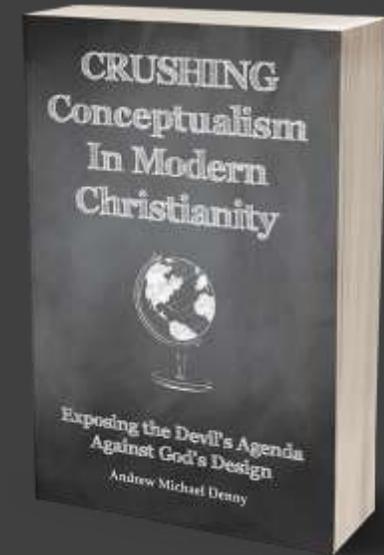


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Did Jesus Fulfill the Law (of Moses) by Keeping It?

Video Description: This video is to lay out my position about whether the “LAW” that Yahushua emphasizes Matthew 5 is in reference to YHWH’s LAW, i.e., Mosaic / Levitical Law, or if he was referring to a “New law” that he brought to override the LAW of YHWH.

MATTHEW 5:17-20

17.) Think NOT that I am come to destroy the law, or the prophets: I did not come to destroy, but to fulfil.

18.) For verily I say unto you, Till heaven and earth pass, not one jot or one tittle shall pass from the law, till all be fulfilled.

19.) Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do

and teach them, the same shall be called great in the kingdom of heaven.

20.) For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Until recently, the only argument that I had heard against this passage was in reference to the word "fulfill." When Jesus said he came to fulfill the Law, it is commonly argued that he meant "do away with" the Law. In other words, his fulfillment was a form of completion (so to speak) that made it unnecessary for others to try to fulfill themselves ... or so it is believed. So basically, when

most Christians today read this passage, they believe Jesus was claiming that he came to obey the Law so that we don't have to.

This is the most common understanding of this passage in modern day Christianity. Of course, I do not believe this is correct. I believe the text speaks for itself, and Jesus was telling us that he did not come to abolish the Law but to fulfill it, and we can understand that statement at face value. If it were not clear enough, he further insists that we should not **“break even the least of commandments or teach others to do so.”**

So here we have quite the conundrum for the majority of Christians today who are breaking commandments and teaching others that we are no longer expected to follow the Law. When

Christ arrived on the scene, he made it abundantly clear that he did not come to destroy, abolish, override, or make void the LAW but that he came to fulfill it.

My focus today is to approach this passage from a different angle. Recently I received an invitation to debate a brother who interprets this passage very differently. He insists that Jesus was not even talking about the Law of Moses, i.e., Levitical Law, or the Law of YHWH. Rather, he contends that Jesus was talking about a "NEW Law" that would override the old. In other words, when Jesus said "I did not come to abolish the Law," ... he wasn't even talking about the Law of Moses, i.e., Levitical Law, ... you know, the Law that makes up the entire context of Scripture. So my intention today is to look at this passage and focus on a few

key points that make it abundantly clear that Christ was indeed talking about the LAW given to Moses and not a "new law to override the old."

#1.) The Law of Moses makes up the entire context of most of the Old Testament. To think that Jesus was referring to any other Law would require an incredible amount of eisegesis. Jesus does not make any reference to a "new law" in this passage. He specifically draws our attention to "the Law and the prophets," which makes it abundantly clear that we are dealing with an existing covenant that was spoken about all throughout the context of Scripture.

#2.) Jesus then cross-references Deuteronomy chapter 30 when he says "Till heaven and earth pass, not one jot or tittle shall pass from the law till all be fulfilled." This is a major qualifier, because Deuteronomy 30 is a context revolving around the covenant and obedience to the commandments of Yah. Verse 19 specifically says "This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses." So we have God the Father calling Heaven and Earth as witnesses in the context of Mosaic Law, and then we have Jesus referring to the witnesses, "Heaven and Earth." WHY? Because it is the same covenant, and he was referring to the same witnesses. We are in this covenant until the resurrection when the New Jerusalem descends and the New Covenant begins. And in this passage, Jesus

differentiated between THIS life and life after the resurrection; a covenant for NOW and the Kingdom to come. He said “whoever breaks the least commandments and teaches men to do so, he shall be called least in the kingdom of heaven; but whoever shall do and teach them, he shall be called great.” In other words, whoever speaks against the EXISTING covenant that was established for THIS life in the temporal world, it will have a lasting effect in the future when the NEW covenant takes place.

#3.) I could even take it a step further and point to the “jots and tittles” that Jesus refers to, which again points to an EXISTING Law that has ALREADY been established and written down in

Hebrew. He is referring to the Hebrew iotas and yods of a pre-written Law.

