

My Dear People,

It should be of no surprise when I tell you that the law of God is greatly despised and mocked in our land.

Some years ago there was a TV show called *The West Wing*, in which actor Martin Sheen played the President of the US. In one episode he attempted to show how stupid and outdated the law of God in the Bible is by quoting from some of the more uncomfortable and weirder laws from Exodus and Leviticus. And He did this to show that the laws condemning homosexuality were equally stupid and outdated.

He says to a Christian talk show host, *"I like your show. I like how you call homosexuality an abomination."* She replies, *"I don't call homosexuality an abomination, the Bible does."* "Yes it does." He says. *"Leviticus."* "18:22" she replies. "Chapter and verse" he quips back.

"I wanted to ask you a couple questions while I had you here. I'm interested in selling my youngest daughter into slavery as sanctioned in Exodus 21:7. She's a Georgetown sophomore, speaks fluent Italian, always cleared the table when it was her turn. What would a good price for her be?"

While thinking about that, can I ask another? My chief of staff Leo McGarry insists on working on the Sabbath. Exodus 35:2 clearly says he should be put to death. Am I morally obligated to kill him myself, or is it okay to call the police?"

Here's one that's really important, because we've got a lot of sports fans in this town. Touching the skin of a dead pig makes one unclean, Leviticus 11:7. If they promise to wear gloves, can the Washington Redskins still play football? Can Notre Dame? Can West Point?"

Does the whole town really have to be together to stone my brother John for planting different crops side by side?

Can I burn my mother in a small family gathering for wearing garments made from two different threads [according to Deuteronomy 22:9-11]? Think about those things would ya?"

Nevermind that Martin Sheen misquoted Scripture on a number of occasions here in order to debunk it. One of our own real Presidents had some things to say about the Bible too. Barack Obama once said,

And even if we did have only Christians in our midst, if we expelled every non-Christian from the United States of America, whose Christianity would we teach in the schools? Would we go with James Dobson's, or Al Sharpton's? Which passages of Scripture should guide our public policy? Should we go with Leviticus, which suggests slavery is ok and that eating shellfish is abomination? How about Deuteronomy, which suggests stoning your child if he strays from the faith? Or should we just stick to the Sermon on the Mount - a passage that is so radical that it's doubtful that our own Defense Department would survive its application? So before we get carried away, let's read our bibles. Folks haven't been reading their bibles.

Why is this important? Because a major part of the great commission is for the church to teach the nations to obey the laws and commands of God. But we know that somehow, because of Christ some things have changed. Many things have changed. So how do we account for the discrepancy? And how do we know which laws are still valid today, and which are not? These are good questions, and I think that one of the ways forward is to really pay attention to what Christ says here in Matthew 5:17.

Christ said, “Do not think [do not even begin to think] that I have come to destroy, or loosen, or abolish the law or the prophets. I did not come to destroy, loosen, or abolish, but to fulfill.”

The first thing that we need to understand is exactly what says, He did not come to abolish the law or the prophets. Which cannot mean he has come to abolish the law or the prophets. Which is what some people say.

He second thing we need to understand is what it means that Christ came to fulfill the law and the prophets. Christ fulfilling the law and the prophets means that he is the point of all the scriptures. Like when He says at the end of Luke’s Gospel – *“all things must be fulfilled which were written in the law of Moses, and the Prophets, and the Psalms concerning Me.”*

And what things were written? *“That it was necessary for the Christ to suffer and rise from the dead on the third day, and that repentance and remission of sins should be preached in His name to all nations.”*

For Christ to fulfill the law and the Prophets means that in all the types and shadows and all the ceremonies and rituals, all the of the prophecies and promises, it all was about Jesus. And once Jesus fulfills the law in his death and resurrection, the law then is complete. It served its purpose. But to say the law is complete, to say the law finds its goal in Jesus Christ, is not to say the law is therefore no longer applicable in any way. It is still applicable.

However, there is not a one to one correlation of many Old Covenant ceremonial laws in the NC. Whether those laws govern Israelite worship, or governed practices that set them apart as a

Priestly Nation. For example, the command that clothes of mixed fabric be not sewn together, nor fields be plowed with two different animals, and the like, no longer applies in its particular detail. But we can still draw principles from those laws today, principles of separation unto holiness, for example.

