



SUNDAY 22 August 2021

10:00 AM

The New Covenant In Christ (Matthew 5:17-20)

PASTOR MARK TAN

WORSHIP LEADERS

VIRTUAL CHOIR

ORDER OF WORSHIP SERVICE

- Welcome
- Announcements
- Worshipping God in Song
- Tithes & Offering and Missions Fund
- Missions Sharing
- Pastoral Prayer
- Hearing God's Word
- Response
- Benediction

WEEKLY MEETINGS & SERVICES

JOIN US IN PRAYER

WEEKLY PRAYER MEETING ONLINE

Date: Saturday, 28 August 2021
Time: Zoom in at 8:20am – 9:30am
Meeting ID: 890 2659 8540
Password: 368162
Leading: Sherwin's group
Sharing: YAM

REGULAR WORSHIP SERVICES / EVENTS

Mandarin	Pre-recorded
	09:00AM
Bahasa Malaysia	Zoom in
English	Zoom
	10:00 AM
Youth (in recess)	10:00 AM
Kids4Christ (1 st & 3 rd Sun)	Virtual
Filipino (In Recess)	10:00 AM
Cantonese	Pre-recorded
	08:00 AM

MONDAY

KARIS Prayer Meeting WhatsApp Video
call 10:00 AM

WEDNESDAY

Prayer Meeting Zoom in 08:00 PM

FRIDAY

KARIS Meeting Zoom in 10:30am
Phinehas Cg Meeting Zoom in 08:30 PM

SATURDAY

Prayer Meeting Zoom in 08:30 AM
Boys' Brigade Zoom in 02:00 PM

ALL THE ABOVE WILL BE VIRTUAL IN NATURE

WEEKLY WORSHIP LIVESTREAM

www.pbc.my/livestream at 10:00am

SERMONS AVAILABLE ONLINE

www.pbc.my/sermons

DAILY DEVOTION

www.pbc.my/devotion

ARE YOU RIGHTEOUS ENOUGH? Matthew 5:17-20

Jesus connects His teachings on the Sermon of the Mount with the teachings of Moses and the Old Testament, here described as *the Law* and *the Prophets*. In Jesus's time, only the Old Testament had been written. The first five books were considered to be written by Moses, and much of the rest was written by prophets.

Even though Jesus's message is radically different than the system being taught by the religious leaders of that time, the *scribes and Pharisees*, He says He *has not come to abolish the Law or the Prophets*. The *scribes and Pharisees* were the recognized religious leaders. They had created a long list of rules to follow that they taught would achieve righteousness, and Jesus isn't really speaking about any of them. So it is reasonable for Jesus to explain to His *disciples* why His teaching is so different.

Jesus did not '*come to abolish*' the law, but rather '*to fulfill*' it. Jesus is not speaking about keeping the long list of rules made by the *scribes and Pharisees*; His message is about how to *fulfill the Law*. The implication is that the approach being advocated by the *scribes and Pharisees* isn't working, and won't work to achieve righteousness. Jesus is forging a new path to *fulfill the Law and the Prophets*. The *Pharisees* were consumed with the *Law*, but Jesus likely adds *the Prophets* because they often spoke of Him (the Messiah) as the path to fulfill all righteousness.

JESUS CAME TO FULFIL THE LAW AND THE PROPHETS IN THREE WAYS.

First, Jesus is the promised Messiah foretold in *the Law* and by *the Prophets*. He "will save His people from their sins" (Matthew 1:21). We have already seen several instances of Jesus fulfilling Old Testament prophecies in Matthew's gospel narrative. Here Jesus makes a general statement about how He fulfills what was prophesied of Him.

Second, Jesus perfectly kept (fulfilled) *the Law* and its *commandments*. He was blameless and without sin. Even His enemies—whether His adversaries (John 8:46); His betrayer (Matthew 27:4); His accusers (Mark 14:55-59); or His judge (Luke 23:4)—could not find fault in Him.

