



## Christ Came to Fulfil the Law

Aug 17

**INTRODUCTION:** Jesus begins His sermon with the beatitudes (Characteristics of the Kingdom). This flows into these having a preserving and savoury and positive effect on society. As a transition to discussions about the Law in the first main body of the sermon Jesus is keen to point out that to shine our lived righteousness must be shaped in relation to the Law from the inside out and so exceed that of the religious leaders. There is a relationship between the Law and the Kingdom.

**CHALLENGE:** In one sitting, read the whole sermon often over the coming months.

**FIRST, A.M. SERMON RECAP** (Temptation, Mt 4:1-11)

- How is “nursing” a discipleship analogy?
- What does it mean to “grow up into salvation”?
- If we have tasted the goodness of the Lord what will follow?
- If a baby isn’t growing we take it to the doctor. If someone isn’t growing in their faith what possible reasons are there?
- Discuss the different ways/charts of understanding spiritual maturity?

**READ:** Mt 5:17-20

### QUESTIONS:

1. **Read Mt 23:4. Given their burdensome misinterpretations of and additions to the Law, why might people have wanted Jesus to abolish rather than fulfil the OT?**
2. *“The Law and the Prophets” is biblical language to speak of the entire Old Testament and is commonly used.(c.f. Road to Emmaus, Lk 24:27).*
3. **Beyond mere prophecies, how did/does Jesus fulfil the various portions of the OT? (think sacrificial system, personal righteousness, dependence upon the Father...).**

4. *V.18- iota and dot (jot and tittle-KJV). The iota is the smallest letter in the Hebrew alphabet. The dot is a marking used to differentiate between letters. They represent smallness.*
5. **If Jesus is not referring to the Old Covenant still being in effect here, what is Jesus teaching? (especially in light of “until heaven and earth pass away” and “until all is accomplished.”)<sup>1</sup>**
6. How should we understand the OT Christologically, or through the lens of the NC?
7. *V. 19- “These commands”= the OT. Rabbis (and indeed Scripture) recognized light and weighty matters of the Law. Jesus demands His followers be committed to both in their pursuit of righteousness.*
8. *The religious leaders righteousness was external while their hearts remained unrighteous. **If Jesus transforms our hearts (Ro 6:17; 2 Cor 5:17; Heb 8:10...), how much greater should the Christian’s righteousness be?***
9. **Read Mt 7:21. What is legalism and how does it differ from a duty faith described here?<sup>2</sup> (or doing the right thing for the right reason).**
10. **What is required if we want to be called “great” in Jesus’ Kingdom? Can you give an example of someone who advocates “relaxing” and what Jesus says about them?**
11. *Jesus now turns to 6 misinterpretations of the religious leaders, and applies what He has taught here.*

**Next Week:** Anger (Mt 5:21-26)

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<sup>1</sup> helpful to discern what remains in effect for NC believers: God’s ceremonial, civic and moral law. Historically Christians have found the threefold division of the Law (Pet 1:11). Prophecies, etc) have already been fulfilled in Christ. (Cf. 2 Ti 3:15-16; 1 Pet 1:10-12) The OT remains an authoritative source of God’s revelation about His plans, purposes and how we are to live, even if aspects of it (sacrificial system, etc) have already been fulfilled in Christ. (Cf. 2 Ti 3:15-16; 1 Pet 1:10-12)

<sup>2</sup> The New Hampshire Baptist Confession (1833), commonly used by pioneer Baptists in our province says: “XII. Of the Harmony of the Law and the Gospel We believe that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.”