

#1: A Study of Matthew 5.1-12 (cf., Luke 6.20-26)

Laws of the King: Beatitudes

I. Outline.

1. Jesus Sits on a Mountainside to Teach (Matthew 5.1-2).
2. Paradoxical Values of the Kingdom of Heaven (Matthew 5.3-9).
 - 1) Being Poor in spirit (Matthew 5.3).
 - 2) Being One Who Mourns (Matthew 5.4).
 - 3) Being Meek (Matthew 5.5).
 - 4) Being a Person Who Hungers & Thirsts for Righteousness (Matthew 5.6).
 - 5) Being Merciful (Matthew 5.7).
 - 6) Being Pure in Heart (Matthew 5.8).
 - 7) Being a Peacemaker (Matthew 5.9).
 - 8) Being, therefore, persecuted (Matthew 5.10).
3. How the World Will Treat Such People (Matthew 5.11-12).

II. Summary. [This introductory summary is from: *The Beatitudes*, by our brother James M. Tolle, and was written in 1966. These are quotes from pages 5-10].

“Matthew states that Jesus TAUGHT His disciples. The word TAUGHT in the Greek is in the imperfect tense, which describes repeated action in PAST TIME. We thus conclude that what Jesus taught on this memorable occasion is the substance of all that He repeatedly and habitually taught His disciples. It is no exaggeration to say that the Sermon on the Mount is the essence of the Lord’s moral and spiritual teaching and that the Beatitudes are the essence of the essence of this teaching.

“It is not true, as some commentators have taught that Jesus advocated completely new and revolutionary teaching when He delivered the Beatitudes to His disciples. The Lord’s hearers may have thought the Beatitudes to seem strange and unusual because of the empty, formalistic religion that prevailed among the Jews of the time. But the basic principles they express are found in the Old Testament, e.g., Psalm 18.25; Psalm 37.11: Psalm 40.17

“However, Jesus did give new life, meaning, and significance to these great spiritual principles, presenting them in the context of the kingdom of heaven. Thus the Beatitudes have been variously designated as the charter of the Christian life, the Magna Charta of Christianity, the central document of the Christian faith, the living law of the new kingdom, and the code for Christian discipleship.

“...The word BEATITUDE is from the Latin BEATUS, meaning happy or blessed, thus the reason for its use to designate the moral and spiritual virtues taught by Christ that begin with the word BLESSED. In the Bible there are actually a full one hundred beatitudes, or statements that begin with the word BLESSED: Psalm 1.1; Revelation 22.14. Furthermore, the word BLESSED or BLESSING, or some similar word, occurs six hundred times in the sacred scriptures. The Bible is indeed a book of beatitudes, the heart of them being the Beatitudes of the Sermon on the Mount.

“The word BLESSED in the Beatitudes is translated from the Greek *makarios*, which in its older form was *makar*. ... In the New Testament *makarios* is used to describe the state of spiritual and moral prosperity and blessedness, the highest possible happiness that men can enjoy in this world. ...

“It is in Jesus Christ that men enjoy the blessedness of the blessed God (John 14.6; Ephesians 1.3; Ephesians 3.14-19). Thus it is only as men surrender their lives to Christ that they can receive the benefits of the blessed life given by God, to incorporate the Beatitudes in their character. ...

“Indeed, it was against the false standards of happiness and success of the world that Jesus threw down the Beatitudes as a gauntlet. The world believes that the truly happy man is the one who achieves outward success. It congratulates the man who has made a fortune, who has the praise of his fellows, who lives in a palatial mansion, who drives an expensive automobile, who eats sumptuously every day, who dresses fastidiously and expensively. ... **But Christ congratulates those who have surrendered themselves to Him, whatever the outward circumstance of their lives may be. He congratulates those who have incorporated the Beatitudes in their character.**”

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

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“... it is characteristic of Matthew to introduce a subject and then to expand upon it. The river broadens into a lake. So also here. Christ’s preaching and His healing have been introduced (respectively Matthew 4.12-17, Matthew 4.23 and Matthew 4.23-24). So now a sample of this teaching is given in Matthew 5.1—7.29; of the healing in Matthew 8.1—9.34. First, then, the Sermon on the Mount. It was probably delivered in the spring of the year 28, after Jesus had spent a night in prayer (Luke 6.12). The prayer was followed by the choosing of the twelve disciples (Mark 3.13-19; Luke 6.13-16); on Matthew 10.1-4 see p. 449). This, in turn, was followed by the healing of many sick (Luke 6.17-19). The sermon was next (Luke 6.19-20)” [William Hendriksen, *Baker’s New Testament Commentary*, 1973, an e-Sword Module].

IV. Words/Phrases to Study

Matthew 5.1... HE WENT UP INTO A MOUNTAIN: AND WHEN HE WAS SET, HIS DISCIPLES CAME UNTO HIM—“The audience is clearly specified as *his disciples*, as opposed to *the crowds*. The latter reappear as a wider audience in 7:28, but they are clearly not the main focus of the teaching, which typically contrasts ‘you’ (the disciples) with other people (see especially 5:11–16)” [Carson, D. A., France, R. T., Motyer, J. A., & Wenham, G. J. (Eds.). (1994). *New Bible commentary: 21st century edition* (4th ed., p. 910). Leicester, England; Downers Grove, IL: Inter-Varsity Press]. ||||| “The identity of the mountain upon which Jesus spoke is not definitely known, but many Bible students suppose that it was Mount Hattin, known also as the ‘Horns of Hattin,’ a saddle shaped twin-peak elevation overlooking the Sea of Galilee and the Plain of Gennesaret, between Cana and Tiberius. It is sometimes referred to as the ‘Mount of Beatitudes’ and has been called the ‘Sinai of the New Testament,’ since the fundamental principles of the two dispensations were announced from Sinai

and the mountain on which Jesus spoke, respectively” [Leslie G Thomas, *Teacher’s Annual Lesson Commentary*, 1966, p. 116].

