

## **Study Guide: Matthew Lesson 53 Christ and the Law**

**January 18, 2026**

This study guide provides a comprehensive review of the theological and practical applications of Jesus Christ's teachings regarding the Mosaic Law and the Prophets, as outlined in the sermon "Christ and the Law: Lesson 53."

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### **Short-Answer Quiz**

1. According to Matthew 5:17, what was the primary purpose of Jesus Christ regarding the Law and the Prophets?
  2. Why did Jesus Christ use the specific phrase "Do not think" when addressing the crowd about His relationship with the Law?
  3. What is the fundamental difference between the righteousness of the scribes and Pharisees and the righteousness Jesus Christ requires for entry into the Kingdom of Heaven?
  4. In the context of the Jewish community during the time of Jesus Christ, what were the four common ways the term "the Law" was interpreted?
  5. How did many Jews of the time misinterpret Jeremiah 31:31 regarding the New Covenant and its effect on the Old Testament?
  6. Based on the transcript, what is the significance of the "jot" and the "tittle" mentioned in Matthew 5:18?
  7. How does the speaker define the origins of the word "hypocrite" and how does this apply to the religious leaders of the day?
  8. What is the role of the individual Christian in relation to the "lost," and where does the speaker suggest this witnessing should take place?
  9. Why is the authorship of the Law, as described in Exodus 20, critical to its authority and permanence?
  10. What is the relationship between being "salt and light" and living a life of internal righteousness?
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## Answer Key

1. Jesus Christ explicitly stated that He did not come to destroy or abolish the Law or the Prophets. Instead, His mission was to fulfill them, demonstrating that the standard of God remains absolute and is not lowered by His arrival.
2. Jesus Christ said "Do not think" because He knew the thoughts of His audience, many of whom assumed He intended to set aside the Law. He addressed this misconception directly to affirm that He was not an anarchist or a rebel against the Old Testament.
3. The righteousness of the Pharisees and scribes was entirely external, based on the traditions of men and public displays of piety. Jesus Christ demands an internal righteousness that stems from the heart and is fueled by the indwelling of the Holy Spirit.
4. "The Law" could refer to the Ten Commandments, the Pentateuch (the first five books of Moses), the entire Old Testament, or the oral and scribal traditions. In His critique, Jesus Christ often distinguished between the Law of God and these man-made oral traditions.
5. Some Jews believed that the promise of a "New Covenant" in Jeremiah 31:31 meant the total nullification of the Old Covenant. However, Jesus Christ taught that the New Covenant was not a dismissal of God's principles but the introduction of a new internal order.
6. A "jot" and a "tittle" represent the smallest marks in the written Law. Their mention signifies that the Word of God is permanent and that not even the smallest detail of His commands will pass away until everything is fulfilled.
7. The term comes from Greek drama, where actors wore masks to portray characters; a "hypocrite" is someone who is not what they appear to be behind the mask. Jesus Christ applied this to religious leaders who honored God with their lips while their hearts remained far from Him.
8. Christians are called to be the Lord's instruments and lead others to salvation through their mouths and actions. The speaker emphasizes that believers must go to where the "lost" are—such as brothels or places where sinners gather—rather than remaining sequestered.
9. The Law is binding because God is its Author, and as Malachi 3:6 states, He does not change. Because the Law is based on the unchangeable nature of a holy God, it cannot be adapted to fit the shifting whims of society.
10. One cannot effectively be salt and light in the world without living a righteous life, as a phony external religion has no drawing power. True righteousness must be internal to draw people to the Lord like a light draws a moth.

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## Essay Format Questions

1. **The Fulfilling of the Law:** Analyze the distinction between "destroying" and "fulfilling" the Law as presented by Jesus Christ. How does this distinction change the believer's understanding of the Old Testament's relevance in the modern era?
2. **Internal vs. External Religion:** Contrast the "phony hypocrisy" of external religion with the "internal order" preached by Jesus Christ. Use examples from the text, such as prayer and fasting, to support your analysis.

3. **The Absolute Standard of God:** Discuss the speaker's argument that the Law of God is not a "changing mode of human opinion." How does this perspective challenge the contemporary church's interaction with modern cultural shifts?

4. **The Sanctity of Life:** Using the scriptural references from Jeremiah 15 and the sermon's commentary, explain the theological basis for the "Sanctity of Life." How does the speaker link this concept to the failure of man-made thought superseding the Law of God?

5. **The Authority of Jesus Christ:** Examine how Jesus Christ spoke "as one having authority." How did His interpretation of the written Law differ from that of the rabbis, and why was this perceived as a restoration of God's original intention?

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### Glossary of Key Terms

- **Beatitudes:** The teachings of Jesus Christ regarding the internal conduct and character of a believer.
- **Decalogue:** Another term for the Ten Commandments, given by God in Exodus 20.
- **Discourse:** A formal speech or sermon; the speaker identifies five great discourses in the Gospel of Matthew.
- **Fulfill:** To complete, carry out, or bring to its intended purpose; Jesus Christ came to fulfill the Law.
- **Jot and Tittle:** The smallest components of the Hebrew written language, used to emphasize the total preservation of every detail of God's Word.
- **Pentateuch:** The first five books of the Bible, also known as the books of Moses.
- **Scribes and Pharisees:** Religious leaders in the time of Jesus Christ known for their strict adherence to external traditions and oral laws, often criticized by Him for hypocrisy.

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### Greek Terminology and Pronunciation Guide

Greek Word	Phonetic Pronunciation	Definition
<b>Kataluo</b> [ <sup>1</sup> ]	<i>kat-al-oo-o</i>	To abolish, nullify, or destroy; specifically to tear down a building or raise it to the ground.
<b>Hypocrites</b> [ <sup>2</sup> ]	<i>hoop-ok-ree-tace</i>	An actor under a mask; one who pretends to be something they are not, particularly in a religious context.

[<sup>1</sup>]: Used in Matthew 5:17 to describe what Jesus Christ did *not* come to do to the Law. [<sup>2</sup>]: Originating from Greek dramas and comedies to describe actors who wore masks to display different emotions.