

# Sermon On the Mount



## Lessons 5 and 6

### Law and Murder, Adultery, Marriage, and Oaths

- 1) **Christ and the Law – Matthew 5:17-20**
  - a) What is the distinction between the Law and the Prophets? Together what would they have comprised?
  - b) What was the relationship of Jesus to the law? Based on Romans 10:4 and Colossians 2:13-14, what may Jesus have meant by *“till all is fulfilled”*?
  - c) What is a jot or a tittle? Why did Jesus use them in vs. 18?
  - d) Imagine the effect on Jesus’ audience as He told them they had to be more righteous than the Pharisees. Why would many have considered this challenge impossible?
  - e) Consider the following passages and explain what was flawed about the righteousness of the Pharisees:
    - i) Matthew 23:23-28
    - ii) Luke 18:9-14
    - iii) Romans 10:2-3
  - f) We have noted that the Sermon on the Mount stresses the heart and the inward character that a member of the kingdom must possess. Before considering what Jesus has to say about murder and other subjects in Matthew 5:21-48, read the

following and decide whether the old law was a law of the heart or only a ceremonial law:

- i) Deuteronomy 6:5
  - ii) Leviticus 19:17-18
  - iii) Exodus 20:17
- g) Much of the structure of Matthew 5:21-48 comes from the statements of Jesus about what they had heard was “*said of old*” or “*said to those of old*” or simply “*said*” followed by a “*But I say to you*”. We will need to decide to what He was referring. Two possibilities:
- i) These statements refer to the old law and in this sermon Jesus begins to teach a new law supplanting the old.
    - (1) Do the statements appear to be quotes from the old law? (for example, is there an Old Testament passage saying you shall not murder?)
    - (2) How do you reconcile Jesus teaching new commandments with the statement He made in vs. 17-18?
  - ii) These statements refer to the manner in which the Pharisees applied and used the old law. In other words, Jesus is not changing the old law at this point but criticizing the narrow, ceremonial and hypocritical applications of the Pharisees.
    - (1) Note how differently Jesus referred to the Old Testament in these passages: Matthew 4:5, 7, 10; 11:10; 12:17; 15:7-9.
    - (2) For each “*But I say to you*”, Jesus must be stressing a truth that they should already have understood from the old law.
    - (3) For each statement of Jesus explain how the old law could have implied what Jesus had to say.

## 2) Murder and Proper Relations – Matthew 5:21-26

- a) What beatitudes are missing for a person who commits the sins of vs. 22?
  
  
  
  
  
  
  
  
  
  
- b) Do we sometimes apply the commandment regarding “You fool!” in a Pharisaic fashion?
  
  
  
  
  
  
  
  
  
  
- c) What beatitude(s) would motivate a person to be reconciled with his brother before bringing a gift to the altar?

- d) Jesus' statement in vs. 25, 26 has the appearance of simply being practical advice, but that does not fit the context well. If we assume that we have wronged our adversary and their case is just, then Jesus' command is for us to act as the meek would in such circumstances.

**3) Adultery – Matthew 5:27-30**

- a) Could vs. 27 be a quote from the Old Testament. If so, where?
  
- b) If the Pharisees misused vs. 27, what might they have taught in their false righteousness?
  
- c) What commandment in the Old Testament would also have it clear that lust is a sin? What beatitudes would prohibit it?
  
- d) How important is obedience according to vs. 29-30?

**4) Divorce – Matthew 5:31-32**

- a) Does vs. 31 seem to refer to a technical behavior required by the Pharisees? Is the answer of Jesus much broader than technical applications of law? Read Matthew 19:3-9. Why was divorce allowed for more than one reason?
  
- b) What beatitudes in particular would be applicable to questions regarding divorce (regardless of the specific law God gives concerning it)?

**5) Oaths – Matthew 5:33-37**

- a) Based on the details of how they were swearing (vs. 34-36), do you get the impression that the Pharisees had created many rules regarding oaths? Read Matthew 23:16-22.
  
- b) Which beatitude would motivate someone to avoid oaths and simply tell the truth?
  
- c) In terms of civil oaths (e.g. swearing in of a witness), is it possible for us to miss the point of this passage in an effort to be technically correct?

# Sermon On the Mount



## Lesson 7

### Attitude toward Enemies

- 1) Read Deut. 19:16-21. What beneficial result should have come this commandment?
- 2) Given the flaws of the Pharisees and scribes, how might they have abused the commandment quoted in vs. 38?
- 3) Before concentrating on the actions commanded in vs. 39-42, determine in your mind what principle(s) Jesus is trying to teach.
- 4) For each of the verses below, list the beatitude character traits that would be demonstrated by the required action:
  - a) vs. 39
  - b) vs. 40
  - c) vs. 41
  - d) vs. 42
- 5) Consider the following passages: Romans 12:17-21 and Hebrews 10:30.
- 6) How would the Pharisees and others have defined neighbor and enemy as used in vs. 43?

- 7) Did the Old Testament scriptures teach that you should hate your enemy? Be careful not to give a quick answer. Read Exodus 23:4-5 and Psalms 139:20-22 and consider examples that might lead to an affirmative or negative answer.
  
- 8) What five commandments are given in vs. 44? Imagine the shock they produced in Jesus' audience.
  
- 9) Regardless of your answer in question 7, was Jesus teaching something that was radically different than what was practiced and believed before?
  
- 10) What beatitude character traits would be applied in obeying vs. 44?
  
- 11) Could there be a connection between vs. 46-47 and vs. 20? What would have been the Pharisee's attitude and behavior toward his enemy? Would he have felt righteous?