Matthew 5.3... BLESSED ARE THE POOR IN SPIRIT ... THEIRS IS THE KINGDOM OF HEAVEN—“The term ‘blessed’ means HAPPY, and that is the rendering in some versions. Robertson points out that Jesus takes the word ‘happy’ and puts it in this rich environment; and it is a pity that we have not kept the word on the same high plane; for it is only there that real and enduring happiness can be found. Happiness is one of the words which have been transformed and ennobled by New Testament usage; and it has become the expressed symbol of that state which is identified with pure character” [Leslie G. Thomas, p. 117]. ||||| “The pagan word for happiness (*eudaimonia*, under the protection of a good genius or daemon) nowhere occurs in the New Testament nor in the Scriptures, having fallen into disrepute because the word daemon, which originally meant a deity, good or evil, had acquired among the Jews the bad sense which we attach to demon. Happiness, or better, *blessedness*, was therefore represented both in the Old and in the New Testament by this word *makarios*. In the Old Testament the idea involves more of outward prosperity than in the New Testament, yet it almost universally occurs in connections which emphasize, as its principal element, a sense of God’s approval founded in righteousness which rests ultimately on love to God. ... Shaking itself loose from all thoughts of outward good, it becomes the express symbol of a happiness identified with pure character. Behind it lies the clear cognition of sin as the fountain-head of all misery and of holiness as the final and effectual cure for every woe” [Marvin Vincent, *Vincent’s Word Studies*].

Matthew 5.4... THEY THAT MOURN ... THEY SHALL BE COMFORTED—“The ability to mourn is a mark of character. Remember Peter after he denied Jesus (Mat 26.75); Jesus at the tomb of Lazarus (John 11.35); Jesus in Gethsemane (Mt 26.37-38); Isaiah and Jeremiah at the sins of Israel (Isa 22.4: Jer 9.1; Lamentations) and countless others. Men mourn because they have loved deeply and lost. Woe to him whose heart is so selfish that it is incapable of feeling grief! The tearless eye and the thoughtless heart are themselves causes for deep mourning. This explains Jesus’ gladness to see a man weep (Study Ezk 9.3-6: Amos 6.6)” [Harold Fowler, *The Gospel of Matthew, Volume 1, Bible Study Textbook Series, an e-Sword Module*].

Matthew 5.5... THE MEEK ... THEY SHALL INHERIT THE EARTH—“‘Meekness’ is not weakness. It translates a Greek word (*praus*) that involves the paradoxical ideas of softness and strength (‘meek’ derives from the Gothic *muka*, ‘soft’). The meek are those who have enough strength of character to be soft in spirit; to retain their poise in the face of provocation (*praus* was frequently used in classical Greek to indicate ‘calm control,’ v. 39). The meek are strong people who decline to domineer; they are ‘those who do not throw their weight about, but rely on God to give them their due’ (France, 110; 11.29). It is the meek who ‘shall inherit the earth.’ This is a common expression in Psalm 37 where it appears as a Hebraism for God’s blessings. To inherit the earth is to receive the rewards God has for the righteous.” [Kenneth Chumbley, *The Gospel of Matthew*, Nashville, 1999, pp., 85-86].

Matthew 5.6... THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS ... THEY SHALL BE FILLED—“Hungering and thirst are the most intense desires of a human heart. In their presence, all other desires and longings are forgotten. Consider Esau who sold his birthright to satisfy his appetite (Gen 25.27-34). The Beatitude in Matthew 5.6 includes those who have an intense desire to be good, to be righteous; everything else—success, riches, pleasure, knowledge—is nothing in comparison with righteousness. Without God and His righteousness, all worldly things fail to

satisfy the soul. The promise is to those who have the strongest desire to please God and live as He directs. Those who are hungering and thirsting after righteousness will be satisfied. This satisfaction comes through Christ. It is impossible for one truly to hunger and thirst after righteousness and remain in the world, but no one can be satisfied with the righteousness of God in the world. This promise and this blessing is made to those who are in the church and are faithful to the Lord” [H. Leo Boles, *Companion*, 1996-97, a reprint from 1945, p. 93].

Matthew 5.7... THE MERCIFUL ... THEY SHALL OBTAIN MERCY—“Mercy is kindness or compassion toward the suffering or condemned. The merciful are those with a disposition to exercise compassion or forgiveness. The ‘Good Samaritan’ showed compassion to a victim of criminals (Luke 10.30-37) The forgiving creditor showed mercy toward a debtor, and serves as an example of how we should forgive the sins of others against us (Mt 18.21-35). All of us are dependent on God’s mercy and forgiveness for our salvation, but to experience it we must be forgiving. Matthew 6.14-15... **For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses**” [Rex Turner, Sr., *Teacher’s Annual Lesson Commentary*, 1979-1980, pp., 129-30].

Matthew 5.8... THE PURE IN HEART ... THEY SHALL SEE GOD—“Pure hearts are essential for those who would see the perfectly pure God. Hearts are purified in obeying the truth. The truth is obeyed by those who love both truth and God, by whom truth is revealed (1 Pet 1.22; 2 Tim 3.16-17). Hearts are kept pure from sin by diligently learning and following God’s will (Ps 119.11; Prov 4.23; James 4.8)” [Bob Berard, in *Studies in Matthew*, Editor: Dub McClish, p. 45].

Matthew 5.9... THE PEACEMAKERS ... THEY SHALL BE CALLED THE CHILDREN OF GOD—“A peacemaker is one who is actively engaged in bringing peace and calm and quiet in his family, in his community, and his nation, He is one who had rather suffer injury than to inflict injury upon others. He had rather settle difficulties through prayer than through force. The reason why the peacemaker is to be happy is the fact that he shall be called the son of God. This means that he has the nature of God, that he looks at things the way God looks at things, that he acts like God would act if He were in our place” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1953, p. 231].

Matthew 5.10... PERSECUTED FOR RIGHTEOUSNESS’ SAKE FOR THEIRS IS THE KINGDOM OF HEAVEN—“Early Christians loved the eighth beatitude. It meant much more to them than to us who have not ‘yet resisted unto blood’ (Heb 2.4). It caused them to smile in the bitterest of violence. It was a daily consolation, for they knew ‘the kingdom’ was theirs and that their reward was great ‘in heaven.’ With the Lord’s promised blessing as an inward brace and a spiritual strength, they were empowered to endure ‘a great conflict of sufferings’ (Heb 10.32). The eighth beatitude was the force allowing them to take ‘joyfully the spoiling of’ their goods, knowing in themselves that they had ‘in heaven a letter and an enduring substance’ (Heb 10.34). And those Christians learned, too, that spiritual blessings accrued in the here and now, not waiting for the afterlife, to those persecuted for righteousness’ sake. Therefore, they glorified in tribulations, knowing they would reap patience and experience and hope (Rom 5.3-4). They took pleasure (could we?) in distresses for Christ’s sake because they had been taught that when they were weak, then were they strong (2 Cor 12.10)” [Hugo McCord, “Blessed are They that are Persecuted for Righteousness’ Sake’ in *The Sermon on the Mount*, Editors: Garland Elkins & Thomas B. Warren, 1982, pp., 57-58].