Likewise the prohibition against eating pork or shellfish, or some other animal which was considered unclean, that was a temporary restriction in the diet of Israel. It was not about the foods themselves, per se. These things represented something beyond just eating or not eating certain foods. It was an redemptive historical object lesson teaching that the Jews and Gentiles were one day going to be brought together into one body in Christ.

This is the implication of Jesus declaring all food clean, and of Peter's vision in Acts 10 about the sheet that came down from Heaven with unclean animals on it, and God telling Peter, Rise Peter, kill and eat. Do not call unclean, what I have made clean. And with that, Peter knew he was to preach the Gospel to the Gentiles and have table fellowship with those who believed in Jesus.

My point is that the dietary laws of the OT, and other laws regulating Israelite religion and customs, marking them out as a distinct people, these laws were not on the same level of moral importance as the 10 commandments. Some things are no longer applicable because they are fulfilled in Christ and the Church.

But that does not mean that all law whatsoever is equally disposable. Just because the Church can now eat pork and wear a cotton polyester blend does not mean that homosexuality or bestiality, or adultery, or murder is now acceptable as well. And

that is what the unbelievers are saying. But they fail to make distinctions between redemptive historical and covenantal laws governing the ceremony of Israel, and the creational moral laws which govern all people everywhere.

The creational moral laws are always abiding. And these are things we would call the weightier matters of the law. You shall not murder, is not on the same level of importance as what Israel was to do and not do with clean and unclean animals. Many, if not all of those lesser laws were only for a period of time, given specifically to Israel to govern their worship and identity as a Priestly Nation.

They are not and have never been applicable to other nations. Those laws in their specific details were types and shadows, and they looked forward to the person and work of Christ. Once Christ came, he did away with the application of those laws in their particular details, because the law was fulfilled in Him. He made them inoperable. He nullified them.

They pointed to Christ, and now that he came, those laws in their particular detail passed away.

But the weightier matters of the law, things pertaining to Justice, Mercy, and Faithfulness, these are always applicable to all people of every nation. And it is these weightier matters of the law that Christ wants the church to teach the nations to obey.

Another thing to consider about why Christ says *do not think that I came to abolish the law*.

It is the law which marks out God's covenant people as being ethically and morally different from the surrounding nations. And when Moses was giving laws to Israel, he repeatedly told the people

that they were not to *follow the practices of the land of Egypt, where you used to live, and you must not follow the practices of the land of Canaan, into which I am bringing you. You must not walk in their customs.* – Lev. 18:3

In the sermon on the Mount, Jesus is a new Moses, giving a new and greater law, and so it is only appropriate that he likewise warn the people to not follow the practices of the wicked people who currently inhabit the land of Canaan. But these are not Egyptians and Canaanites and Philistines. Jesus is warning the people about the wicked practices of the Scribes and Pharisees.

Jesus is going to repeatedly say, “*You have heard it was said to those of old... but I say unto you...*” And many people are going to think that Jesus is undoing the law of Moses, and the Prophets. For in the people’s mind, the Scribes and Pharisees embody the law of God. They are one and the same in people’s minds.

But what Jesus is really doing is, he is telling the people to not walk in the way of the Pharisees interpretation and application of the law of Moses. The Scribes and Pharisees do not uphold the law of God, but in many ways, in the really important ways, their teachings and practices are a perversion of the law of God.

And so Jesus has to explain to his followers that he is not doing away with the law and the prophets, he is fulfilling them. Which also mean, he is bring the moral law to its highest and fullest and most compete expression. In fact, “Jesus is going to take the law more seriously than the Scribes and Pharisees were doing (vs. 20), by demonstrating the intent of the actual Law of Moses rather than creating his own abusive interpretations like the Pharisees were doing. Their interpretation conveniently allowed them to look

spiritual before others while being hypocritical towards God, oppressive and uncharitable toward their neighbors, self-righteous, and spiritually dead inside.”¹

And so, in saying that he has come to fulfill the law and the prophets, Jesus establishes His word as the final authoritative word which the law and the prophets had pointed to.

Thus Jesus said, *“For assuredly I say to you, till Heaven and Earth pass away, one jot or tittle will by no means pass from the law until all is fulfilled.”*

As I already said, the ultimate way in which Christ fulfills the Law and the Prophets is when he dies on the cross and rises again. The whole story of the bible is one of death and resurrection. This is the greatest way in which Christ fulfilled the prophecies and types and shadows of the law and the Prophets, but it is also the fullest expression of fulfilling the weightier matters of the moral law taught in the Law and the Prophets.

