOR US TODAY – **THE GOSPEL OF THE KINGDOM.**

II. DO THE GOSPELS CONTAIN CHRIST'S LAW FOR TODAY?

- A. **Matt. 28:18-20.** WHAT WERE THE APOSTLES TO TEACH?
 - 1. All things whatsoever I have commanded you. **Taught when?**
 - 2. **John 14:26** – The Spirit is to remind them of what Jesus taught. **Why?**
 - 3. Jesus hadn't died yet – what was called to their minds is in the gospels.
- B. **Heb. 2:3-4.** SALVATION AND WHAT PERTAINS TO IT.
 - 1. Spoken first by the Lord – Jesus taught what is referred to here.
 - 2. Confirmed by them that heard – the apostles.
 - 3. The apostles confirmed what Jesus had already spoken – the body of their work.
- C. **Mark 9:2-7.** WE ARE TO HEAR JESUS.
 - 1. Moses and Elijah are representative of the Law and the Prophets.
 - 2. It is clear from this account that there is a distinction between hearing Jesus and the Law and the Prophets –what he taught and what they taught.
- D. **Luke 16:16.** THE GOSPEL OF THE KINGDOM PREACHED BY JOHN AND JESUS.
 - 1. The law was in place until the crucifixion (**Eph. 2:14-16; Col. 2:14**).
 - 2. What does it mean, "The law and the prophets were **until** John...?"
 - 3. What John and Jesus **taught** was **not the same thing as Moses** (**Matt. 4:23**).
- E. **John 12:47-48.** "THE WORD THAT I SPAKE ... SHALL JUDGE HIM ..."
 - 1. The context → the world (**vs. 47**). Inclusive of all mankind.
 - 2. His words will judge anyone who reject – Jew, Gentile, Disciple, Alien Sinner.
 - 3. Judged by the words he has spoken (past tense). Already spoken before his death.
 - 4. The teaching of Jesus will judge, not the Law of Moses.
- F. **Mark 7:18-19.** MAKING ALL MEATS CLEAN.
 - 1. Mark's explanation of Jesus' statement → **making all meats clean.**
 - 2. The law of Moses was very specific that certain foods did in fact defile the person

eating them (**Lev. 11:44**; see all of **Lev. 11** and **Deut. 14:3-20** for the list).

III. THE SERMON ON THE MOUNT (Matt. 5-7).

- A. MOST OF THE SERMON ON THE MOUNT PERTAINS NOT TO THE LAW OF MOSES, BUT TO THE GOSPEL OF THE KINGDOM (**Matt. 4:23**).
1. Some pertains to the establishment of the church.
 2. Some place the emphasis on the condition of the heart.
- B. SIGNIFICANT POINTS OF CONTRAST WITH THE OLD LAW.
1. **Matt. 5:3**. The poor in spirit receive the kingdom. What is the kingdom? Jesus tells us what is expected **in the church**.
 2. **5:10-12**. Suffering persecution for Christ is **uniquely for Christians, not Jews**.
 3. **5:16-20**. Makes no sense if Jesus only taught the Law of Moses. Since they would recognize that what he taught was new, and by his authority, they were being warned to keep the Law of Moses until it was nailed to the cross.
 4. **5:21-48**. “You have heard that it was said ... but I say unto you.”
 - a. Jesus, in some cases, quotes directly from Moses without comment.
 - b. He contrasts those quotes with what he says.
 - c. The contrast is between his teaching and what the law says, not their corruption of it.
 - d. **vs. 32** cannot be found in the Law of Moses, but **vs. 31** is (**Deut. 24:1-4**).
- C. JESUS ESTABLISHES HIS AUTHORITY (**7:21-27**).
1. Not enough to call him Lord (**Matt. 7:21**). Must do God’s will.
 2. **Acts 2:36**. If Jesus is Lord, where is God’s will expressed? (**John 12:48-50**).
 3. **vs. 24-27**. Who builds on the rock? On the sand? What is the difference?
 - a. The difference rests in who hears and actually does **what Jesus** teaches, not what the law of Moses taught! ... **these words of Mine** ...
 - b. The storms are not the trials of this life, but JUDGMENT DAY!
 - c. For **those under the law of Moses, did their standing on the judgment day depend on hearing Jesus and doing what he said?** If so, what about and Moses & David? Was their salvation dependent on hearing and doing what Jesus said?

IV. JESUS AND THE SCRIBES.

- A. THE WORK OF THE SCRIBES EXPLAINED (**Neh. 8:1-8**).
1. Ezra is called a scribe (**vs. 1, 9**).
 2. The scribe’s work in teaching is given (**vs. 2-3, 7-8**).
 - a. He read
 - b. “... **caused the people to understand the law** ... And they read in the book, in the law of God, distinctly; **and they gave the sense**, so that they understood the reading.”
 - c. The scribe did not make law. He had **NO** authority!
- B. IS THIS WHAT JESUS DID? (**vs. 28-29**).
1. **This is what is claimed! This is the issue!**
 2. The multitudes recognized the difference:
 - a. Tho Jesus cited the law
 - b. He taught them as a **lawgiver** – one **HAVING** authority in the Sermon on the Mt.

C. JESUS WAS NOT MERELY A SCRIBE!

V. WHAT IS ALL THIS ABOUT? (Matt. 19:3-12).

- A. THE QUESTION OF THE JEWS (**vs. 3**) & JESUS’ ANSWER (**vs. 6**).
- B. THE REACTION OF THE JEWS (**vs. 7**). Why did Moses command a bill of divorce?
- C. JESUS’ ANSWER (**vs. 8-9**).
1. He agrees on what Moses taught.

- a. Goes back to **Deut. 24:1-3**.
- b. Is the “uncleanness” fornication? NO! Why not? (**Deut. 22:20-22**).
2. Jesus denounces the practice.
 - a. A **concession to their hardness of heart**. Does Jesus concede?
 - b. **Not** what was **from the beginning**.
3. **vs. 9**. “And I say unto you ...” This is not found in the writings of Moses.
- D. THE DISCIPLES OBJECTION (**vs. 10**). **This is too hard**.
- E. JESUS ANSWER HAS TWO PARTS:
 1. Not everyone can conform to my teaching (**vs. 11**; **Matt. 13:10-15**).
 2. How hard is it? (**vs. 12**). Paul’s situation is not even considered here. He is speaking of the difficulty of his teaching on divorce.
- F. IS COMPLIANCE OPTIONAL? “He that is able to receive it ...” (**Matt. 13:9**).
- G. THE ATTEMPT TO PUT **Matthew 19** IN THE OLD TESTAMENT IS THE TYPE OF ERROR DESCRIBED IN **2 Pet. 2:1-3, 17-19** and **Eph. 5:6**.

CONCLUSION:

- A. JESUS TEACHING IN THE GOSPELS CONTAINS THE LAW OF THE KINGDOM.
- B. UNLESS INDICATED BY THE CONTEXT THAT WHAT IS REFERRED TO IS THE OLD TESTAMENT, WE ARE BOUND TO IT.
- C. FOR INSTANCE (**John 3:3-5**).

