

# OpenTheo

## The Gospel & Fulfillment of the Law

December 5, 2021



### For The King - Rocky Ramsey

An apology is due to you listeners as I have been negligent to upload the past two weeks. I have just been married and have been on a honeymoon and moving into our new house so I hope you can forgive me! Last time on the Sunday series, we spoke about the law and the gospel and how we ought to think about the two together. Building on that episode we walk through how foundational to the gospel is the understanding that the law that we have transgressed, Christ has completely followed and fulfilled in his obedient life, obedience even unto the cross that he died on. This is a foundational truth to the gospel, Christ must have kept the law that we broke for there to be any hope in the gospel.

Key Texts:

\* Matthew 3:15

\* Matthew 5:17-19

\* Hebrews 7:26-28

My guest joining me this week on the Sunday series is my brother Bryce. Bryce is getting his undergraduate degree in philosophy and hopes to get his MDiv. from a seminary after he completes his undergrad. He hopes to be a pastor shepherding Gods people one day.

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## Transcript

So here we see Jesus as the high priest who doesn't offer sacrifices for his own sins because, going back to what we've looked at, Jesus is the fulfiller of the law. He is the one who has fulfilled all righteousness. He is the one by which perfection comes.

Don't think I will even ask you to make Jesus Lord of your life. That's the most preposterous thing I could ever tell you to do. Jesus Christ is Lord of your life.

Whether you serve him or not, whether you bless him, curse him, hate him, or love him, he is the Lord of your life because God has given him a name that is above every name so that the name of Jesus Christ every knee shall bow and tongue confess that he is Lord. Some of you will bow out of the grace that has been given to you and others will bow because your kneecaps will be broken by the one who rules the nations with a rod of iron. But I will not apologize for this God of the Bible.

Revelation 1 verse 5, Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of kings on earth. Were you going to say something? I thought you were just going wrong with me. Yeah, I know, it's epic.

Welcome to the For the King podcast. Wherever you're tuning in from, we appreciate you listening to this podcast. We read that introduction each week on the podcast because it is a friendly reminder and a great verse to show that Jesus is not just the king of believers, of people that believe that he's the king, but that Jesus is the king over all.

And as you can see in the intro, that is every week on this podcast as well, that is Paul Washer basically laying out the same truth that is found all throughout scripture that God is the God over all creation. He's the king, the earth is his dominion, he owns it. So Jesus being God himself, obviously is the ruler of all the kings on earth, whether the communist kings that are atheistic and reject the knowledge of God, or a "Christian nation" like America, which is not so Christian anymore.

So Jesus is the ruler of all kings or rulers on earth, and that is what this podcast is about. So thanks for tuning in. We're in the midst, the very midst of the series on the foundations of the gospel.

So Bryce and I, being Christians, Bryce is my guest. Bryce, you want to say something? What's up? There he is. Being Christians, our whole world and life is centered around the gospel.

So Bryce and I wanted to do this series on the foundations, the essentials of the gospel and break apart things you could say in a few sentences that you could go in a catechism or go into the London Baptist Confession of Faith and find a very simple answer to this, but have a little bit longer podcast fleshing out some of these things. So a few weeks ago we talked about the law and the gospel, and there are many antinomian

preachers and a lot of dispensational premillennial people, that kind of eschatology, that are very much against the law. They were no longer under the law of the Old Testament.

We're under grace. We're not under the law anymore, which is very confusing language. I've heard that a lot from premillennial dispensationals.

So what we wanted to walk through on that episode is that the law is not diametrically opposed to the gospel, but that Jesus himself followed the law to a T and was under the law because the law is representative of the very character of God. So if we're not under the law, that must mean that we must not be holy as he is holy, as it says in 1 Peter 1, 15 through 16. So this is a very clear teaching in the text, and we want to get through that, that the gospel entails the law, right? Because as we left off last episode, Jesus is the fulfiller of the law.

Right. Okay, so the law in the Old Testament, as when we were reading last few weeks ago, out of Galatians 2, sorry, Galatians 3, yeah, my bad, was that the law was the schoolmaster or taskmaster or teacher that was chastising us and pointing us towards the righteousness that is in Christ. It was a shadow that was pointing to Christ.

And how is it pointing to Christ? Well, Jesus is the fulfiller of that law, and the law shows us our sin. The law is the foundation that we transgress when we do sin that causes us to need a savior. So Bryce and I have already walked through, you know, our fall, the law, these are some of the bad news that we transgress the law.

