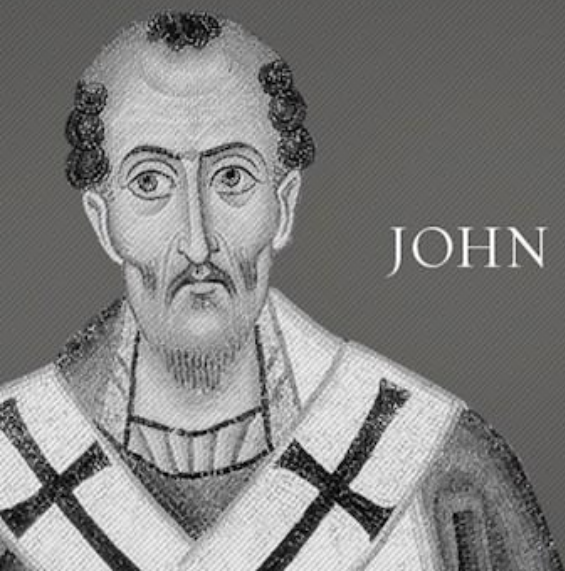
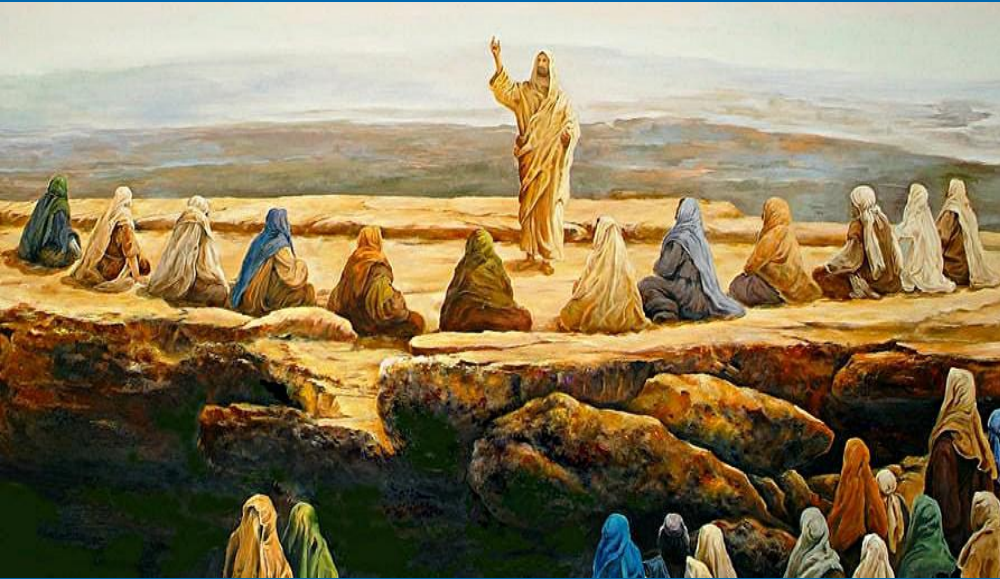


CHRYSOSTOM'S BIG QUESTION



JOHN CHRYSOSTOM
349-407

- Matt. 5:17 -20 presents the governing dynamic around which our faith doctrines must be developed
- Chrysostom “*Why, who suspected this...?*”
- Chrysostom wed to the idea that Christ created a new Law of Jesus to override the Law of Moses
- He acknowledged vs. 17 but also defended the doctrine that the Law was not for the Church

THE CHURCH OF CHRIST?

OR

THE CHURCH OF PAUL?



- The typical way around Matt.5:17 is to quote Paul
- Purpose is to defend and maintain a doctrine
- The “neutralizer” statement employed is Romans 10:4
- “The END of the Law.....”
- Believers are forced to choose between Matt. 5:17 (Jesus) and Romans 10:4 (Paul)

TELOS



- *Telos* has multiple meanings
- English “end” also has multiple meanings
- End can mean to achieve a goal
- *Telos* does NOT mean to terminate
- Aristotle: “*human telos is our goal to fulfill*”
- The word “goal” is a better choice to use in Romans 10:4
- When we substitute “goal” for “end”, Paul is no longer contradicting Yeshua

You shall NOT add to the Word nor take away from it

Deuteronomy 4:2



- Could Christ legitimately overturn the Torah?
- Deut. 4:2 and Deut. 13:1
- Matt. 5:18 follows up 5:17 to prove that He is not breaking the Torah command not to add or subtract
- Since Christ is The Word, He'd be going against His own previous Word if He abolished or embellished the Torah

What does it mean that Jesus

fulfilled the law,

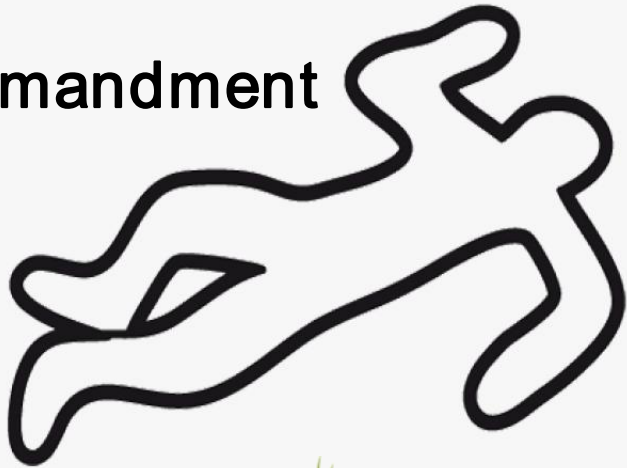
but did not abolish it?