#4.) I really want to hammer out this next point. In Deuteronomy 18, YHWH had just spent years establishing His covenant with Moses, building the Tabernacle, laying out the laws and commands, bringing their minds to know and understand His moral standards. Then in verse 18, YHWH reveals the future Messiah to Moses as a Prophet LIKE HIM, who would come from THEIR brethren and teach men about His commandments. Do you think YHWH was telling Moses that the Prophet would come on the scene doing away with everything He had just established for the past 40 years in the wilderness?? Was anything said about the future Prophet preaching a different Law? NO! If you

were Moses, and God just established a covenant with you, and then He tells you there would be someone in the future that would take your place and carry on the covenant, would you think God was telling you that the future Prophet would abolish everything God just established through you?? NO, because He reiterated multiple times that it was a perpetual, everlasting covenant!

#5.) If we focus on verse 20 specifically, Jesus says “except your righteousness exceeds the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” I think this is a clear sign that we are dealing with the Law of Moses, because he is pointing to the behavior of the religious leaders. And again, it suggests an EXISTING LAW (or) moral standard that would HAVE to have

been known by the Pharisees. In other words, it would HAVE to be something familiar for Jesus to suggest a moral standard they failed to live up to. I mean, how much sense would it make to accuse them of unrighteousness if he wasn't even referring to a standard with which they were not familiar?

#6.) Yahshua reiterated the same Law that he was raised to keep by his Torah-observing parents who brought him up in the ways of YHWH. He was not raised to believe any other Law, therefore he was not aware that any new law existed other than Yah's Law. In **John 15:10**, Jesus declared **"If you keep my commands, you will remain in my love, just as I have kept my Father's commands and remain in his love."** So this is just another proof that he was not discussing any kind of

"new and improved law." Rather, he was reiterating the same Laws and Commands that he was raised to believe; the same covenant that His Father established through Moses.

#7.) Yahshua constantly referred to the Law throughout his ministry with key phrases like, "you have heard it said," or "it is written," or "have you not read," etc... and every time it was in reference to the existing covenant that everyone knew and understood. In one instance, explained how the entire nature of the Law hangs on two commandments. If Jesus came to teach a NEW Law then why did he teach about the existing Law throughout his entire ministry?

Yahshua did not teach anything
IN CONFLICT WITH (or) AGAINST
the LAW spoken through Moses.

According to Deuteronomy 13, if anyone came on the scene preaching anything in contrast to what YHWH established, then Israel was to mark that person and regard them as a false prophet. Thus, if Jesus taught anything contrary to or against the Law, then he would have been guilty of breaking it.

This goes back to Moses's revelation of the Messiah (Deuteronomy 18). Here Moses was told that anyone who came preaching anything different should be stoned to death. Then just a few chapters later YHWH tells Moses would have a replacement to fill his shoes and carry on the message ... but instead of the same message, the messenger would come to teach something entirely different and override everything Moses was just commanded for the past 40 years??? It just Doesn't Add Up!

If we understand that the Pharisees falsely accused Yahshua and the apostles of teaching against the Law, then we don't run into these contradictions. But if we buy into the false accusations of the Pharisees and think Jesus was breaking the commands, then we are faced with these contradictions. If Jesus was really guilty

of breaking the Law, then the Pharisees' accusations were legitimate, and we can only conclude that Jesus was rightfully sentenced to the cross ... because he would have deserved to be put to death, according to the Law.

Yahshua did not teach any NEW LAWS
or COMMANDS. The Bible does not show
us any NEW commands that did not
come from Torah.

Rather than thinking in terms of "Old vs. New," we should understand that Jesus came to RENEW or REITERATE and MAGNIFY the same covenant given to Moses.

YHWH is well pleased for his righteousness' sake; he will magnify the law, and make it honorable.

—Isaiah 42:21

If Jesus came to bring a NEW / DIFFERENT message, then he would have violated one of the foundational principles of Torah.

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of YHWH your Elohim which I command you. —Deuteronomy 4:2

Not only this, but again the Deuteronomy 13 test is imperative in determining who is a false prophet or not, which goes back to the previous discussion. “If there arises anyone such as a prophet, who leads us away from YHWH and His commands, ...” they were to stone that person.

My question, ... would YHWH send a Prophet who taught anything different than what He established?

Would YHWH violate His own moral standards by appointing someone to break His commands and teach others to do so?

Considering the circumstances, the commands, and Yah's emphasis on not changing anything, it makes absolutely no sense whatsoever to think God established a moral standard—one that He measured His people by all throughout time and called people back to repentance according to this covenant—but then all of the sudden He sends someone to say “Never mind, this covenant is NOT really the moral standard. I changed My mind, and I’m sending the Messiah to tell you something entirely different from what I established.”

If you think about it, this sounds ridiculous, especially knowing that God said, "I am YHWH and I change not" (Malachi 3:6).

