**MIDWEEK BIBLE STUDY— SESSION 6**

**SERMON ON THE MOUNT
Homework for Matthew 5:33-48 — You Have Heard It Said, But I Say -- Part 2
SYS 11/20/24 EWH 1/8/25**

REVIEW
The body of Christ's sermon begins in Matthew 5:17 and proceeds into chapter 7. Though the transition from the introduction to the actual body seems abrupt, "...nevertheless, the discussion in the body of the sermon flows naturally out of the preceding material. Jesus closed the introduction by referring to good works that prompt others to glorify the heavenly Father." The body of the Sermon on the Mount begins with Christ clarifying the Law of God by emphasizing inner righteousness over outward form. *(Excerpts from Charles Quarles; Sermon on the Mount; pg. 89)*
SESSION 6 OUTLINE YOU HAVE HEARD IT SAID, BUT I SAY… PART TWO (Mat 5:33-48)
 > Not False Vows, but… (5:33-37)
 > Not an Eye for an Eye, but… (5:38-42)

 > Not Love Your Neighbor and Hate Your Enemy, but… (5:43-48)

INTRODUCTION
The sermon now begins to offer "a detailed description of the righteous conduct and character that motivates others to praise God." Jesus correctly interprets the ethical demands of Old Testament law, focusing on righteousness in the heart and mind rather than the outward, hypocritical form. "Jesus' teaching... surpassed the law by insisting that one should avoid sinful attitudes as well as sinful actions.." The phrase, *"You have heard it said, but I say..."* is repeated six times in verses 21-48 to show "...that the behavior of His followers is to be guided by God's own character rather than merely by His commands."  *(Ibid. pg. 89,106)*

READ Matthew 5:33-48

QUESTIONS

1. Reread Matthew 5:33-37. For Scripture regarding oaths and vows, look to ~~Exodus 22:10-13;~~ Deuteronomy 23:21-23; Ecclesiastes 5:4-6; Hebrews 6:16-18; and James 5:12. For our purposes, we will focus on the heart of Christ's teaching in these verses-- which is truth, God's standard of absolute, perfect truth: *"Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil*" (Matthew 5:37). "Not only should oaths be totally truthful and dependable, but even the most routine conversations should be truthful in every detail."

In the Blue Letter Bible, look up Psalm 34:13 and 1 Peter 2:1 and define *deceit* (or *guile*).

2. Take a few moments to contemplate your thoughts, words, and actions this past week. Can you honestly say that you have lived a life without guile and that your "yes" was just that, and your "no" was "no"? What practical steps can you take to become a person without guile, someone of your word, and someone who speaks the truth in love?

3. Reread Matthew 5:38-42. The following five verses teach Christ's instruction regarding non-retaliation when it comes to personal relationships. Of course, sin is to be resisted in the church (Mt. 18:15 ff.); Evil is to be resisted by the government and is God’s servant to do so (Rom. 13:4); Similarly, believers are to uphold the law and report others who do not (1 Pet. 2:13-14). However, in vs 38-42, Jesus instructs how believers are to respond to evil directed at them personally, as individuals. This shows the deeper teaching of Jesus which echoes His teaching Matthew 16:24:*“If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me.”* This requires death to self. Identify what these verses teach on how we are to respond when circumstances arise that challenge the following personal rights we hold to so dearly?

 > When our dignity is challenged, how should we respond (5:39b)?

 > When our security is legally demanded, how should we respond (5:40)?

 > When our liberty is robbed, how should we respond (5:41)?

 > When personal property is asked for, how should we respond (5:42)?

 > What do you learn from these verses about dying to self? See Philippians 2:5-8.

4. Describe how Jesus’ teaching on loving our neighbor differs from the Pharisee’s teaching (5:43-44)?

5. How does Jesus teach the above lesson by way of comparison (5:45)?

6. Explain how Jesus used contrast to drive home the difference between His law and the Pharisee’s teaching. Then, what was the show-stopping conclusion to this chapter (5:46-48)?