

# Why Christians Should Keep the Law (Part 3)—Not One Jot or Tittle Shall Pass

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/kzsrntp/pt-3-why-christians-should-keep-the-law>

**\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Welcome, everyone, to Episode 3 of our series *Why Christians Should Keep the Law*.

In our last episode we talked about:

Matthew 5:17—Jesus said—<sup>17</sup> **Do not think I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.**

He came to fulfill. He was very careful to add the warning, “Do not think that I came to do otherwise. That was not my mission.”

Today, we will continue on in His thought because Jesus doubled down on what He just said in Matthew 5:17. So, moving to verse 18, we read this:

Matthew 5:18—<sup>18</sup> **For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.** (Emphasis added.)

“All is fulfilled, *heós an panta genēta*,” can be translated as “until everything comes to pass” or “until everything should happen.” Jesus solidified the idea of “Do not think that the Law is going anywhere.” He declared the perpetuity, the ongoing relevancy, and the legitimacy of the Law.

In Isaiah, the Lord gave a message similar to the one Jesus preached. In fact, one might argue, Jesus had preached this message before. The backdrop of the passage in Isaiah is all about the coming of Jesus. This is fascinating, so I want to show you this because it will broaden your perspective and further help you appreciate what Jesus just said.

Isaiah 51:6—<sup>6</sup> **Lift up your eyes to the heavens, and look on the earth beneath. For the heavens will vanish away like smoke, the earth will grow old like a garment, and those who dwell in it will die in like manner;** —This should sound familiar because it is about the destruction of heaven and earth, which is exactly what *Yeshua*, Jesus, alluded to back in Matthew—**but My salvation will be forever, and My righteousness will not be abolished.** (Emphasis added.)

Does this sound familiar? because Jesus said in Matthew 5:17—<sup>17</sup> **Do not think that I came to destroy the law,** and the Lord said in Isaiah 51:6—<sup>6</sup> **My righteousness will not be abolished.** It will never be destroyed.

Isaiah 51:7—<sup>7</sup> **Listen to me, you who know righteousness, you people in whose heart is My law:** (Emphasis added.)

The Lord Himself equated righteousness to the Law. They are one and the same. That becomes very important because when the Lord said in Isaiah 51:6—<sup>6</sup> **My righteousness will not be abolished,** He was saying, “My Law will not be abolished.” This is the very message Jesus preached in Matthew 5, a message, by the way, that His Jewish disciples would expect to hear since He is the Messiah. Let’s continue to build on this by reading:

Psalms 117:2—<sup>2</sup> **For His merciful kindness is great toward us, and the truth of the LORD endures forever.** (Emphasis added.) God’s truth endures forever.

Psalms 119:142—<sup>142</sup> **Your righteousness is an everlasting righteousness, and Your law is truth.**

Psalms 119:151-152—<sup>151</sup> **All Your commandments are truth.** <sup>152</sup> **Concerning your testimonies, I have known of old that You founded them forever.**

Psalms 119:160—<sup>160</sup> **The entirety of Your word is truth, and every one of Your righteous judgments endures forever.**

Your Law is truth, and the Law of the Lord endures forever. This is very helpful to understand that in Matthew 5:18, Jesus truly conveyed the legitimacy, the relevancy, and the ongoing perpetuity of the Law.

If anyone questions this, just continue to read Matthew 5. You will discover that Jesus taught the Law. Again, that is exactly what His disciples expected Him to do. We know some of the famous passages that Jesus taught:

Matthew 5:21—<sup>21</sup> **You have heard that it was said to those of old, ‘You shall not murder, and whoever murders will be in danger of the judgment.’** <sup>22</sup> **But I say to you—Jesus taught the true meaning of it—that whoever is—even—angry with his brother . . . shall be in danger of the judgment.**

Here’s one thing I can share with you. In the book of Leviticus, it says not to be angry with your brother in your heart. You are not to bear a heart of bitterness where you are holding grudges against your brother (Leviticus 19:17-18). So, Jesus taught this reality. We should not cling to anger. It says in Ecclesiastes 7:9—<sup>9</sup> **For anger rests in the bosom of fools.** So, Jesus taught the true meaning of the Law and the depth of the Law. This is something you would expect the Messiah to do.

Matthew 5:27—<sup>27</sup> **You have heard it said to those of old, ‘You shall not commit adultery.’** <sup>28</sup> **But I say to you that whoever looks at a woman to lust after her has already committed adultery with her in his heart.**

Jesus taught the depth of the application of the command, “You shall not commit adultery.” Adultery isn’t simply a physical expression or carrying out the act itself. Jesus dug into the heart where every sin

of man comes from. Jesus even said in Matthew 15:18—<sup>18</sup> **But those things which proceed out of the mouth come from the heart, and they defile a man.**

Jesus went on to teach the law. It doesn't matter what angle you come at this discussion from, all you see is the relevancy, the legitimacy, and the importance of the law. In fact, the obedience to the law is so important to Jesus that he warned:

Matthew 5:29-30—<sup>29</sup> **If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.** <sup>30</sup> **And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.**

If you want to talk about bringing an emphasis on how important observance and submission to the Law are, listen to the teachings of Jesus. His teachings are second to none.

In addition to that, let me venture outside of Jesus's teachings for a moment. There is a reason I'm doing this today. People who are antinomian are against law. They don't believe Christians should have to submit to the law. They believe the teachings of Jesus are not for Christians or the church today, but are exclusively for Jews. They quote Matthew 15:24—<sup>24</sup> **But He—Jesus—answered and said, "I was not sent except to the lost sheep of the house of Israel."** They say that because of this passage, Jesus's teachings are not for the Gentile Christians. Gentile Christians are to adhere to the lessons of Paul.

I need to say something at the front end of this series. Listen to me, carefully. If you call yourself a Christian, you must yield to the teachings of Jesus by definition. What makes you a Christian is the fact that you follow Christ. It's not simply a confession with no obedience or no following. We are called to follow Him. We need to make Him both Lord and Savior. He is our Savior because He saves us from our sins. He is our Lord, and we listen to Him.

Things have gotten so bad and corrupt in this generation and the church has been so breached that people legitimately think it makes perfect sense to reject the teachings of Jesus. They try to compartmentalize those teachings to only refer to Jews, but not to Gentile Christians. That is complete nonsense because all you need to do is go to the teachings of Paul, and guess what? Paul taught the same things that Jesus taught. There is no contradiction between Paul and Jesus. I will give you a brief example:

Galatians 5:14a—Paul told the Galatian Gentile Church—<sup>14a</sup> **For all the law is fulfilled in one word, even in this:**

Remember Jesus's statement: <sup>17</sup> **Do not think I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill** (Matthew 5:17). Fulfill is *pléroó* in the Greek. Notice, Paul used the very same term and quite literally in the same context. But now instead of Jesus saying that He came to fulfill all righteousness, Paul was sharing with the Gentiles that they were called to do as the Messiah had done. In other words, we are called to fulfill the law. That's the calling, and how do you do it?

Galatians 5:14—Paul said—<sup>14</sup> **For all the law is fulfilled in one word, even in this: "You shall love your neighbor as yourself."**

Again, going back to the book of Leviticus. This is where you find this actual command—<sup>18b</sup> **You shall love your neighbor as yourself** (Leviticus 19:18). We are called to fulfill the law.

That's all we have time for today. I look forward to seeing you in the next episode. Lord bless you.