Third, Jesus *came to fulfill the Law* within the hearts of His disciples. Moses's *Law* told people how to live, but they were unable to do it. Jesus came not only to tell and show us how to live righteously (in harmony with Him), but He came to give us a new heart and the power of His Spirit so that we can live like He wants us to.

Romans 10:4 says, "For Christ is the end (fulfilment) of the Law for righteousness to everyone who believes." Romans 8:4 says believers in Jesus fulfil the Law when they walk in the Spirit instead of walking in the flesh. In his letter to the Galatians, Paul sets forth an argument that the Law is our tutor, and walking by faith leads believers to grow up to be sons and heirs. Paul also states:

"For the whole Law is fulfilled in one word, in the statement, 'You shall love your neighbor as yourself.'" (Galatians 5:14)

NOT EVEN THE SMALLEST IOTA

After affirming His support for *the Law* and *the Prophets*, Jesus then makes an astonishing claim with His next statement:

"For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished."

Jesus is saying that there is 100% certainty that everything written within *the Law* and *the Prophets* will happen. All of it. *Not the smallest letter or stroke* will go unfulfilled. The very existence of the current universe is assured until all that God has written in His scriptures has come to pass fully and completely. It is noteworthy that Jesus boldly makes this assertion on His own authority: "*for truly I say to you.*"

In the rabbinic tradition, a teacher's thoughts were not greater than his authority. Rabbis would often provide lengthy rabbinic genealogies to support what they taught. "This was taught by Rabbi so-and-so who was the student of Rabbi such-and-such, who was the student of Rabbi..." and so on. But Jesus does not teach in this manner. He does not defer or appeal to a rabbinic tradition. He does not appeal to any authority higher than Himself in making this claim.

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A loving and caring church that glorifies God in evangelism and disciple making.

WEEKLY ANNOUNCEMENTS

MINISTRY NOTICES

BAPTISM CLASS

Those who wish to be baptized, baptism class will be arranged.
Please contact church office: 03-7957 5103

MISSIONS MINISTRY

Mission Field is right here in Malaysia!
Join the Diaspora Cross Culture Academy's D'Explorer online training on Cross Culture Missions.

Date: Saturday, 28 August 2021

Time: 7:00pm to 10:00pm

Reg: Scan the QR code

Sponsored by: PBC Mission Ministry

For more info, please contact:
Chin Khoo Ark 012-233 8028.

COUNSELOR AVAILABLE

Brother Stephen Wong has availed himself as Counseling intern at PBC.

He will listen and help members and worshippers on their challenges.

Previously, Stephen and his wife, Phoebe served as Premarital Counselors.

He can help in the following areas:

- Careers and Studies
- Family and Marriage
- Anxieties management.

Appointment: Stephen: 017-298 0546

VISITATION MINISTRY

Do you need someone to come alongside to pray with you? Do you need someone to talk to? (All details from visitations are kept strictly confidential. Prayer items are shared only with specific permission).
You can call or WhatsApp.

Pastor Soong : 016- 665 5890

Farah Choong : 016-626 1662.

PBC COVID & FOOD AID INITIATIVE

You can help by:

3. WhatsApp

The committee 011-6084 7383, the individuals or families who need help

4. Giving

Payee: Payee: PANTAI BAPTIST CHURCH
Account No: MBB 514161162868.

More info: <https://pbc.my/covid-fb>

GENERAL NOTICES

DEEPEST CONDOLENCES

We extend our deepest condolences to Cheah Soo Hua and family.

Soo Hua's beloved mother, the late Mdm. Lim Giok Hiong @ Lim Geok Hiong was called home to the Lord on 17 August 2021.

TITHES & OFFERING

TAX-EXEMPT (BROWN ENVELOPE)

Payee: TPRI PANTAI BAPTIST CHURCH
Account No: CIMB 80-0235771-7 or

NON-TAX EXEMPT (WHITE ENVELOPE)

Payee: PANTAI BAPTIST CHURCH

- Account No: PBB 3162-232-124 or
- SCAN DUITNOW

PBC STUDY LOANS

Study Loans are now available to assist children of PBC members to pursue their post Form Six or Post A-Level studies at the Methodist College Kuala Lumpur or any other institution of learning that may be approved by the Council of Elders from time to time.
Please refer to the Notice Board for further details. Application forms are available from the Church Office.