The first two great commandments are: *to love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first great commandment. And the second is like unto it, you shall love your neighbor as yourself. On these two commandments hang all the law and the prophets.*

Jesus Christ fulfilled the law and the prophets by perfectly loving God with all his heart, mind, and soul, and His neighbor as

¹ Doug Van Dorn, [Antidispensationalnewcovenantmentarianism](https://uploads.documents.cimpress.io/v1/uploads/9f5bb743-386f-4beb-afb3-9ee7ddb9b4d9~110/original?tenant=vbu-digital), <https://uploads.documents.cimpress.io/v1/uploads/9f5bb743-386f-4beb-afb3-9ee7ddb9b4d9~110/original?tenant=vbu-digital>

himself. And he did it in the most unexpected way possible - by dying on the cross for sinners, and resurrecting from the dead.

Thus, when Jesus says, he came to fulfill the law and the prophets, what he means is, his work is in continuity with the great saving, covenant work that God began to do in ancient times going all the way back to Genesis 3, and to Abraham, and the Patriarchs, and to the Mosaic Law, and Prophets and the Psalms. Jesus is bringing all types and shadows and ceremonies and prophecies and promises and laws to its completion and climax.²

Thus Jesus says *“For assuredly I say to you, till Heaven and Earth pass away, one jot or tittle will by no means pass from the law until all is fulfilled.”* What are the jots and tittles? A jot would be the equivalent of the dot on a lowercase i. And a tittle would be the small stroke which differentiated similar letters from one another. Like the swoop of the pen on a J to distinguish it from a capital I. Or the extra leg on the letter R which makes it different from P.

“For assuredly I say to you, till Heaven and Earth pass away, one jot or tittle will by no means pass from the law until all is fulfilled.” Jesus has another form of this saying toward the end of Matthew, when he says, *Heaven and Earth will pass away. But My words will never pass away.*

What this means is, that he is going to establish His words as the fulfillment of the old covenant, and as the foundation of the New Covenant. The Old Heavens and Earth are going to come to their fulfillment in Jesus. But because His words will never pass away, they become the eternally binding constitution for all people of all

² Pennington, 175.

nations in the New Covenant era, which is also known as the Kingdom of Heaven.

The gospel is the proclamation of the universal Lordship of Jesus Christ over Heaven and Earth, and over all nations. The Church is therefore called to disciple the Nations by teaching them to obey all that Christ has commanded us. That means that we do not just disciple the nations by teaching them how to have forgiveness of sins, but we disciple the nations by teaching them God's standard of justice for civil law and order also. Christ is greatly concerned to see the weightier matters of law be implemented in societies all across the world.

And in so far as people reject Christ's standards of justice and righteousness in the land, that is the measure whereby those people will experience the wrath of God.

Thus Christ said, *"Whoever breaks one of the least of these commandments, and teaches other to do the same, shall be called least in the kingdom of Heaven."* Which doesn't mean he will be the least person in the kingdom of Heaven. No. It is a nice way of saying, he will not be in the kingdom of Heaven at all. *"But whoever does these commandments, and teaches them, shall be called great in the kingdom of Heaven."*

I think it needs to be clarified that when Christ says, *whoever does these commandments and teaches them*, the reference is not to the least of the commandments which he just spoke about. Now one should be careful to obey even the least of Christ's moral law. But I think rather Christ is referencing the greater commandments. Consider the parallel. If you neglect the least commandments, you will least in the kingdom. But if you do and teach these [the greater

commandments], you will be called great in the kingdom of Heaven. I think this is important to understand, because this is precisely Jesus' problem with the Pharisees.

Which is why he says, "*Unless your righteousness exceeds that of the Scribes and Pharisees, you will never enter the kingdom of Heaven.*" The Scribes and Pharisees were experts in the minutiae of the law. They cared about washing cups and bowls, but their hearts were extremely corrupt and filthy. They pretended to be righteous, but they were complicit in oppressing the weakest and poorest people in Israel.

They were the ones who paid 30 pieces of silver to Judas to betray Jesus and unjustly try him and call forth false witnesses to testify against Jesus. But when Judas gave the money back, they were careful to not give blood money to the temple offering, for that was unlawful.

