

Study Guide: Matthew Lesson 60: The Sermon on the Mount - Christ and the Law

March 15, 2026

This study guide reviews the teachings regarding the relationship between the believer and the Law of God, specifically focusing on Matthew 5:19. It explores the challenges of modern lawlessness, the internal nature of the kingdom of Jesus Christ, and the spiritual consequences of obedience.

Short-Answer Quiz

1. What does the term "antinomian" mean in the context of the sermon?
 2. How does the sermon describe the cultural shift from the 1960s to the present day regarding authority?
 3. According to the teaching, what were the two primary areas where the "do your own thing" mentality first revealed itself in the secular world?
 4. What is the spiritual significance of the phrase "In those days there was no king in Israel" as cited from the book of Judges?
 5. What is a "paradigm," and how does it specifically affect how some Christians view the Law of God?
 6. How does the sermon contrast the Jewish expectation of a king with the reality of Jesus Christ as King?
 7. What is the "best-case scenario" described for the modern church in America regarding its place in the Kingdom of Heaven?
 8. What is the theological error regarding "grace" and the "old man" mentioned in the source context?
 9. What are the three "P's" used to describe the Law of God in this series of lessons?
 10. According to the words of Jesus Christ in Matthew 5:19, what determines if a believer is "least" or "great" in the Kingdom of Heaven?
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Answer Key

1. The term "antinomian" is derived from "anti" (against) and "nomian" (law). It refers to an attitude of lawlessness where an individual resists any authority—including God, the Bible, or the government—telling them what they must do.
2. The shift began with the 1960s cliché "do your own thing," which equated freedom with the expression of oneself. Over the last 20 years, this has accelerated into a rapid degradation of morality where the culture has infiltrated the church rather than the church impacting the culture.
3. The first area is personal existentialism, which focuses on living only for the present moment and grabbing all one can get. The second area is the removal of objective morality from the state, allowing individuals to decide for themselves what is right or wrong based on their own desires.
4. This phrase signifies that there was no representative of God in Israel to provide moral or correct guidance. Because there was no one to represent what was correct, everyone did what was right in their own eyes, leading to a spirit of lawlessness.
5. A paradigm is the "window" through which a person sees life, shaped by experience, emotions, and environment. Many Christians use a paradigm that accommodates their own sin, elevating the laws they find easy to follow while minimizing the importance of the laws they wish to break.
6. The Jews were looking for a political king who would establish an external kingdom where they would rule the world. However, Jesus Christ is a spiritual King who established an eternal, internal kingdom intended to change the character of people on the inside.
7. The speaker suggests that the modern church is often made up of people who will be "least" in the Kingdom of Heaven. This is because many believers choose which laws to follow and which to ignore, attempting to fit the Law of God to their own sinful lifestyles.
8. The error is the belief that a Christian is split into a "new creature" and an "old man," and that sin is only the fault of the "old man." This allows a person to live a sinful life while falsely believing their actions do not count as their own sin because they have been justified by grace.
9. The three categories are the **preeminence** of the Law, the **permanence** of the Law, and the **pertinence** (or importance) of the Law. These define the Law as the highest authority, something that will never pass away, and something that remains directly relevant to the believer today.

10. A believer's status is determined by their relationship to the commandments. Whoever breaks (or loosens) the least of the commandments and teaches others to do so is called least, while whoever does and teaches them is called great.
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Essay Questions

1. **The Impact of Lawlessness:** Discuss the impact of the "spirit of lawlessness" on both secular society and the modern church. How does the "do your own thing" mentality conflict with the biblical requirement for obedience to God?
 2. **Christ and the Old Testament:** Analyze Jesus Christ's relationship to the Old Testament Law. Why did He emphasize that He did not come to destroy the Law, and how does He expect His followers to uphold His divine standards?
 3. **The Internal Kingdom:** Explain the concept of the "internal kingdom" as presented in the Sermon on the Mount. How does this focus on internal character differ from religious systems that prioritize external changes or political power?
 4. **The Nature of Obedience:** Evaluate the statement that God's expectation for the believer is "complete obedience." How should a Christian handle the tension between this expectation and their own human failures?
 5. **Grace and Responsibility:** Critically examine the false interpretation of grace that suggests a Christian is free to do whatever they want. Using the source context, explain why the Bible does not teach that grace frees us from the responsibility to obey God's laws.
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Glossary of Key Terms

- **Antinomian:** An attitude or theology that is "against law"; the belief that one is not bound by moral laws or divine standards.
- **Existentialism:** A mindset focused on living for the present moment and immediate personal experience rather than future consequences or external moral truths.
- **Internal Kingdom:** The spiritual reign of Jesus Christ within the heart and character of a believer, focusing on internal righteousness rather than external political rule.
- **Justification:** The act of being declared just or saved by God through faith; the sermon warns against using this as an excuse for lawlessness.
- **Kataluo:** A Greek term meaning to utterly destroy, nullify, or eliminate [1].
- **Luo:** A Greek term meaning to loose, break, or release oneself from an obligation [2].
- **Moral Law:** The divine standards of God that define righteousness; these standards are considered permanent and pertinent to all believers.

- **NKJV (New King James Version):** The specific biblical translation used for all scriptural references and quotes.
- **Paradigm:** The "window" or framework of experiences and environment through which an individual interprets life and truth.
- **Permanence (of the Law):** The quality of God's Law that ensures it will never change or pass away, down to the smallest "jot or tittle."
- **Pertinence (of the Law):** The direct relevance and importance of God's Law to the daily life and rewards of a Christian.
- **Preeminence (of the Law):** The supreme authority and high standing of God's Word over all other systems of thought.
- **Second Law of Thermodynamics:** A scientific principle cited to illustrate the natural decline and degradation of man and society.

Greek Word Guide

Greek Word	Phonetic Pronunciation	Definition
Luo [2]	loo'-o	To loose or release. In Matthew 5:19, it refers to the act of breaking or lessening the requirements of a commandment.
Kataluo [1]	kat-al-oo'-o	To utterly destroy or nullify. This is the more intense verb used by Jesus Christ in Matthew 5:17 to state He did not come to abolish the Law.

Scripture Reference: "Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven."
— **Matthew 5:19 (NKJV)**