V. Lessons & Applications.

Matthew 5.2... **AND HE OPENED HIS MOUTH, AND TAUGHT THEM, SAYING**—“...each beatitude presents a specific idea; but when they are all considered as a whole, the result is the complete picture of the citizen of the kingdom which Christ came to establish. The beatitudes which Christ set forth are not mutually exclusive: they are all bound together in organic unity. Like so many facets of a diamond, they present the ideal life from eight different points of view, and indicate the several characteristics which make up the whole” [Leslie G. Thomas, p. 117].

Matthew 5.3... **BLESSED ARE THE POOR IN SPIRIT: FOR THEIRS IS THE KINGDOM OF HEAVEN**—“When we say that a man is poor in purse, we mean that he has no money or material resources; and, by the same token, when a man is poor in spirit, it must mean that he is without spiritual strength or resources. Such a person is utterly destitute of any ability to make himself better, and must therefore depend upon God and His mercy, if he is ever saved. A man in this condition sees himself as he really is in God’s sight; and he is willing to accept spiritual help from the Lord on His own terms (cf., Isa 66.2: Luke 15.17-19). The kingdom of heaven belongs to a person like this, because he will seek it, that is, he will ask for and will meet the conditions of entrance into and membership in the kingdom (See John 3.3-5; Acts 2.37-38; Col 1.13; cf., Acts 18.9-10)” [Leslie G. Thomas, p. 117].

Matthew 5.4... **BLESSED ARE THEY THAT MOURN: FOR THEY SHALL BE COMFORTED**—“The reference here is not to all mourners, but to those who mourn with regard to sin, that is, their sinful condition; or, to state the same thing in another way, their sorrow is ON ACCOUNT OF SIN rather than BECAUSE OF THE CONSEQUENCES of sin. This was the spirit of the prodigal son; and it was for that reason that he did not ask for his former place in the home. The saddest thing in the world is not the soul that sorrows, but one who is so dull that he is incapable of feeling grief at all—a heart so selfish that nothing but that which brings comfort and ease moves it to a twinge of feeling. ... The word for COMFORTED carries with it the idea of bracing, rather than soothing; and it denotes strength which comes from companionship with the Lord, or ‘fortitude in alliance with someone’” [Leslie G. Thomas, pp., 117-118].

Matthew 5.7... **BLESSED ARE THE MERCIFUL: FOR THEY SHALL OBTAIN MERCY**—“Mercy has two aspects, namely: (1) the alleviation of suffering, and (2) the forgiveness of wrongs, or the proper attitude toward the sinner. Jesus is not discussing the question of sin, as such; His emphasis, rather, is on the sinner. We are too often inclined to import into our attitude toward the sinner the hatred which we feel for his sin. The interest of Christ is always in the man—how he can be freed from sin; and that should also be our attitude toward the question. The manifestation of mercy tends to elicit mercy from others—both from God and man (cf., James 2.13: Psalms 18.25)” [Leslie G. Thomas, p. 118].

Matthew 5.8... **BLESSED ARE THE PURE IN HEART: FOR THEY SHALL SEE GOD**—“The pure in heart are those who are free from evil desires and purposes. This condition is possible only by the absolute enthronement of God in our hearts. ... Those whose hearts are pure can see Him by faith here; and they can see Him face to face in heaven” [Leslie G. Thomas, p. 118-119].

Matthew 5.9... **BLESSED ARE THE PEACEMAKERS: FOR THEY SHALL BE CALLED THE CHILDREN OF GOD**—“Who are the peacemakers (Mt 5.9)? Where are the followers of Christ to make peace? They are to make peace first in their hearts because to be at peace with oneself is a great enjoyment. Second, they are to make peace with other people. So far as it is possible, we are to be at peace with all men (Rom 12.18; 14.19; Heb 12.14). Third, we must make peace with God. The important phase of

peacemaking is to be at peace with God. This peace can be enjoyed only in Christ, as seen in 2 Corinthians 5.18-19: **And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.** No one can be at peace with God out of Christ” [H. Leo Boles, p. 94-95].

Matthew 5.10... PERSECUTED FOR RIGHTEOUSNESS' SAKE: FOR THEIRS IS THE KINGDOM OF HEAVEN—“The final beatitude deviates from the previous ones in that it doesn’t describe a facet of character, but a problem encountered by those who possess the qualities just enumerated. They who take their faith seriously—by taking a stand on spiritual and moral truth—will be persecuted for righteousness’ sake. But those who are persecuted for doing right (versus punished for doing wrong, 1 Pet 4.15-16), shall be welcomed into the kingdom” [Kenneth Chumbley, p. 87-88].

Lessons learned: “(1) The Beatitudes describe the standard of life and living in the kingdom of heaven. Each one is a goal toward which all ought to strive. (2) One who is poor in spirit, mourns over sin, is meek in life, hungers and thirsts after righteousness, is merciful, is pure in heart, is a peacemaker, and suffers persecution for Christ’s sake is an heir to all the blessings in the kingdom of heaven. (3) It is difficult to endure persecution meekly and humbly, yet this is what Christ did. (4) God’s people would be much happier and the church would be much stronger if all the members were cultivating these characteristics” [H. Leo Boles, p. 95]. ||||| “(1) The nature of the kingdom of heaven is far different from the nature of worldly kingdoms, consequently the character of the subjects of the kingdom of heaven must differ from the character of the kingdoms of this world. The views and the ideals of citizens of the kingdom of heaven must be so different from those of the world that the world often ridicules and persecutes the citizens of the kingdom of heaven on account of these views. (2) Jesus exemplified every one of these principles in our lesson today in His life. He showed us how to put these principles into practice. He also showed us that a man could live by these principles and be successful. He might be despised and rejected by men, but He would be honored and at last received by the God of heaven. And to live so as to be received by the Lord into heaven is to live successfully. (3) Contrast the life called BLESSED by our Lord and the BLESSED or FORTUNATE life by the standards of the world. According to the world, happiness consists of wealth and honor, and power, but according to Jesus it consists of being like Him” [Roy H. Lanier, Sr., p. 231].

VI. Questions.

True or False

01. ____ There is a certain kind of persecuted one who is to be considered BLESSED.
02. ____ Evidently, Jesus separated Himself from the multitude by going up into a mountain.
03. ____ Prophets of God were never persecuted.
04. ____ Purity of heart is rewarded by seeing God.
05. ____ 2 Peter 3.10 would seem to make a literal “inheriting the earth” not so much of a good deal as compared to the reward for being poor in spirit.