Analyzing the Text

Let's focus on a phrase that Yahshua made multiple times in John chapter 5.

"You have heard it said, but I say..."

After each utterance of this phrase, we see a list of different sins, such as Murder, Adultery, Divorce, as well as concepts such as Eye for an Eye, Oaths, Hate your Enemy, etc...

Typically when people see these statements, they believe Jesus was laying out the Thesis/Antithesis/Synthesis approach. In other words, he is said to identify a problem with the Law, providing a solution, and then preaching that solution. Again, this would only challenge YHWH's moral standards and what He established as means of receiving blessings or cursings.

Basically, many people insist that Christ was first quoting the Torah, or the commandments under the "Old Law" but then overriding the Law with "NEW" commands. This couldn't be further from the truth. In contrast, Yahshua was actually correcting the Pharisees because of their skewed understanding of the commands. Again, Isaiah prophesied that the Messiah would

MAGNIFY the Law, meaning he would make it clearer for people to understand. Yahshua revealed the intent of the Law when he corrected others.

When he talks about Murder, he wasn't giving a NEW Law by saying Hate is equivalent. He was bringing clearer understanding to the existing commandment by showing them it is a heart matter. If you let hatred fester in your spirit towards someone, then it is no better than murdering someone.

When He says "You have heard it said ... love your neighbor and hate your enemy," it is important to understand that NOTHING in Torah says to hate your enemy. That is why he said "You have heard it said." Because the

Pharisees had arrived at a place where they ASSUMED that "loving your neighbor" meant "hating your enemies," which is not correct. This is why Yahshua corrected them. He brought clarification to the existing Law. Again, he MAGNIFIED the Law, as Isaiah prophesied. He did not override it or do away with it. He brought fresh understanding to it.

The Parallel between the Pharisees and the Religious Leaders of Modern Christianity

And this is where the confusion stems today because the Pharisees THOUGHT he was breaking the Law and he was not. He was correcting their misunderstanding about the Law and telling them that their oral laws and traditions had taken place of the commands of God.

I would even say that the Pharisees were so confused by their own traditions that they could not differentiate between what YHWH established through Moses and what THEY had established through oral tradition. This is the parallel in today's church. The reason people among the modern churches can't come to a closer understanding of truth is because they measure their success by their own traditions. Churches today believe God operates according to their traditions. So when YHWH tries to

reveal something to His people, they reject it because it is not in compliance with their traditions. That is exactly what was happening in the first century.

Concluding Remarks

The New Testament does not teach that the Law of Moses was "Done Away With" or "Abolished" anywhere, and neither does the N.T. encourage us to break Mosaic Law. Rather, the N.T. encourages us to continue observing the Law as much as we possibly can in our current circumstances.

Some laws/commands are more serious than others and take precedence over the lesser commands. For instance, wouldn't you say that committing adultery is more serious than failing to wear your tassels one day?

What about comparing circumcision to sexual immorality or drinking blood? Wouldn't you say it is better to repent from sexual immorality and drinking blood before you think about getting circumcised? Of course, this was the whole point of the Jerusalem council in Acts 15, to prioritize some things.

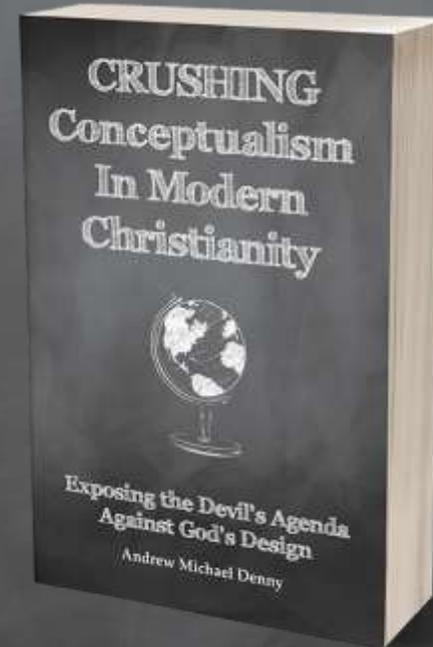
Some people refer to the passage where it says if you are guilty in one point of the law then you are guilty of breaking the whole law (James 2:10). People use this passage to say all sins are equal,

which is a poor interpretation of this passage. From what I understand, James was saying that when we sinned in one area, it is a violation of the covenant altogether, which is why we need a savior. In other words, whatever sin we are guilty of, it is breaking covenant nonetheless. Therefore, we need to do our best to remain IN Covenant with the Father by obeying His commands as best as we can, like Yahshua, who obeyed the Law perfectly.

CRUSHING Conceptualism In Modern Christianity

Exposing the Devil's Agenda Against God's Design

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