But now Jesus is the good news is, and why we need that bad news is that Jesus fulfills the law perfectly to a T without sin ever. I mean, I sometimes think about this, all they had, all somebody had to do out of Jesus's whole 33 years was to witness Him tell one white lie, one fib, or to burst out in unrighteous anger towards somebody, or catch Him, you know, in an adulterous act or something, sorry, in a fornication act or something like that, you know, but nobody could bring a charge against Christ at all. And even when at the end of his life, when they're standing before the Council of the Jews, before the Pharisees, there's all of these testimonies that are coming up, and they can't even agree, the testimonies never agree, there's never two witnesses they could find.

So they have to find somebody to come up and basically lie. And then they can't find a witness, somebody to second because they know it's a lie, Jesus did nothing wrong. So then Jesus says, you're going to see the Son of Man coming on the clouds and equates Himself to God, which they would see as blasphemy because somebody was equating themselves as God.

So Jesus literally, the only way they were able to accuse Him at the end of his life was that He had to open His mouth and tell them the truth. And then they take that truth and call it blasphemy, and then they kill Him for it. So nobody could ever bring a charge against Christ.

He was the great fulfiller of the law, He was perfect. Right. Yeah.

Anything? Yeah, amen. That's really good. Good.

Yeah, He only spoke truth, and the reason that they rejected Him is because the truth was not in Him. And that continues on even today. Yeah.

Even today for people who proclaim themselves to be Christians and just say, "Well, I'm not really religious." All these people who seem to, even atheists who have allegations against Christ, the truth is not in them, which is why they reject such truthful things. Exactly. So, yeah.

Let's go on. So let's read the text for today. The first one we're going to get into is a real quick statement Jesus says at the beginning of His ministry, and we're reading out of the book of Matthew and verse 15 of chapter 3. Sorry, chapter 3. So I'm just going to read the verses prior to get some context.

Jesus came from Galilee to the Jordan, to John, John the Baptist, to be baptized by Him. John would have prevented Him saying, "I need to be baptized by you, and do you come to Me." But Jesus answered Him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." So this act of baptism that He was going to command His followers to do when they proclaim faith in Him, right, and repent, they get baptized. And Jesus, being the great law-fulfiller to fulfill all righteousness, all righteous acts, Jesus must be baptized to inaugurate His ministry as the forerunner of our faith, right, as the example.

So Jesus walks in this act of obedience of being baptized as an example to us. Not that He needed to be baptized because He had repented of a sin and not placed His faith in God. Now Jesus is really on the path, and He was finding the path the first 30 years of His life, whatever, some kind of enlightenment thought.

No, Jesus, even as we read in the book of Luke, He was already about His Father's business at the age of 12. This is Jesus fulfilling all righteousness and obeying the commands not to earn Him righteousness or something, or not to display that He was turning from evil ways to good ways, but that He would be an example for us displaying His righteousness. And even when you read in the Old Testament, there's a lot deeper theology that goes in here.

You see the priests going through a rite of purification, and in other words, they were washed. So Jesus is going through this washing as His initiation into His priesthood, as we will end up going on later on. Actually, we've discussed already that Jesus is the great high priest, right, and initiates His priesthood.

It's also a symbol of His anointing, of Him being declared King over all things, right, because after Jesus is baptized, we see the dove descending upon Him. And this is really the beginning of His ministry, right? He's the Kingdom of God is at hand. He's the priest.

He's the prophet. He's the King, right? So we see all these things being declared here as God affirms His Son. So Jesus is coming to fulfill all righteousness, and He's beginning it with His ministry, right? That's not saying that everything previous to Jesus' life, like Rocky said, is somehow not applicable, but rather, this is the beginning of His ministry starting, of the Kingdom continuing to expand.

Yeah, exactly. Good. So we see Jesus saying that there, to John the Baptist.

Now, a few chapters later in Matthew, we have the Sermon on the Mount, which is like a three-chapter-long sermon that Jesus gives at the beginning of His ministry. And Jesus says this in chapter five of Matthew at the beginning of His sermon. He says, starting chapter five, verse 17, "Do not think that I have come to abolish the law or the prophets.

I have not come to abolish them, but to fulfill them. For truly I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the law until it is all, until all is accomplished. Therefore, whoever relaxes one of the least of these commandments and teaches others to do the same, will be called least in the Kingdom of Heaven.

But whoever does them and teaches them will be called great in the Kingdom of Heaven." So, Jesus is teaching there that His ministry that He's starting, that He's teaching the people about, and these people have questions, you know, that Jesus is, is He teaching something different than what the prophets were teaching, you know, this sounds different. What Jesus was doing was returning to the correct interpretation of what was being taught in the Ten Commandments and what the prophets were teaching, that the Pharisees had marred and that people had been taught wrong things. You know, Jesus says later on when He's telling the woes to the Pharisees, He says, "You guys clean the outside of the cup, but you don't clean the inside." That's what Jesus says, "You don't clean the inside of the dish." And then He also says later on, "It's not what goes into a person that defiles them, but what comes out of a person that defiles them." So, Jesus is, again, the reason why He brings that up later on in the Gospel is because here, He's already teaching that at the heart of the law was the heart, the sinful heart of mankind.