I Found it in Verse(s)

- 06. ____ Being filled.
- 07. ____ Someone came to Jesus.
- 08. ____ False charges.
- 09. ____ Being comforted.
- 10. ____ Being called children as a reward.

Short Answer

- 11. Something opened by Jesus:

- 12. Enduring persecution for Jesus' sake brings this kind of reward: _____
- 13. They will be called the children of God: _____
- 14. In order to obtain mercy, you must be this: _____
- 15. If you are this kind of POOR, it is NOT a bad thing:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 4 Questions... **01**—True (Isa 42); **02**—True (6); **03**—False (1); **04**—False (11); **05**—True (21); **06**—b (2); **07**—c (13); **08**—c (4, 7, 10); **09**—a (20); **10**—c (25); **11**—stones, bread (3); **12**—if (3, 6, 9); **13**—put/cast, prison (12); **14**—Casting, net, sea (18); **15**—Teaching, preaching, healing (24).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

O R K P E A C E M A K E R S
 K I N G D O M O U N T A I N
 R M E R C Y W H E N S Y G B
 E T L V C H I L D R E N H L
 V H G H O P E R S E C U T E
 I I O E M U L T I T U D E S
 L R B A F I L L E D S I O S
 E S T R O N M O U R N D U E
 F T A T R H E A V E N H S D
 E F I H T E O P E N E D N E
 H U N G E R R O C A L L E D
 P U R E D I S C I P L E S M
 S P I R I T A U G H T O S E
 P O O R F B K B E R C A M E
 M O U T H W E N T T K F L K

BLESSED	CALLED	CAME	CHILDREN	COMFORTED
DISCIPLES	EARTH	FILLED	HEART	HEAVEN
HUNGER	INHERIT	KINGDOM	MEEK	MERCY
MOUNTAIN	MOURN	MOUTH	MULTITUDES	OBTAIN
OPENED	PEACEMAKERS	PERSECUTE	POOR	PURE
REVILE	RIGHTEOUSNESS	SAKE	SPIRIT	TAUGHT
THIRST	WENT	WHEN		

VIII. Crossword Puzzle.

Matthew 5 (KJV)												
1					2							
					3							
									4			
	5										6	
		7										
8						9						10
11						12						
						13						

<u>ACROSS</u>	<u>DOWN</u>
01) Before Jesus taught, He had to open this.	02) A verb repeated five times in the chapter.
03) Jesus said to love them.	04) Jesus said be reconciled to your brother ____.
05) Where men put light.	05) Those who mourn will be ____.
07) They will inherit the earth.	06) “____ of heaven” is found five times in this chapter.
08) The sun rises on the evil and on the ____.	09) The ____ in heart shall see God.
11) The city of the Great King.	10) Righteousness of Jesus’ disciples must exceed theirs.
13) They came to Jesus on the mountain.	12) “Perform unto the ____ thine oaths.”

#2: A Study of Matthew 5.13-26

I. Outline.

1. Two metaphors stressing the VALUE of being a disciple of Jesus (Matthew 5.13-16).
2. Jesus and the Law (Matthew 5.17-19).
3. Hatred and Murder (Matthew 5.20-22).
4. Reconciliation and Murder (Matthew 5.23-26).

II. Summary.

At the same time that Jesus tried to show how vitally important it is to follow His teaching, He also presented the fact that many would NOT faithfully follow. Salt that has no savor and light that is hidden is of ZERO value. Thus Jesus challenges His disciples to recognize the opportunity we have to glorify the Father in Heaven by the way that we go about our daily lives. Many in that day had a mistaken concept of the relationship between Jesus and the Law. Jesus did not come to destroy that Law, He was the ONLY One who ever lived it to perfection. He did not come to destroy it, but to fulfill it. He accomplished that purpose perfectly... John 19.30—**When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.** The moral laws that were included in the Law of Moses (murder, adultery, etc.) were laws that have always been true and continue to be true today. Jesus, in this sermon, makes clear that immorality works itself out from inside the mind of man. The sin underlying murder is hatred; the sin underlying adultery is lust, etc. We can study James 1.13-15 to know how sin develops in the lives of men. When Jesus says do something, we must do it; when Jesus says do something FIRST, we surely must appreciate the importance of that command. He points out the priority of reconciliation with brethren by the use of that word FIRST in verse 24.

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IV. Words/Phrases to Study

Matthew 5.13-22... **Interesting Words**—**CANDLE** (15)... The Greek word *lynchnos* means an oil-burning lamp. These lamps were made of clay and were small enough to be hidden in the palm of one's hand. **BUSHEL** (15)... The Greek word is *modion*, found also in Mark 4.21 and in Luke 11.33. It literally means a "peck measure" (NASB), one-fourth of a bushel. It was probably "meal-tub" found in each home. **JOT** (18)... The word is *iota*, which is the name of the smallest letter of the Greek Alphabet. It is like our small "i," but no dot over it. We have taken this word over into English to represent a very small thing, as when we say, "It doesn't make one **IOTA** of difference." So a good translation here is 'the smallest letter' (NASB). **TITTLE** (18)... The word has disappeared from our modern vocabularies. The Greek is *keria* (here and in Luke 16.17). It literally means "horn," that is, the tiny projection on one Hebrew letter that distinguishes it from another letter of the alphabet. So the most helpful translation is 'the least stroke of a pen.' **RACA** (22)... This seems to be an Aramaic word (only here in the NT) that perhaps meant 'empty.' J. Jeremias suggests 'blockhead!' [TDNT, 6:975]. **FOOL** (22)... The Greek word is *more*,

vocative of the adjective *moros*, foolish. The accusative form *moron* we have taken over into English A.B. Bruce writes: '*Raca expresses contempt for a man's head—you stupid! More expresses contempt for his heart and character—you scoundrel*' [EGT, 1:107]. Both utterances are sins against humanity [Ralph Earle *Word Meanings in the New Testament*, p. 3-4].

