

Housegroup Study Notes – 15th March 2017

Matthew 5:17-26

Members Notes

Day 15

And my God will meet all your needs according to His glorious riches in Christ Jesus. Philippians 4:9

Alan & Chris **Kersley** *Samuel, Isabelle*

Toby & Naomi **Kesterton** *Ella, Catherine, Mia, Sophia*

David & Mary **Kettle**

Matthew **Kettle**

Jonathan & Kathryn **Key** *James, Elizabeth*

Sandie **Kinderman**

Graham & Julie **Kirsch**

Kelvin & Sabrina **Koh** *Brandon, Simone, Sofie*

Steven & Jennifer **Krauklis-Gould** *Johnathan, Harry*

Chris **Lambert**

Pioneers, 9-11 years

Dads' Saturday Toddlers

Steve Sweet, Assistant Minister

The Upton Crescent Housegroup, Martin & Liz Perry

Programme of Studies

Jan 4	Matthew 2:1-12	The visit of the Magi
Jan 18	Matthew 2:13-23	Escape to Egypt; Return to Nazareth
Feb 1	Matthew 3:1-17	John the Baptist prepares the way; The Baptism of Jesus
Feb 15	Matthew 4:1-25	Jesus is tested in the wilderness; Jesus begins to preach
Mar 1	Matthew 5:1-16	The Sermon on the Mount: Beatitudes; Salt and light
Mar 15	Matthew 5: 17-26	The fulfilment of the law; Murder
Mar 29	Matthew 5:27-32, 19:3-11	Adultery; Divorce
Apr 5	Matthew 5:33-37	Oaths

Structure of Study

The Context

We are continuing to study the Sermon on the Mount. This is either a record of Jesus' longest sermon, or (more likely) a collection of related teaching delivered on a number of occasions.

The last study examined

1. Jesus' manifesto for the Kingdom of God. (The Beatitudes)
2. (Briefly) How we as Christians should show our faith (Salt and Light)

The next few studies are focussed on the relationship between the words of Jesus and writings of the Old Testament.

Today

1. In verses 17-20, we see what Jesus said about the law.
2. In verses 21-26 we see how Jesus interprets the teaching of the old testament.

Study Notes – Matthew 5 v17-26

Matthew 5.17-20 The Law, the Prophets and Jesus

Why might some people have thought that Jesus came to abolish the Law and the Prophets (v17)?

In what ways does the Old Testament speak of Jesus?

What portions of the Bible have you tended to skip over or neglect? How does Jesus teaching here apply to these passages?

What is significant about the structure of verses 21 and 22?

The Pharisees and the Teachers of the Law were zealous about observing the law. How does the Christian's righteousness exceed that of the teachers of the law? (verse 20)

How do you measure up against the Ten Commandments in Exodus 20.1-17?

Summary of Verses 17-20

Jesus came not to abolish the Old Testament but to fulfil it – fulfil it in the sense that he himself was the object towards which it pointed.

The Law remains valid, but only in terms of Jesus' fulfilment of it. He alone is the one who fulfils the law and in his fulfilment of it alone, it remains valid for all time... we are saved, not by keeping God's law, but by receiving God's grace, made available to us only through the one who could keep, and then fulfil, that law. That is what closes the door to pharisaism, as to all human-centred forms of works religion.

Matthew 5.21-26 - Private Sins

Why do private sins – sins of the heart – matter at all?

What standard does Jesus use for determining right from wrong (verse 22)

Is all anger wrong?

What do v23-26 teach about broken relationships? What is the impact of this on unbelievers?

Summary of Verses 21-26

Jesus extends the big issues listed in the 10 Commandments to all “self-indulgent destructive practices”.