STAY IN TOUCH / WE ARE HERE FOR YOU

PR. CHEONG CHENG CHEUNG
(012-641 7889)

- Oversight of the Counselling, Visitation & Family Ministry
- Assist Evangelism & Outreach Ministry
- Member Care & Follow-Up Ministry

PASTOR WALLACE ONG (010-700 1480)

- Leads the Prayer Ministry
- Assist Young Adult Ministry, Youth Ministry and Student Ministry

PASTOR SOONG KOK KEE (016-665 5890)

- Leads the Pastoral Care Ministry
- Assist in Counselling
- Visitation & Family Ministry
- Evangelism & Outreach Ministry
- Prayer Ministry

PASTOR MARK TAN (017-370 1553)

- Volunteer in Preaching, Teaching & Evangelism

PASTOR JOHNSON CHONG (0162882 769)

- Mandarin Congregation

PASTOR ANDREW LIM (016-534 1100)

- Cantonese Congregation

PREACHING SCHEDULE

Date	Sermon title & Text
29 Aug	Jesus' Teaching on the True Spirit of the Law: Murder, Adultery & Divorce (Matt 5:21-32) Bro. Wong Yoke Ming
5 Sept	Jesus' Teaching on the True Spirit of the Law: Oaths, Retaliation & Love of Enemies (Matt 5:33-48) Pastor Soong Kok Kee

SATURDAY PRAYER

Date: 28 August 2021
Time: Zoom in at 8:20am
Leading: Sherwin's Group

NEXT WEEK'S SERVICES

29 August 2021
SPEAKER
WORSHIP LEADER

SUNDAY

10:00 AM
Bro. Wong Yoke Ming
Virtual Choir

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ARE YOU RIGHTEOUS ENOUGH? Matthew 5:17-20

And the reason He does not do so, is simple - there is no higher authority than Jesus. As God, there is no name above His name.

Throughout the Gospels many who encountered Jesus wanted to know the source of His authority (Luke 4:31-32, Mark 2:6-11, John 8:13-14, Matthew 21:23). In the minds of the Jews, there was no higher human authority than Moses because Moses saw the face of God and received *God's Law*, which he then delivered to the nation of Israel. But Jesus was God. As John 1:17 says, "*For the Law was given through Moses; grace and truth were realized (literally 'came into existence') through Jesus Christ.*" As God who made heaven and earth and wrote the Law that was given to Moses, Jesus was the source of the Law and the ultimate authority.

Therefore, Jesus did not need to teach like the scribes and Pharisees did. He could, with a straight face, say, '*I say to you.*' And He did. (Jesus uses the phrase '*I say to you*' no less than fourteen times in this sermon). But this likely made it no less shocking to His disciples or the crowds who heard Him teach. We will see this clearly in His disciples' reaction when Jesus concludes His sermon, "the crowds were amazed at His teaching; for He was teaching them as one having authority" (Matthew 7:28-29).

In order to demonstrate the importance of *the Law*, Jesus demonstrates its endurance. "*Not (even) the smallest letter (literally 'iota' the smallest letter in the Greek alphabet) or stroke shall pass from the Law until all is accomplished.*" *Heaven and earth will pass away first.* In other words, *the Law* is to be honoured and upheld and it will remain in effect *until* it has *accomplished all* of its purposes. Jesus's remark echoes Isaiah 40:8, "*The grass withers, the flower fades, But the word of our God stands forever.*" Jesus will later comment in Matthew 24:35, "*Heaven and earth will pass away, but My words will not pass away.*" When we consider these three passages together, the conclusion is that Jesus is God - the same God who delivered every letter and stroke of the Law to Moses. This makes sense, since the Apostle John clearly states that Jesus is the Living Word of God (John 1:1-5).