Matthew 5.13... **YE ARE THE SALT OF THE EARTH**—"From antiquity salt has been an indispensable commodity. It acts as a preservative, preventing rot (24.22); as an antiseptic, preventing infection; and as a spice, giving flavor. It also stimulates thirst (v 6). The metaphor '**the salt of the earth**' identifies the Christian's function—vis., he is to affect people in a righteous way; he is to so live as to move the unforgiven toward Christ. A godly influence can retard moral decay, encourage goodness, grace, and beautify life and create a thirst for righteousness" [Kenneth L. Chumbley, *The Gospel of Matthew*, pp., 89-90]. ||||| **IF THE SALT HAVE LOST HIS SAVOUR**-- "(μωρανθη). The kindred noun (μωρός) means *dull, sluggish*; applied to the mind, *stupid or silly*; applied to the taste, *insipid, flat*. The verb here used of salt, *to become insipid*, also means *to play the fool*. Our Lord refers here to the familiar fact of salt losing its pungency and becoming useless. Dr. Thompson ("The Land and the Book") cites the following case: "A merchant of Sidon, having farmed of the government the revenue from the importation of salt, brought over a great quantity from the marshes of Cyprus—enough, in fact, to supply the whole province for many years. This he had transferred to the mountains, to cheat the government out of some small percentage of duty. Sixty-five houses were rented and filled with salt. Such houses have merely earthen floors, and the salt next the ground was in a few years entirely spoiled. I saw large quantities of it literally thrown into the road to be trodden under foot of men and beasts. It was "good for nothing."'" [Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 1, pp. 38–39). New York: Charles Scribner's Sons].

Matthew 5.14... **YE ARE THE LIGHT OF THE WORD**--"This is further testimony to the indispensable nature of God's children. The world would be in total darkness without them. Furthermore, there is no reason to suppose that God would allow a wicked world to stand if it were not for the faithful remnant remaining in it and remaining faithful to God. Christ also said, '**I am the light of the word** (Jn 8.12)' That passage before us is not contradictory. It means that the light Christians give forth to others is truly derived from Christ (2 Peter 1.19). Just as all light, energy, and power on earth are derived from the sun, center of our solar system, just so, all moral and spiritual light are derived from the Sun of Righteousness, our Lord Jesus Christ (Mal 4.2)" [Burton Coffman].

Matthew 5.15... **UNDER A BUSHEL**—Actually, the definite article is present here, so it should read **UNDER THE BUSHEL**—"The figure is taken from lowly cottage life. There was a projecting stone in the wall on which the lamp was set. The house consisted of a single room, so that the tiny light sufficed for all" (Bruce). It was not put under the bushel (the only one in the room) save to put it out or to hide it. The bushel was an earthenware grain measure. "**The stand**" (την λυχνίαν [*tēn luchnían*]), not "candlestick." It is "lamp-stand" in each of the twelve examples in the Bible. There was the one lamp-stand for the single room" [Robertson, A. T. (1933). *Word Pictures in the New Testament* (Mt 5:15). Nashville, TN: Broadman Press.].

Matthew 5.17... **I AM NOT COME TO DESTROY, BUT TO FILFIL**—"This verse constitutes a preface to the section of the sermon which follows it. It is intended to prevent a misconstruction of what He was about to say. Destroy is here used in antithesis, not with perpetuate, but with fulfill. To destroy the law would be more than to abrogate it, for it was both a system of statutes

designed for the ends of government, and a system of types foreshadowing the kingdom of Christ. To destroy it, therefore, would be both to abrogate its statutes and prevent the fulfillment of its types. The former, Jesus eventually did; the latter, he did not. As regards the prophets, the only way to destroy them would be to prevent the fulfillment of the predictions contained in them. Instead of coming to destroy either the law or the prophets, Jesus came to fulfill all the types of the former, and (eventually) all the unfulfilled predictions of the latter. He fulfills them partly in his own person, and partly by his administration of the affairs of his kingdom. The latter part of the process is still going on, and will be until the end of the world” [J.W. McGarvey, *The Fourfold Gospel*, an e-Sword Module].

Matthew 5.18... TILL HEAVEN AND EARTH PASS, ONE JOT OR ONE TITTLE SHALL IN NO WISE PASS FROM THE LAW, TILL ALL BE FULFILLED--“Christ taught that the Mosaic Law would end. So long as it was in effect it was authoritative in its entirety, but there would come a time when it was no longer in effect. TILL HEAVEN AND EARTH PASS was an idiomatic way of saying ‘never’ (Luke 16.17). The key word here is TILL (*heos*, 1.25). The Law would remain valid until it was fulfilled, but once fulfilled it would pass away (*parechomai*, go away, come to an end, lose force, become invalid; 2 Corinthians 5.17). Christ did not come to destroy the Law, but to complete it. When He did it ended, just as God intended (2 Corinthians 3.14; Hebrews 10.9)” [Chumbley, p. 94].

Matthew 5.19... CALLED THE LEAST IN THE KINGDOM OF HEAVEN ... CALLED GREAT IN THE KINGDOM OF HEAVEN—“Those who de-emphasize any command of God are little in character. Bible teachers are often accorded exalted positions by those they teach; but a teacher who lessens any part of God’s word is unworthy of such honor. In the kingdom, the great are those who value all of God’s laws [Chumbley, p. 95].

Matthew 5.20... EXCEPT YOUR RIGHTEOUSNESS SHALL EXCEED THE RIGHTEOUSNESS OF THE SCRIBES AND PHARISEES—“The religion of the Pharisees, hence their righteousness, consisted of externals, ceremonials, rituals, liturgies, and formalities of many kinds, with little or no attention being paid to the condition of the heart. Christ flatly denounced such a concept and indicated that no one could be saved in such a state as that of the typical Pharisee of His day” [Coffman].

Matthew 5.23-24... IF THOU BRING THY GIFT TO THE ALTAR ... FIRST BE RECONCILED TO THY BROTHER—“This springs immediately out of the modification of the law, Thou shalt not kill, which required that there should be no anger or estrangement with a brother. Before the old dispensation was replaced by the new the highest act of worship was to bring a gift to the altar. Yet even this most sacred act must give way to reconciliation. If about to offer it, and the remembrance comes that a brother, one near to thee, a kinsman, a spiritual brother, a neighbor, hath aught against thee, leave the gift unoffered, go and make it right with him, and then offer thy gift. This shows that one guilty of wrongs to his fellowman cannot offer acceptable worship to God. The wrongs must be rectified before God will receive our worship. A part of our duty to God is duty to our fellowman. This places on the highest possible ground a duty that is often wholly neglected. Under Christ’s kingdom it means that one who has mistreated another, wronged him in business, insulted him, used harsh or angry words to him, cannot worship acceptably in the house of God, or at the altar of prayer until he has sought to atone for the wrong. Reconciliation and restitution must precede the divine favor. He who sins against his fellowman is a sinner before God” [B.W. Johnson, *B.W. Collected Commentaries*, an e-Sword Module].

Matthew 5.25... AGREE WITH THINE ADVERSARY QUICKLY—“Settling disagreements and healing possible sources of friction should be the pressing business of every day. In that manner, hatreds and

enmities would not be left to build up strength. An attitude of conciliation and fairness can pull the sting from many thorny human problems, provided it is manifested spontaneously and early enough at the first sign of disagreement or conflict” [Coffman].