And that's why in Jeremiah we read, you know, the heart is desperately sick, who can understand it. So, Jesus is getting at that. His heart is pure.

Jesus is, all the acts that Jesus does internally and externally were perfectly righteous. All the external sins, something like stealing, and all the internal heart sins, or something like coveting, that leads to stealing. Jesus never even coveted something and wanted to steal something, but didn't act on it.

Jesus had perfect motives and was completely righteous. And He says, for any of those people that say, "We're not under the law, we're under grace now," Jesus says, "Whoever relaxes one of the least of these commandments is not fit for the kingdom of God." And those people that say that, "We're not under the law anymore, we're under grace." And

what they mean by that is, "We're not justified by the law, we're justified by grace." But we had been under grace, they were justified by grace. All the saints of the old were justified by faith, justified by faith through grace.

Sorry, justified by grace through faith. So, I guess that's what I'm getting at. When people say that, they do mean that they're rejecting the law of God.

Yeah, yeah. So they're being at the core, anti-nomian, anti- meaning against, contra against, and nomian, nomos meaning law. So they're just being, they're completely being against the law.

But Paul's point, in every passage that you see about that, where we are not under law, but we're under grace, see Romans 6-8. His whole point is that, like Rucky said, we're justified by Christ's work. We're justified in Christ through faith.

We're not justified by our workings, because we have failed. So, this is the beauty of this passage right here, because when Jesus says, "Do not think that I have come to abolish the law or the prophets." This is what he's saying. He's saying, "I haven't come to set all these things aside and establish a new way.

I'm here to show you that I am the way. I'm here to show you that I am the one who fulfills all these things." Remember back in Genesis 3.15 when it says, "The serpent will have his head crushed by the serpent killer?" That's me. Remember back in the Davidic Covenant and 2 Samuel 7, when it talks about, "There will be a son who will rule with righteousness?" That's me.

Remember what the law requires, that cursed be everyone who does not fulfill all these laws? I'm the one who fulfills them. I'm the one who's never cursed. I'm the one who's blessed by God because I have fulfilled his law perfectly.

I'm the one who's fulfilled all righteousness. I'm the one who's fulfilled both the law and the prophets, which is just when you read in the New Testament when they use that. They're pretty much just talking about the whole Old Testament as we read it.

The law and the prophets is a compilation of all the Old Testament that we read. He's fulfilled all of it. And this points to 2 Corinthians when it says, "In Christ, all the promises of God are yes and amen." Yes, I can read this.

Exactly. He's fulfilled it all. All of them find its completion in Christ.

He's fulfilled everything that the prophets had mentioned. He's fulfilled everything that the law had given us to offer us because he's the one who has kept it. So this is the beauty of this passage right here.

He's not setting it aside and showing us a new way where we reject the law. He's saying,

"I'm the one who fulfills the law. Look towards me.

My burden and my yoke is easy and light. Take it upon yourself because Jesus has fulfilled the law. It's a burden for us because we are born of sin.

But it's an easy yoke for Jesus because he's the Son of God who has come to fulfill all righteousness." And that's what we mean when we say the law is pointing to Christ. That's what Bryce just walked through when Jesus is saying, "I fulfill the law. I haven't come to abolish it.

I haven't come to fulfill it." All the law and the prophets, I'm not setting those aside. I am showing you that they were pointing towards me who fulfills the law for you. And this is a good reminder when we say we're not against the law.

The law and the gospel are intimately woven together because we are still saved by works, just not our works. We're saved by Jesus's works. And how do we get those works? Bryce and I will talk about that in a future episode on the gospel foundations of the imputation of righteousness.

We're going to get into that and how we get those works. How do I get righteousness when the law was just chastising me, pointing me to Christ, and pointing me to my own sin and my need of Christ? So we're going to get into all that. So yeah, I thought that was great, Bryce.

And that does. It shows us exactly how it points to Jesus. Right.

Good there? Yeah. Okay, so let's finish off. We're going to go to Hebrews at the end of chapter seven.

So I'm starting 23? Twenty-six. Sorry, let's start 26 and just read it out. How about you read this one, dude? Yeah.

Please. So Hebrews chapter seven versus 26 in the end of the chapter, and it says this. "For it was indeed fitting that we should have such a high priest." So this is referencing to everything I was mentioned before of Jesus being the guarantee of a better covenant because he is in the order of Malchisadet.

Go see our episode on Jesus being a high priest. And this is what it says of this high priest. "We have such a great high priest, holy, innocent, unstained, separated from sinners and exalted above the heavens.

