

Study Guide: Matthew Lesson 54-Christ and the Law

January 25, 2026

This study guide focuses on the relationship between Jesus Christ and the Old Testament Law, based on the sermon "The Sermon on the Mount-Christ and the Law: Lesson 54." It explores the distinctions between Divine Law and human tradition, the internal nature of true righteousness, and the fulfillment of Scripture through Jesus Christ.

Part I: Short-Answer Quiz

1. What is the specific mission statement of the Ware Pregnancy Center as presented by Pamela Martins?
2. In the context of the Sabbath, how did the scribal law specifically define the weight and composition of a "burden"?
3. According to the lesson, what does the phrase "the Law and the Prophets" signify when used in the New Testament?
4. The sermon describes three specific divisions of the Old Testament Law; what are they, and whom did each division govern?
5. What is the "paradigm" mentioned in the sermon, and how do individuals often use it to shape their view of Christianity?
6. How did the Pastor explain the Greek concept of "rightly dividing" the word of God as mentioned in 2 Timothy 2?
7. According to the teaching on Matthew 5:17-20, what is the consequence for someone who breaks the least of the commandments and teaches others to do the same?
8. Why did the Pastor state that the Jewish leaders substituted the "traditions of men" for the Law of God?
9. Describe the interaction on the Road to Emmaus (Luke 24) and how it illustrates Jesus Christ's relationship to the Old Testament.
10. What is the fundamental difference between the "external" laws of the Pharisees and the "internal" Law of God?

Part II: Answer Key

1. The mission statement provides compassionate and confidential guidance to men and women facing unplanned pregnancies by offering realistic alternatives and Christ-centered support. It acknowledges that every human life begins at conception and is worthy of protection, while sharing the truth of the Gospel and the unconditional love and forgiveness offered by Jesus Christ.
2. A "burden" was defined as anything equal to the weight of a dry fig. Other specific measures included enough wine for mixing in a goblet, milk for one swallow, honey for a wound, paper for a customs house notice, or enough ink to write two letters of the alphabet.
3. When the New Testament uses the phrase "the Law and the Prophets" together, it is a direct reference to the entire Old Testament. This phrase appears twelve times in the New Testament and encompasses everything from Genesis to Malachi.
4. The Law is divided into the Moral Law (governing all men), the Judicial Law (governing the nation of Israel), and the Ceremonial Law (governing Israel's worship of God). Each category was authored by God to direct different aspects of life and holiness.
5. A "paradigm" is described as the window or lens through which an individual sees the world. In a religious context, people often develop a Christianity that fits their own paradigm, emphasizing the areas where they are naturally "right" and minimizing the importance of areas where they are "wrong" to satisfy their own standards.
6. The term is derived from the Greek word *chiso* [^1], which means to "cut a straight line." It implies that a teacher or believer must be accurate, finite, and precise in interpreting what God has said to ensure the message remains true to His intent.
7. Jesus Christ stated that whoever breaks the least of these commandments and teaches others to do so shall be called "least in the kingdom of heaven." Conversely, those who do and teach them will be called "great in the kingdom of heaven."
8. The Jewish leaders created a system of hundreds of minuscule external rules because the Law of God was too "heavy" or demanding due to its internal nature. By focusing on itty-bitty external regulations, they could convince themselves they were holy without addressing the actual condition of their hearts.
9. After His resurrection, Jesus Christ walked with two disciples who did not recognize Him. He "expounded to them in all the Scriptures the things concerning Himself," beginning with Moses and the Prophets, to show that the entire Old Testament was written about Him.
10. The Pharisaical laws were strictly external and focused on visible adherence to rules, such as what one could carry on the Sabbath. In contrast, the Law of God is internal and demands a specific type of character and heart purity, as exemplified in the Beatitudes.

Part III: Essay Format Questions

1. **The Fulfillment of the Law:** Explain the theological significance of Jesus Christ's claim that He did not come to destroy the Law but to fulfill it. How does this challenge the idea that the Old Testament is irrelevant to modern Christians?
2. **Internal vs. External Righteousness:** Analyze the Pastor's argument regarding "external stuff" replacing the "internal" Law of God. Why is external legalism considered a poor substitute for the righteousness required to enter the Kingdom of Heaven?
3. **The Role of the Prophets:** Based on the sermon, what was the primary function of the Old Testament prophets? How does the Pastor compare the message of the ancient prophets to the modern call for repentance in the church?
4. **Legalism and Human Tradition:** Discuss how the scribes and Pharisees expanded the Ten Commandments into thousands of rules. What does this process reveal about the human tendency to "equalize" Christianity based on personal preferences or paradigms?
5. **The Character of Jesus Christ:** The sermon notes that Jesus Christ would not attract people by His "physical persona" but by His "spiritual being." Reflect on how this spiritual authority was demonstrated through His teaching and miracles, and why He was often rejected by the religious establishment of His day.

Part IV: Glossary of Key Terms

- **Ceremonial Law:** The portion of the Law of God that dictated how the people of Israel were to worship Him.
- **Fulfillment:** The completion or consummation of the Law and prophecies through the life, ministry, and sacrifice of Jesus Christ.
- **Heritage:** As used in Psalm 127:3, the concept that children are a gift or reward from the Lord.
- **Judicial Law:** The regulations intended for the civil functions and unique conduct of the nation of Israel to set them apart from the world.
- **Moral Law:** The foundational principles, based on the Ten Commandments, that are applicable to all people for all time.
- **Ordinances (Judgments):** Divine inspirations and basic statutes given by God to Moses to add to the Ten Commandments for the preparation of the people.
- **Pentateuch:** The first five books of the Bible, also known as the books of Moses.
- **Pharisees:** A religious group during the time of Jesus Christ known for their strict adherence to legalistic rules and external regulations.
- **Preeminent:** The status of the Law of God as being superior to all other principles, prophecies, symbols, and human traditions.

- **Rightly Dividing:** The act of accurately interpreting the Word of Truth, described as "cutting a straight line" to maintain Divine accuracy.
- **Scribes:** The individuals responsible for writing out the complex legalistic rules and interpretations derived from the Law.
- **Traditions of Men:** Human-made rules and systems substituted for the actual Law of God, often used to bypass the internal requirements of true holiness.

Part V: Greek Pronunciation Guide

Greek Word Phonetic Pronunciation Definition

Chiso [^1] *CHEE-so* To divide; to cut a straight line.

Mikro [^2] *MEE-kroh* Very small or narrow.

Footnotes

[^1]: Mentioned by the Pastor in relation to the Greek root for "rightly dividing" (*orthotomeo*) from 2 Timothy 2:15, emphasizing accuracy in teaching. [^2]: Used to describe the "narrow" road or gate mentioned in the Gospels that leads to life.