V. Lessons & Applications.

Matthew 5.13-14... **YE ARE THE SALT OF THE EARTH**—You and I must learn to appreciate how important and valuable it is to the WORLD for us to be faithful in our discipleship of Jesus Christ. It is just as valuable and essential to the spiritual welfare of the people of the world as is SALT and LIGHT to their physical well-being!

Matthew 5.15... “We learn here: (1) that religion, if it exists, cannot be concealed; (2) that where it is not manifest in the life, it does not exist; (3) that ‘professors’ of religion, who live like other people, give evidence that they have never been truly converted; (4) that to attempt to conceal or hide our Christian knowledge or experience is to betray our trust, injure the cause of piety, and to render our lives useless; and, (5) that good actions will be seen, and will lead people to honor God. If we have no other way of doing good—if we are poor, and unlearned, and unknown yet we may do good by our lives. No sincere and humble Christian lives in vain. The feeblest light at midnight is of use” [Albert Barnes, *Barnes’ Notes on the New Testament*, an e-Sword Module].

Matthew 5.16... **LET YOUR LIGHT SO SHINE BEFORE MEN...**—What is our purpose in life? The great prophet Isaiah informs us—Isaiah 43.7—**Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.** This verse reveals it to us. The things that we do in life here need to be toward the ultimate goal of bringing glory to our Creator! The world needs to see that glory; we must present it to them by the way we live. ||||| “Children of God are charged to be shining lights. The motivation is not for ego or selfish purposes. Lights must shine for God’s glory and Christ’s honor. Good works are in the field of benevolence but become evangelistic tools as well. Many doors for Bible study have been opened because Christian people cared and rendered help in times of need. Such selfless deeds do not go unnoticed by non-Christians who are benefited” [Robert R. Taylor, Jr., *Companion*, 1993-1994, p. 53-54].

Matthew 5.20... The “exceeding” righteousness demanded by Jesus is obviously something quite different from what could be observed in the religious leaders of that day. A careful study of the conversations Jesus had with those leaders in Matthew, Mark, Luke, & John reveals that Jesus demands more than merely the keeping of regulations. The scribes and Pharisees were very good at keeping regulations. Study Mark 7.1-23 to see the contrast.

Matthew 5.23-24... **FIRST BE RECONCILED TO THY BROTHER**—Whenever Jesus tells us to do something FIRST, we had better be listening. This matter of being reconciled with our brethren is not a trivial matter. It needs to be considered in a much more serious way than it seems to be considered many times. Even before offering up acts of worship to God, reconciliation with brethren is ranked here in importance.

VI. Questions.

True or False

- 01. ____ Jesus commands that something be done FIRST in this section of the Sermon on the Mount.
- 02. ____ Salt without savour is worthless.
- 03. ____ It is never wrong to be angry.
- 04. ____ Jesus came to destroy the Law.
- 05. ____ There is a righteousness that exceeds.

Multiple Choice (Select the BEST Answer)

- 06. ____ The one who breaks the least commandment will be called: (a) least; (b) forgiven; (c) guilty.
- 07. ____ Agreement with an adversary is to be done this way: (a) compromisingly; (b) fully; (c) quickly.
- 08. ____ By the good works of the disciples, God is: (a) worshipped, (b) glorified; (c) satisfied.
- 09. ____ Disciples of Christ are: (a) Salt of the earth; (b) light of the world; (c) a & b.
- 10. ____ Where would the disciples look in Scripture to find: THOU SHALT NOT KILL—(a) Deuteronomy 6.4; (b) Exodus 20.13; (c) Deuteronomy 4.2.

Fill in the Blanks

- 11. The thing that came BEFORE worship, according to Jesus, was to be _____ to _____.
- 12. A _____ set on a _____ cannot be hid.
- 13. It makes no sense to light a candle and put it _____ a _____.
- 14. The righteousness of the disciples of Jesus must _____ that of the _____ and _____.
- 15. *Kodrantes* is a Greek word used in verse 26 that one lexicon defines as “a quarter of a cent.” In English the word is: _____.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 5.1-12 Questions... 01—True (10); 02—True (1); 03—False (12); 04—True (8); 05—True (5); 06—6; 07—1; 08—11; 09—4; 10—2; 11—His mouth (2); 12—Great (11-12); 13—Peacemakers (9); 14—Merciful (7); 15—Poor in spirit (3).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

A D V E R S A R Y U D G
 L H V F U L F I L B A I
 T L G T D A N G E R H F
 A E O E A R T H O O K T
 R A O L I G H T J T I P
 U S D E L I V E R H N A
 F T H E R E F O R E G S
 O E T I M E H U I R D S
 C A L L E D E S T R O Y
 M C A S T M A N C O M E
 T H E R E R V E R I L Y
 A A J U D G E S C J R I
 K I L L M I N S A L T K

ADVERSARY	ALTAR	BROTHER	CALLED	CAST
COME	DANGER	DELIVER	DESTROY	EARTH
FULFIL	GIFT	GOOD	HEAVEN	JUDGE
KILL	KINGDOM	LEAST	LIGHT	PASS
RIGHTEOUSNESS	SALT	TEACH	THERE	THEREFORE
TIME	VERILY			

#3: A Study of Matthew 5.27-48

I. Outline.

1. Teaching about Adultery (Mt 5.27-30).
2. Teaching about Divorce (Mt 5.31-32).
3. Teaching about Oaths (Mt 5.33-37).
4. Teaching about Retaliation (Mt 5.38-42).
5. Love for Enemies (Mt 5.43-48).

--UBS4 Headings

II. Summary.

In this section of Matthew 5 Jesus teaches the disciples about adultery, divorce, oaths, retaliation, and loving enemies. Going beyond the actual act of adultery, Jesus teaches that the lustful thought preceding the physical act was also wrong. He EMPHASIZED the importance of recognizing this by His discussion of amputation. Certainly, hyperbolic (e.g., having cut off the right eye because of lust, would the lust not just as easily continue on using the LEFT eye?), but obviously, Jesus wants it stressed that whatever the cost of resisting this strong temptation, the price is well-paid! Jesus tells us that fornication is the ONLY acceptable reason for divorcing a companion. The foolish concept the Jewish leaders had of RANKING oaths is next addressed by the Lord. What needs to happen is to avoid all such ranking of oaths and simply make sure that we always tell the truth. Being a disciple of Jesus means that we must put aside petty reasons to strike back at those who misuse and abuse us. We must depend upon God to repay evil and leave all vengeance to Him (Rom 12.19). Loving those who do not love us is a strong challenge; but we are most like our Heavenly Father when we do that very thing (Mt 5.48)!