He has no need like those high priests of the old covenant to offer sacrifices daily, first for his own sins and then for those of the people. Since he, being Jesus, did this once and for all when he offered up himself, for the law appoints men and their weakness as high priests. But the word of the oath which came later than the law appoints a son who has

been made perfect forever." So we see how Jesus is diametrically opposed to the manner in which these other high priests of the old covenant were set up.

Jesus does not offer up sacrifices for his own sins because he is perfect. Like it begins, he is holy. He is innocent.

He is blameless. He is separated from sinners and unstained. But Jesus offers sacrifices for sinners, not for himself because he is undefiled.

He is the undefiled one which is completely different from the Old Testament high priests. Which is why they point to this new high priest, Jesus Christ, who is the righteous one of God. That's what it says in 1 John chapter 2 verses 1 and 2 that Jesus is, whenever we sin, we have an advocate before the Father, Jesus Christ the righteous.

And that's very important because he is the one by which all righteousness flows. So here we see Jesus as the high priest who doesn't offer sacrifices for his own sins because, going back to what we've looked at, Jesus is the fulfiller of the law. He is the one who has fulfilled all righteousness.

He is the one by which perfection comes. And that's why it ends there. He has been made perfect forever, for all time.

He is perfect. And that's the beauty of the Gospel is that Jesus Christ is the righteousness of God, which is revealed from heaven above to all of us who believe in him. Exactly.

And there's, again, this is another apologetic for why Jesus is God himself. The rich, young, and rural comes to Jesus and says, "Good teacher, what must I do to inherit the kingdom of God or to gain the kingdom of God?" And Jesus says, "Why do you call me good? No one's good but God alone." Because Jesus is good and righteous, therefore he is God. And if he is God, he is able to cast our sins to the side.

He's the only one powerful enough to do that. Sin is not more powerful than God, you know? So Jesus is the great law of fulfiller. Right.

And like we, this morning, our pastor preached on John chapter one, and in that it talks about Jesus being the life which gives light to the world. Right. So Jesus is the one by which this life flows from.

He grants it to us. He's the light and he grants us light. Right.

So he's the one that it comes from. Yeah. And again, why is this foundational to the gospel? As we wrap up here, this will be the end of this episode.

But why is this foundational to the gospel? Because you must articulate to somebody that Jesus is able to save them. When you talk about who Jesus is, when you tell somebody the good news, right, you talk about this is what Christians believe. This is the



central doctrine of what Christianity is.

And then you walk through the bad news, which Bryce and I walk through. And then you can tell them that why Jesus is the remedy for the good news. And then we're going to, this is what we're getting into now as we continue on these podcasts.

But this episode is dedicated to, oh, you've broken the law. Right. You've fallen.

All humanity has fallen. Jesus is, he fulfills the law. He was perfect, perfectly righteous.

And then you continue as you show the gospel with somebody, but you don't have to do a 20 minute podcast episode to articulate what Bryce and I are trying to articulate right now. You can say something simple like Jesus. You can just go immediately to that Matthew text and say, look what Jesus said here.

This on one of the sermons he gave at the beginning of his ministry that he came to fulfill the law. And then you can take them to the end of his life when he's before not pilot the Pharisees and how they're bringing charges up against him and they cannot do it because he was righteous. And go to the rich young ruler and say, look at this text.

This guy calls Jesus good. And then Jesus says, no one, nobody calls is nobody's called good except God. And basically weave this story of letting people know that the scriptures attest to Jesus being perfect.

Then you can go to the book of Hebrews, you know, but this is how you share the gospel with somebody. And if you want to do it quickly, you can just share with them. Jesus perfectly kept the law, even though the big problem with the world is sin that people don't keep the law that we all know as either written on our hearts or revealed to us through God's word.

Yeah, he's kept the law. We have it. Exactly.

And he's given us his righteousness. That's where we will go in another episode. Yeah.

So this is important for the gospel. So remember that. Thanks for listening to the For the King podcast.

If you guys want to interact with the podcast, you can always go to my website at for the king podcast.com. I'm going to try to continue to do more and more work on there. I haven't read a blog in a second, but I'm going to try to continue to do that. And you can get all the episodes there and, you know, different links and resources, you know, the resources tab, you know, the gospel tab and look at the gospel there that I've laid out or go to the resources tab and look at some ministries.

I really like that. Some people I listen to that really help me. You can reach me at for the king podcast at gmail.com. And if you have any questions, you can just ask something

through that email.

That'd be awesome. So thanks for listening. And I always end with a doc's ology to the king of the ages, a mortal, invisible, the only God, the honor and glory forever and ever.

Amen. Sole day. Oh, Gloria.

[MUSIC]