Jesus then gives the consequences of keeping and not keeping *the Law*. Anyone who tries to nullify or rewrite even *one of the least significant commandments*, or who *teaches others* that any commandment is not important shall be called *least in the kingdom of heaven*. It is worth pointing out that Jesus does not say that *whoever annuls the commandments or teaches others to do the same* will be barred from *the kingdom of heaven* - only that they will be called *least* once they are there. *Least* in this case likely means the *least* notable or distinguished, someone who has the *least* amount of authority in *the kingdom*. This is the consequence for delegitimizing God's Law.

The consequence for anyone who *keeps the commandments and teaches them* is a reward. The reward is that this person *shall be called great in the kingdom of heaven*. Their greatness likely refers to their influence, authority, and distinction throughout *the kingdom*.

RIGHTEOUSNESS THAT SURPASSES THE PHARISEES

Jesus concludes His preliminary remarks to His disciples regarding His *kingdom* and its platforms with yet another startling statement. He tells His disciples that they *will not enter the kingdom of heaven unless their righteousness surpasses* the professional teachers and guardians of the law - *the scribes and Pharisees*. In the eyes of Jesus's disciples and their Jewish communities, it is probable that no one was considered more righteous than the *Pharisees*. No one understood the Law more than they. No one appeared to focus on keeping the Law more than they did. No one taught the Law and its applications better than the Pharisees.

When it came to *righteousness* under the Law, the *Pharisees* were generally considered cultural heroes. This can be inferred from Matthew 15:12 when the disciples inform Jesus that the Pharisees were offended at something He said. They had credibility, so you'd generally want to take their criticisms seriously. Their *righteousness* under the law was something to aspire to. This can also be seen in Jesus' rebuke of the Pharisees in Matthew 23. The mischief Jesus points out, such as "devouring widow's houses," would only have been possible if the *Pharisees* had great credibility among the people. The immediate reaction in everyone's mind would likely have been, "If the *Pharisees* are not righteous enough to enter *the kingdom of heaven*, then who can ever get in?"

WHAT DID JESUS MEAN BY THIS STUNNING STATEMENT?

The requirement Jesus was describing for entering His kingdom was not so much a matter of 'degree' or 'amount' of *righteousness* as it was a matter of 'kind' of *righteousness*. What kind of *righteousness* allows a person to enter God's Kingdom? Is it the legalistic outward performance of the Law or the inward *righteousness* overflowing from the heart?

Jesus taught that it was the latter. The *righteousness* that was required to *enter the kingdom of heaven* came from the heart. It was not a showy external *righteousness* (the kind *the Pharisees* had abundantly), but an internal *righteousness* that came from loving God. This becomes even more evident as we consider the teachings that immediately follow Jesus's remark.

In the teachings that follow, Jesus describes a half-dozen or more scenarios that *contrast external adherence* to the Law with the *inward keeping* of it (Murder and Anger—Matthew 5:21-22; Making Peace with God while Resenting a Brother—Matthew 5:23-24; Adultery and Lust—Matthew 5:27-32; Public Vows and Plain Honesty—Matthew 5:34-37; Payback vs. Mercy—Matthew 5:38-47; Public Shows of Charity, Prayer, and Fasting—Matthew 6:1-21).

In every one of these examples Jesus teaches that an individual's inward obedience was at least as important as their external obedience. This distinction is often described as keeping the letter of the law vs. keeping the spirit of the law. Jesus taught that we should keep both.

The upshot of this seemingly impossible feat of *surpassing the righteousness of the scribes and Pharisees* is that it is actually very doable. We are not trying to outdo them in external displays. This we will likely never achieve. But the Pharisees' inward righteousness was extremely bankrupt. Jesus scolded them "So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness" (Matthew 23:28). *We will never enter the kingdom of heaven if our righteousness does not surpass hypocrisy and lawlessness.*

Adapted from <https://thebiblesays.com/commentary/matt/matt-5/matthew-517-20/>