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

Matthew 5.28... **HATH COMMITTED ADULTERY WITH HER ALREADY IN HIS HEART**—“Jesus here declares, ‘You’ve understood the Old Law to forbid merely the outward act of adultery. But I’m telling you that the original law was designed to discourage lust and divorce—items that go hand in hand with adultery.’” [Dave Miller, “The Beatitudes: Salt and Light: Fulfillment of the Law: Sin in the Heart; Marriage; Oaths; Second Mile; Love,” in *A Homiletic Commentary on the Book of Matthew*, Edited by Garland Elkins and Thomas B. Warren, pp., 208].

Matthew 5.32... **WHOSOEVER SHALL PUT AWAY HIS WIFE SAVING FOR THE CAUSE OF FORNICATION, CAUSETH HER TO COMMIT ADULTERY**—“When the Jews chose to misconstrue Deuteronomy 24 to mean they could divorce their wives for any reason, they were further violating the commandment against adultery (Mt 5.31). They were responsible for CAUSING their wives to go to other men and thereby commit adultery (Mt 5.32). Since the woman had been put away for some reason other than fornication, whoever married her would be guilty of committing adultery as well. Notice that the guideline of Deuteronomy 24 was not a part of original Sinai regulation. It was a

concession evoked by hard hearts (Matthew 19.8) and centered---NOT upon the legality of divorce—but on the rights of the innocent wife. So Jesus is not setting the Law of Moses (do not commit adultery) in opposition to His own teaching (don't lust after a woman). The Old Testament, itself explicitly forbade lusting after females (Ex 20.17: Prov 5; 6.25; 7.25). Jesus is explaining that the original law forbidding adultery, by implication, forbade anything that would LEAD or contribute to adultery" [Dave Miller, pp., 208-209].

Matthew 5.37... **LET YOUR COMMUNICATION BE, YEA, YEA; NAY, NAY**—"Our attitudes also affect our words. (Mathew 5:33-37) There will be no swearing from the faithful child of God. You can trust their words completely. Rash swearing, about trivial matters must be avoided by God's children. As Christians we must not forswear ourselves, but we should simply declare that a thing is so" [Charles Box, *The Charles Box Commentaries*, an e-Sword Module].

Matthew 5.39-41... **WHOSOEVER SHALL SMITE THEE ON THY RIGHT CHEEK, TURN TO HIM THE OTHER ALSO ... LET HIM HAVE THY CLOKE ALSO ... GO WITH HIM TWAIN**—" A doctrine so unusual, so unlike all that the world had believed, and that the best people had acted on, deserved to be formally stated. Instead of doing this, however, he confines himself to smaller matters, to things of comparatively trivial interest, and says that in these we had better take wrong than to enter into strife and lawsuits. The first case is where we are smitten on the cheek. Rather than contend and fight, we should take it patiently, and turn the other cheek. This does not, however, prevent our remonstrating firmly yet mildly on the injustice of the thing, and insisting that justice should be done us, as is evident from the example of the Saviour himself. See John 18:23. The second evil mentioned is where a man is litigious and determined to take all the advantage the law can give him, following us with vexatious and expensive lawsuits. Our Saviour directs us, rather than to imitate him rather than to contend with a revengeful spirit in courts of justice to take a trifling injury, and yield to him. This is merely a question about property, and not about conscience and life. ... The word translated "shall compel" is of Persian origin. Post-offices were then unknown. In order that the royal commands might be delivered with safety and despatch in different parts of the empire, Cyrus stationed horsemen at proper intervals on all the great public highways. One of those delivered the message to another, and intelligence was thus rapidly and safely communicated. These heralds were permitted to compel any person, or to press any horse, boat, ship, or other vehicle that they might need for the quick transmission of the king's commandments. It was to this custom that our Saviour refers. Rather, says he, than resist a public authority requiring your attendance and aid for a certain distance, go peaceably twice the distance" [Albert Barnes, *Barnes' Notes on the Bible*, an e-Sword Module].

Matthew 5.43... **YE HAVE HEARD THAT IT HATH BEEN SAID, THOU SHALT LOVE THY NEIGHBOUR, AND HATE THINE ENEMY**—"The final paragraph of chapter 5 pertains to the mixture of Mosaic legislation and tradition regarding treatment of enemies. The phrase 'love thy neighbor' is found in Leviticus 19.18 but the formula 'hate thine enemy' is not found in Scripture and was clearly a distortion of God's Old Law to accommodate human inclination. In fact, kind treatment of enemies is COMMANDED in the Old Testament (Ex 23.4-5). It is true that God wanted the Jewish nation to execute righteous vengeance upon wicked, pagan societies at various points in history (cf., Rom 13.1-7). But these civil decrees were not intended to endorse sanction, or promote hatred of people out of personal bias" [Dave Miller, p. 213].

Matthew 5.44... LOVE YOUR ENEMIES—“On at least two separate occasions, Jesus Himself made clear that the original Mosaic injunctions to ‘love thy neighbor’ meant that the child of God seek the welfare of everybody—including the enemy. On one occasion He identified Leviticus 19.18 as the second greatest commandment of the Old Law (Mt 22.39). On another occasion, He elaborates upon this command by relating the incident of the ‘Good Samaritan’ and showing that our ‘neighbor’ is anyone, regardless of race, who is in need of our assistance (Luke 10.25-27). Jesus deliberately selects a Samaritan—mortal enemy of the Jew—as the ‘hero’ of this narrative in order to emphasize that loving one’s neighbor encompasses even enemies. Stephen epitomized the essence of Matthew 5.44” [Dave Miller, p. 213].

Matthew 5.48... BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT—“He calls upon the Jews (and Christians today) to be PERFECT in the same fashion that God is PERFECT (Mt 5.48). The term *teleioi* does not refer to perfection in the sense of sinlessness. Rather, PERFECT means: ‘complete, lacking nothing, mature, full and undivided.’ In context, Jesus is opposing the fragmented approach which the Jews were taking in their interpersonal relationships. Their love for neighbor was divided and incomplete. They needed to love their enemies as much as their friends. On this basis, they are admonished to be complete in the same fashion that God is complete. He loves the whole world of humanity—including those who are evil (John 3.16). In like manner, the love which Jews were to have for their fellowman was to be full, whole, and complete. Their love was to be a TOTAL love, extending even to enemies” [Dave Miller, p. 214].

