

Summer With Jesus: God Time – Jesus Fulfills the Law- Week 1

These scriptures are selected to help you gain a deeper understanding of who Jesus is. You can read them each day or listen to the daily audio that is sent to you. They are intentionally designed for you to engage in your time alone with God. You will find them complementary to the teachings on the weekend (gatherings) and to the LIFE Group materials.

Some tips:

Use a Bible that is easy to read. The ESV or The NLT are both good translations.

Use a prayer journal. After you read the passages jot down what “jumped out” at you while reading. Then take a few minutes to write a prayer response to what you have read.

There are only five days of reading provided so if you miss a day you have time to catch up. Do not get legalistic! If you miss a day or even a week...God still loves you!

Monday: Isaiah 42:21

Tuesday: Romans 8:3-4

Wednesday: Luke 24:44-45

Thursday: Galatians 5:14

Friday: James 2:8

Diving Deeper

The Summer with Jesus – Jesus Fulfills the Law Matthew 5:17-20

This week Pastor Scott will begin his teaching series on the Sermon on the Mount. The Sermon on the Mount has been called the constitution for Citizens of God's kingdom. It is who we will ultimately become as we are perfected into the image of Christ. The closer we come to Jesus' standards, the more we experience the blessing of God. It is only through God's grace

that we will encounter positive, tangible changes in our lives. Even when our attempts result in failure, we are to keep trying and trusting.

In this series, we will use Josh Hunt's "Good Questions Have Groups Talking." These questions are designed to assist you as you lead your group through Pastor Scott's Teaching Series on the Sermon on the Mount. Answers to the questions are provided. This study is designed to help you gain a deeper understanding of the Sermon on the Mount, and as a consequence, give you a better understanding of what it means to follow Jesus.

Some people mistakenly believe that Jesus came to reveal a God totally different from the One revealed in the Old Testament, but this is simply not true. Jesus came to do the will of His Father, not to replace it with His own. It is clear Jesus only wanted what His Father desired, and that is what we should likewise desire. To know Jesus is to know God and when we begin to move closer to Jesus, we not only go through a life change, but we also come to know God.

1. Matthew 5.17 – 22. Summarize Jesus' teaching in this passage?

He is pro-Old Testament. In fact, to Jesus the smallest letter (i.e., the Hebrew letter yod) and the least stroke of a pen (i.e., a horn—the ornamental marks customarily added to certain Hebrew letters) matter to Jesus. None of what Jesus is saying and doing is abolishing any word, letter, or mark that has been written. He is not relaxing or teaching anyone to relax any of God's commands. Rather, he is living out and teaching others to live out those very rules. And while he has been or will be dining with sinners, talking with women, healing on the Sabbath, and even overturning the greedy and racist moneychangers' tables in the temple, none of those things are aberrations of God's Word, as the scribes and Pharisees think. Instead, those actions accord with the Law's highest principles. — Douglas Sean O'Donnell, *Matthew: All Authority in Heaven and on Earth*, ed. R. Kent Hughes, *Preaching the Word* (Wheaton, IL: Crossway, 2013), 128.

2. Look over the Sermon on the Mount as a whole. How does this part fit in the context?

The Law or the Prophets was one way of referring to the entire Hebrew Scriptures (our Old Testament). Jesus meant the same thing in 5:18 when

he referred to the Law. Jesus was about to say some things that would strike the minds of the religious leaders like a sledgehammer. He would sound to their ears as though he were anti-law because he would insist the law can do nothing for them except define sin. It cannot save them even if they could (hypothetically) keep it perfectly (exceeding the Pharisees). So Jesus assured his Jewish listeners that he was not anti-law at all. On the contrary, he was going to fulfill it; that is, both keep and explain fully its original intention, which they had managed to miss over the centuries. — Stuart K. Weber, Matthew, vol. 1, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 63.

3. Look at verse 18 in several translations. What was the least stroke of the pen?

The least stroke (5:18) of the Hebrew alphabet is the yod. It is no bigger than our apostrophe. The smallest stroke of a pen is a very tiny mark that is only one part of a single Hebrew letter, like the dot over our “i.” Jesus was serious about the eternal quality of his written Word. We must never trifle with even the smallest part of Scripture. Jesus affirmed the inerrancy of Scripture and its absolute trustworthiness. — Stuart K. Weber, Matthew, vol. 1, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 64.

4. Read Ephesians 2:14 and ask yourself, “Did Jesus abolish the Old Testament law or fulfill it?”

Christ’s life and death met the requirements of the Old Testament law. At the same time, Christ’s death and resurrection removed the law as an obstacle between humans and God, replacing it with salvation by faith in Christ’s finished work.

5. What does it mean to fulfil the law? If you have a Study Bible, there may be a note.

Other than Jesus no one can perfectly keep both the letter and the spirit of the law. Other than Jesus no one can perfectly obey God’s law. But when God looks at believers in Jesus, he sees Jesus’ righteousness instead of their sins. Jesus, with his perfect life, paid our penalty for breaking God’s law. Jesus’ righteousness is credited to believers as their own.

Jesus was essentially declaring war on the false pharisaical religion. He insisted that no person could be saved by his or her own righteousness. This was something the law intended to indicate all along, but Israel had missed the point (Rom. 2:17–3:31; Gal. 3:17–29; 5:3–6). The point was hard for the self-righteous to swallow—no one, not even the super law-keeping Pharisees, could enter into heaven. All needed a Savior! — Stuart K. Weber, Matthew, vol. 1, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 65.