Matthew 5:17-26

	NIV	ESV	Amplified Bible	New Living Translation	The Message
	The fulfilment of the law	Christ Came to Fulfill the Law		Teaching about the Law	Completing God's Law
17	'Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them.	"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.	"Do not think that I came to do away with or undo the Law [of Moses] or the [writings of the] Prophets; I did not come to destroy but to fulfill.	"Don't misunderstand why I have come. I did not come to abolish the law of Moses or the writings of the prophets. No, I came to accomplish their purpose.	"Don't suppose for a minute that I have come to demolish the Scriptures—either God's Law or the Prophets. I'm not here to demolish but to complete. I am going to put it all together, pull it all together in a vast panorama. God's Law is more real and lasting than the stars in the sky and the ground at your feet. Long after stars burn out and earth wears out, God's Law will be alive and working.
18	For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.	For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.	For I assure you and most solemnly say to you, until heaven and earth pass away, not the smallest letter or stroke [of the pen] will pass from the Law until all things [which it foreshadows] are accomplished.	I tell you the truth, until heaven and earth disappear, not even the smallest detail of God's law will disappear until its purpose is achieved.	"Trivialize even the smallest item in God's Law and you will only have trivialized yourself. But take it seriously, show the way for others, and you will find honor in the kingdom. Unless you do far better than the Pharisees in the matters of right living, you won't know the first thing about entering the kingdom.
19	Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practises and teaches these commands will be called great in the kingdom of heaven.	Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.	So whoever breaks one of the least [important] of these commandments, and teaches others to do the same, will be called least [important] in the kingdom of heaven; but whoever practices and teaches them, he will be called great in the kingdom of heaven.	So if you ignore the least commandment and teach others to do the same, you will be called the least in the Kingdom of Heaven. But anyone who obeys God's laws and teaches them will be called great in the Kingdom of Heaven.	
20	For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.	For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.	"For I say to you that unless your righteousness (uprightness, moral essence) is more than that of the scribes and Pharisees, you will never enter the kingdom of heaven.	"But I warn you—unless your righteousness is better than the righteousness of the teachers of religious law and the Pharisees, you will never enter the Kingdom of Heaven!	
	Murder	Anger	Personal Relationships	Teaching about Anger	Murder
21	'You have heard that it was said to the people long ago, "You shall not murder, and anyone who murders will be subject to judgment."	"You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment.'	"You have heard that it was said to the men of old, 'You shall not murder,' and 'Whoever murders shall be guilty before the court.'	"You have heard that our ancestors were told, 'You must not murder. If you commit murder, you are subject to judgment.'	"You're familiar with the command to the ancients, 'Do not murder.' I'm telling you that anyone who is so much as angry with a brother or sister is guilty of murder. Carelessly call a brother 'idiot!' and you just might find yourself hauled into court. Thoughtlessly yell 'stupid!' at a sister and you are on the brink of hellfire. The simple moral fact is that words kill.
22	But I tell you that anyone who is angry with a brother or sister, will be subject to judgment. Again, anyone who says to a brother or sister, "Raca," is answerable to the court. And anyone who says, "You fool!" will be in danger of the fire of hell.	But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire.	But I say to you that everyone who continues to be angry with his brother or harbors malice against him shall be guilty before the court; and whoever speaks [contemptuously and insultingly] to his brother, 'Raca (You empty-headed idiot)!' shall be guilty before the supreme court (Sanhedrin); and whoever says, 'You fool!' shall be in danger of the fiery hell.	But I say, if you are even angry with someone, you are subject to judgment! If you call someone an idiot, you are in danger of being brought before the court. And if you curse someone, you are in danger of the fires of hell.	
23	'Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you,	So if you are offering your gift at the altar and there remember that your brother has something against you,	So if you are presenting your offering at the altar, and while there you remember that your brother has something [such as a grievance or legitimate complaint] against you,	"So if you are presenting a sacrifice at the altar in the Temple and you suddenly remember that someone has something against you,	"This is how I want you to conduct yourself in these matters. If you enter your place of worship and, about to make an offering, you suddenly remember a grudge a friend has against you, abandon your offering, leave immediately, go to this friend and make things right. Then and only then, come back and work things out with God.
24	leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.	leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.	leave your offering there at the altar and go. First make peace with your brother, and then come and present your offering.	leave your sacrifice there at the altar. Go and be reconciled to that person. Then come and offer your sacrifice to God.	

25	'Settle matters quickly with your adversary who is taking you to court. Do it while you are still together on the way, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison.	Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison.	Come to terms quickly [at the earliest opportunity] with your opponent at law while you are with him on the way [to court], so that your opponent does not hand you over to the judge, and the judge to the guard, and you are thrown into prison.	"When you are on the way to court with your adversary, settle your differences quickly. Otherwise, your accuser may hand you over to the judge, who will hand you over to an officer, and you will be thrown into prison.	"Or say you're out on the street and an old enemy accosts you. Don't lose a minute. Make the first move; make things right with him. After all, if you leave the first move to him, knowing his track record, you're likely to end up in court, maybe even jail. If that happens, you won't get out without a stiff fine.
26	Truly I tell you, you will not get out until you have paid the last penny.	Truly, I say to you, you will never get out until you have paid the last penny.	I assure you and most solemnly say to you, you will not come out of there until you have paid the last cent.	And if that happens, you surely won't be free again until you have paid the last penny.	