- Why did Yeshua anticipate the crowd's suspicion and accusation that He was changing the Torah Laws?
- Davies and Allison: *".....by Jesus upholding the Law has a twofold effect.....1) it defends Jesus....that He had dismissed the Torah and 2) (defends) from the claim that Jesus had set His followers free from the Law. For our evangelist (Matthew) the Old Testament.....is still the living, active word of God"*

THE GOOD AND BAD OF TRADITIONS

6th
Commandment



- Vs. 21 “Do not murder”
- Yeshua sets up a controversy
- “*You have heard that our fathers were told.....*”
- Not fathers, but ancients
- Yeshua is referring to the generation who heard Moses speak the Law
- The people were steeped in Tradition, not so much in the Torah (they had no Bibles!)
- Traditions can be beautiful and appropriate
- But Traditions can also be changed into rigid rules and doctrines, then deemed “holy” (like Christmas)



**BALANCING
LETTER**



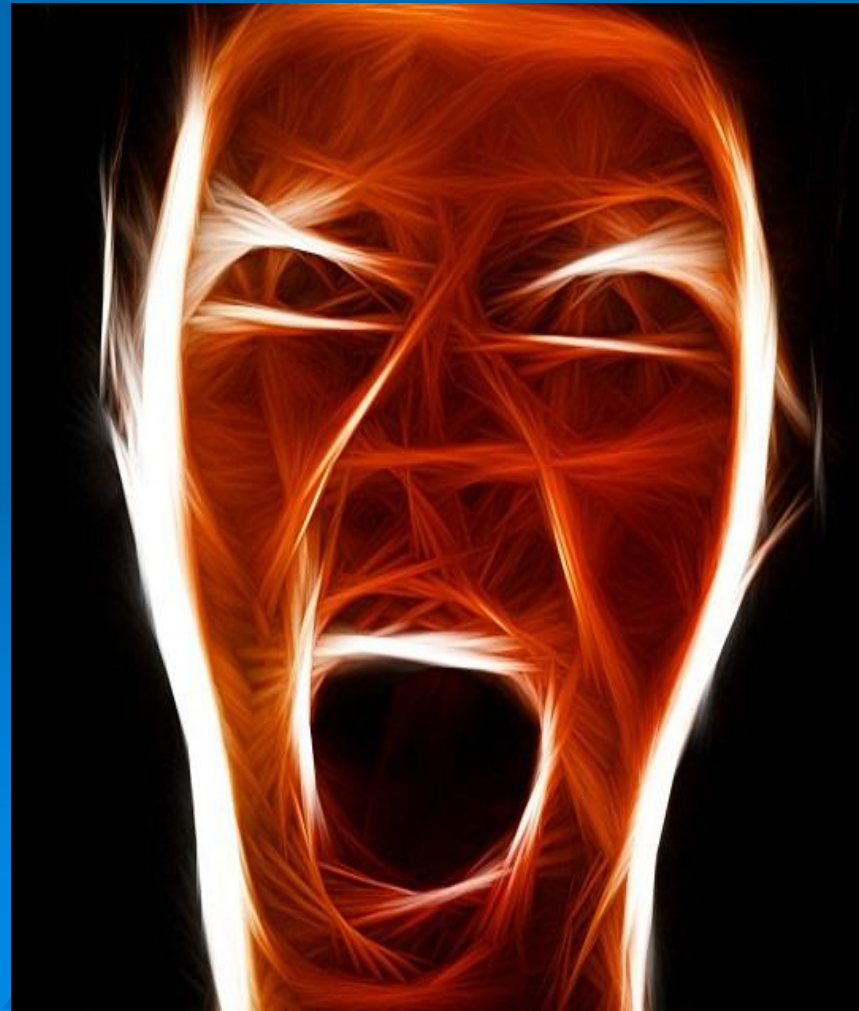
AND SPIRIT



- “But I tell you” Does it mean: “But INSTEAD...”?
Or “And IN ADDITION..”?
- *De* = but, and yet, and
- In vss. 21 – 48 Yeshua is NOT 1) extending the meaning to something else, 2) contradicting the Torah, 3) criticizing the way Jews understand it, 4) adding or modifying rules
- The spirit of the Law and the spirit of the God worshipper working together is the purpose and essence of The Law

ANGER IS THE WELLSPRING OF MURDER

- We can all keep from murder; but can we keep from anger, resentment, and hate?
- Conformity is not Yeshua's standard: perfection is
- Is anger only wrong if it is "without cause"?
- Some translations include "without cause"; others don't
- Origen and Cyprian in the 3rd century used copies of Matthew that included "without cause"



WHAT IS PERFECTION ?



PERFECTION

- Is “brother” a Jew, a follower of Christ, or any human being?
- *Adelphos* = *ach* = brother in all its forms
- Yeshua was still a *Tzadik* to the people; He hadn't yet revealed the fullness of His identity
- Not hyperbole, but rather Christ is creating a standard of perfection
- Yeshua is building a case for the need of Salvation by Grace

RECONCILIATION

- Vss. 23 & 24 What to do when anger is at work
- There are higher virtues than making sacrifices
- 1Sam 15:22
- The value of Temple worship and sacrifice is NOT being diminished
- Mishna, Yoma 8:9 “ *Yom Kippur atones for a person’s transgressions against God; but it does NOT atone for his transgressions against his fellow man.....*”
- BOTH the offended and the offender are obligated to seek reconciliation





- Vss. 25 & 26..... Doesn't say which party is at fault
- Under Torah Law one is not jailed for unpaid debt
- However in Yeshua's time Jews often appealed to Roman Law in such matters
- Summation of vss. 21 – 26: Anger brings a lack of peace, and therefore the need for reconciliation
- Reconciliation between fellows must be sought before asking God for forgiveness, and this begins with a Godly attitude