They plundered widows' houses, while tithing their mint, dill, and cumin. They did not carry a mat on the Sabbath, while they persecuted Christ for healing people.

Now in saying that the people needed to have a righteousness that exceeded the righteousness of the Scribes and Pharisees, Jesus is saying that his people need to be known for internalizing the weightier matters of the law. Which is why Christ said on two occasions – Go and find out what this means, "*I desire mercy, not sacrifice.*"

The promises of the New Covenant is the God will write the law of God on our hearts. That is not the laws regulating crops and clothing fabric and food. But it is the weightier matters of the law,

the 10 commandments. Laws governing murder, and sexual immorality, and theft, and perjury, and disobedience to parents, and coveting, and concerning the true worship of God.

And the law of God is constructed in such a way that if you violate the second table of the law about love for neighbor, then God despises your attempts to obey the first table of the law. For one cannot say he loves God whom he has not seen, if he does not love his brother whom he has seen.

APPLICATION

And sadly today, the American Church in many denominations, is being swept away into the hypocrisy of the Scribes and Pharisees. They say they are emphasizing the weightier matters of the law, issues concerning social justice, equity, relieving the oppressed. They say that is what they are doing. But by any measurable criteria based upon the actual law of God, the Church is doing the complete opposite. They aren't establishing real justice in the land. They aren't establishing real equity. And they certainly are not delivering the oppressed. They are delivering people to the oppressors, and they act as if their actions are upright and moral.

The Lutheran Church Missouri Synod, which was once known for being a conservative church, recently published a book on Martin Luther's catechism, with essays written commenting on it. One of Lutheran Pastors says, in his application of the 6th commandment:



However, though some of us are **burdened** with homosexual lust, pornographic addiction, transgenderism, **pedophilia**, and polyamory, more often they are the **speck** in our neighbor's eye rather than the log in our own (cf. Matthew 7:3-5).

*Luther's Large Catechism
with Annotations and Contemporary Applications*

Meaning, according to the Pastor who wrote this, homosexual lust, pornography addiction, transgenderism, pedophilia, and polyamory – these are not great sins and moral evils. These are not weightier matters of the law. These are not logs that people need to get out of their own eyes. Nooooo. This is the speck in our neighbor's eye. These are the lesser sins that we ought not to be so concerned about. Rather, we have much bigger sins to deal with in ourselves first. You know, like the sin of not being kind, or being too judgmental about these small insignificant sins of pedophilia and transgenderism.

People of God. This is the kind of hypocritical evil that has been foisted upon the Church and the world. And the reason the church has fallen sway to it is because we do not have a knowledge and love for the Law of God and the Law of Christ. That is why we are so deceived.

Isaiah 3 says this about the church today:

*For Jerusalem stumbled,
And Judah is fallen,
Because their tongue and their doings*

Are against the LORD,
To provoke the eyes of His glory.
⁹The look on their countenance witnesses against them,
And they declare their sin as Sodom;
They do not hide it.
Woe to their soul!
For they have brought evil upon themselves.

In the name of siding with the poor and the marginalized, and oppressed, the liberalizing church oppresses the weakest and smallest among us, and calls it a human right. They call it affirmation and love. They fly their pride flags, the declare their sin as Sodom.

The Prophet Jeremiah likewise speaks of the Pastors who are involved in this, saying,

*Also I have seen a horrible thing in the prophets of Jerusalem:
They commit adultery and walk in lies;
They also strengthen the hands of evildoers,
So that no one turns back from his wickedness.
All of them are like Sodom to Me,
And her inhabitants like Gomorrah. – Jer. 23*

What does Ezekiel say the sin of Sodom was?

*Look, this was the iniquity of your sister **Sodom**: She and her daughter **had pride**, fullness of food, and abundance of idleness; **neither did she strengthen the hand of the poor and needy**.*

My dear people of God, I do not say these things to you because I want to be known as the guy who bashes the gays. I do not want to

be known for anger, bitterness, hatred, or unkindness to anyone. I really do want to obey the least of Christ's moral law. But I will not be overly concerned to obey a law about kindness, and not having a judgmental spirit, at the expense of ignoring the weightier matters of the law.

But the many in the Conservative Bible believing American Church, have been so afraid to be found guilty of violating the least laws about kindness, that many have simply given cover for Christians to join in with the unbelievers of the world in order to openly break the weightier laws of God and promote those things which are beyond evil.