V. Lessons & Applications.

Matthew 5.29... AND IF THY RIGHT EYE OFFEND THEE—“*Gehenna* is the Greek word for eternal hell and is used 12 times in the Greek New Testament. Jesus used it 11 times; the Lord’s brother used it the 12th and the final time in James 3.6. Matthew quotes Jesus as using the term seven times, Mark three times, and Luke once. Two of these seven times in Matthew are located in two of our selected texts in this section. Jesus used hell, *Gehenna*, twice in the greatest sermon ever proclaimed, the Sermon on the Mount (Matthew 5.29-30). Great and comprehensive preaching has to include hell and warnings against going there. Prefacing this weighty warning is the Lord’s stern prohibition against heart adultery or sexual fantasy as we might express it today. Jesus employed strong language in speaking about plucking out a right eye, which caused one to stumble. Obviously, He is not speaking literally. A literal excision of an eye in verse 29 or the literal amputation of a right hand in verse 30 would not eradicate the casual sin. Lasciviousness originates in the heart or mind, not in the eye or hand. The eye is the window through which it comes. Eye and hand are important parts of the human anatomy. Yet it would be better to be without both than to lose one’s soul in hell, *Gehenna*. As sensually or lasciviously pleasant as sexual fantasies are to both men and women and neither sex is immune from the poisonous practice, it is far better to control and eradicate them than to go to hell for such sins of the mind. A popular song some years back states, in essence, this lascivious lyric: ‘Standing on the corner, watching all the girls go by. You can’t go to jail for what you’re thinking.’ But we can go to hell because of sinful minds, which are never cultured to think as Philippians 4.8 instructs” [Robert R. Taylor, Jr., *Companion*, 1991-1992, p. 297].

Matthew 5.32... **WHOSOEVER SHALL PUT AWAY HIS WIFE, SAVING FOR THE CAUSE OF FORNICATION**—“What cannot be understood about that? Does our problem with understanding come from the text or from our confusion brought on by current social practices? Does it originate with what Jesus said or with what men say that He said? Let us see what He said. If the reason for which a man divorces his wife is not fornication, then if she marries again, she is committing adultery. Why? Because Jesus said she was. He adds that the man who marries her who is divorced also commits adultery. One thing must be clear in our minds if we are to understand this passage. Jesus was not trying to liberalize divorce and make it easier, but He was in fact making it more difficult than the current practice of His day. He was restoring the sanctity to the marriage relationship that God had originally intended” [Author not known, *Companion*, 1999-2000, p. 177].

Matthew 5.34... **SWEAR NOT AT ALL**—“In this age of political correctness, a person’s word means nothing. Truth no longer matters. A recent study conducted by a major university found that most people admitted to lying and said they would lie again under certain conditions. Those conditions were if it protected them, if it kept from hurting someone’s feelings, or if it got rid of someone annoying them. Truth is at a premium today. From the White House to the average American’s house, truth is not valued. We have gone from ‘My word is my bond’ to ‘I need a bond before I can accept your word.’ Without truth you cannot build any kind of lasting relationships at work, at church, or in marriage. If a person’s word can be trusted, there is no need for an oath (Matthew 5.33). None of the things Jesus mentioned—heaven, the earth, or our head—add any weight to our words (Mt 5.34-36). Other people’s testimony about our reliability does not help either. What does? Always telling the truth and getting a reputation for doing so (Ephesians 4.25). When you say, ‘Yes,’ mean it. When you say, ‘No,’ mean it. Then people will trust what you say” [Author not known, *Companion*, 1999-2000, p. 178].

Matthew 5.43-45... **LOVE YOUR ENEMIES**—“Through a mistaken conception of the law, or through a development of the tradition of the elders, the Jews had adopted many tenets not found in the Law of Moses. The teaching to hate their enemies was one such tenet. The Law of Moses had no such command. The law did say, ‘Thou shalt love thy neighbor as thyself,’ but it did not command them to hate their enemies (Lev 19.18). Hate was a doctrine the Jews taught without the authority of the law. They held more tenaciously to the tradition of the elders than they did to the Law of Moses, so much so that they would violate a command of the law to keep their tradition. But the word HATE is sometimes used in the sense of love less. We usually attach to the word HATE a certain amount of bitter feeling, but the word as used in the Bible does not always imply any bitterness of feeling. Example: **‘IF ANY MAN COMETH UNTO ME, AND HATETH NOT HIS OWN FATHER, AND MOTHER, AND WIFE, AND CHILDREN, AND BRETHREN, AND SISTERS, YEA, AND HIS OWN LIFE ALSO, HE CANNOT BE MY DISCIPLE’** (Luke 14.26). Jesus was not requiring that we have any bitterness of feeling toward all these, for elsewhere we are commanded to love them; but we must not be so devoted to them as to allow them to influence us against following Jesus. And the requirement to love our neighbor and even our enemy does not mean that we must have real affection for them, such as we have for members of our own family, for affections cannot be commanded. We are fulfilling the command when we treat all men right” [R.L. Whiteside, *Annual Lesson Commentary*, 1944, pp., 262-63].

VI. Questions.

True or False

- 01. ____ Even the publicans loved those who loved them.
- 02. ____ Lusting after a woman is not wrong.
- 03. ____ Heaven is God’s throne.
- 04. ____ EYE FOR AN EYE AND A TOOTH FOR A TOOTH was from the tradition of the Scribes and Pharisees.
- 05. ____ LOVE THY NEIGHBOUR AND HATE THINE ENEMY was a quote from Exodus 22.2.

I Found it in Verse(s)

- 06. ____ The Father in heaven is perfect.
- 07. ____ Being cast into hell.
- 08. ____ The SINGLE just cause for divorce.
- 09. ____ City of the Great King.
- 10. ____ White and black hair.

Short Answer

- 11. As a disciple of Jesus, what should I do for those who despitefully use me:

- 12. To the person who wants to borrow from me, I should:

- 13. BE YE EVEN AS YOUR FATHER WHICH IS IN HEAVEN is connected with _____.
- 14. The horror of _____ is stressed in verses 29-30.
- 15. Regarding swearing, Jesus taught _____ not at all.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on Next Week’s Handout

ANSWERS to Matthew 5.13-26 Questions... **01**—True (24); **02**—True (13); **03**—False (22); **04**—False (17); **05**—True (20); **06**—a (19); **07**—c (25); **08**—b (16); **09**—c (13-14); **10**—b (21); **11**—reconciled, brother (24); **12**—city, hill (14); **13**—under, bushel (15); **14**—exceed, scribes, Pharisees (20); **15**—Farthing (26).

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

*Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...