By not saying anything, for fear of being considered unkind, we have strengthened the hand of evil doers, and encouraged them to continue destroying the little children whom Jesus loves. That not only refers to abortion, but that is exactly what Transgenderism does. 50% of those who physically dismember themselves to try and make the body match their perceived idea of gender, will end up committing suicide. Affirming people to do this to themselves is morally evil. And to present it as a great act of righteousness is beyond words.

Jesus said *It would be better for those to be thrown into the sea with a millstone tied around their neck than to cause one of these little ones to stumble.*

And what is the moral basis of their self-righteousness, that they actually think what they are doing is good and just and merciful? Love. They make their boast in the law of love. They believe that Christ has abolished the old law, and has replaced the details of it.

Not just concerning eating lobster, but also homosexuality, and adultery and all manners of sexual immorality, and child sacrifice.

Everything that God judged the ancient world for, in the flood, in Sodom and Gomorrah, and the destruction of the Amalekites, and the Canaanites. All their sins, the Liberal Christian Church promotes as basic human rights. And how did we get here? It is the result of the ancient heresy known as Marcionism.

Marcion believed that the Old Testament Scriptures were not authoritative for a Christian. He denied that the God of the Old Testament was the same God presented in the New Testament. Marcion did not deny the existence of the god of the Old Testament (what he referred to as a [Demiurge](#)). He simply classified this god as a secondary deity, one that was inferior to the supreme God revealed in Jesus.³ As a result of this view, the God of the OT was seen to be as God of wrath, but the God of the NT was a God of Love.⁴

And this is precisely the same error and heresy that the modern church has given itself to, trying to establish justice in the land, not by appealing to the moral law of God in the 10 commandments, but in the fuzzy undefined law of love, which is only defined by my super subjective feelings, and liberal ideology.

But whenever the NT describes what it look like to love your neighbor as yourself, it does so by quoting from the second table of the law of the 10 commandments – that is, the Moral Law.

³ <https://gotquestions.org/marcionism.html>

⁴ <https://carm.org/what-is-marcionism>

If we are going to be people whose righteousness exceeds that of the Scribes and Pharisees, if we are going to be people who are called great in the kingdom of Heaven, then we must be people who are dedicated to teaching and doing the weightier matters of the law, and not be afraid to do so, because they will accuse us of being bigots. Jesus told us that was going to happen. So don't worry about it. Speak up. Act. Do something if you are presented with an opportunity. Do not allow this evil to continue to live comfortably in your presence, without people knowing the Gospel of Jesus Christ.

To bring this a bit closer to home, some of our people in our church are trying to get a Christian Farmers Market up and running. But they have been receiving attacks and resistance from people in our community and outside our community trying to prevent them from getting it started. Major players in the town want to stop them from moving forward with this, or at least not participate do not want to help them move forward with their farmer's market. Why? Because our people had the boldness and decency to state in their policy that vendors ought to wear the clothes appropriate to the sex they were assigned at birth, and not sell anything that promotes antichristian teaching and practices.

According to these people, we are filled with hate. They think that a more gracious loving Jesus would be more affirming. Their Jesus would say it is perfectly fine for you to cut off genitals and your breasts. While you're at it, give puberty blocking drugs to your children, chemically castrate them, and give them affirming care which would encourage them to cut off their genitals as well. Their Jesus would say, love is love.

And if you have homosexual lust, pornography addiction, or are a child rapist, er, I mean, Pedophile, and you regularly engage in perverse sexual orgies, in which you spread STD's to people, that is all quite fine and normal. Celebrate it. It's Pride month after all according to our new national religion. All that is quite acceptable and good. Just as long as we are not so hateful as to discriminate against people for their clothing choices!!! That is a bridge too far.

This is where we are at people of God. And one of the main ways the church has fell into this great sin is because they have believed that the law of God has been abolished. And so, I simply remind you, that Christ said, he did come to abolish the law. He came to fulfill it. And whoever breaks the law and teaches others to do the same, will not inherit the kingdom of Heaven. But whoever does it, and teaches it, will be called great in the kingdom of Heaven. May God make us great, in his perfect law of love - which he fulfilled in His death and Resurrection, that we may inherit the kingdom of Heaven. Amen.