

## Lesson 240

# The Sermon on the Mount:

## The Conduct of the Citizens of the Kingdom of Heaven- continued

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### Story Elements



- **Text:** Matthew 5:17-7:12
  - **Setting:** circa AD 28, atop a mountain somewhere near the sea of Galilee.
  - **Characters:** God, Jesus, and many disciples
  - **Plot:** Jesus preaches the Sermon on the Mount, in which he teaches about life in the Kingdom of Heaven.
  - **Key word(s):** “*Ye have heard that it hath been said...but I say unto you*” – These two phrases mark the major divisions of this next section of the Sermon on the Mount (though there are slight variations).
  - **Climax:** **Matthew 5:20** *For I say unto you, That except your righteousness shall \_\_\_\_\_ the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.* This startling statement not only piques our interest but helps us understand the teachings of Christ that follow, i.e., he will show us how our righteousness can exceed that of the scribes and Pharisees.
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## Review

1. The Sermon on the Mount is a description of life as a citizen of the Kingdom of Heaven. In this life, we are transformed internally by the grace of God so that our righteousness can *exceed the righteousness of the scribes and Pharisees* as we obey the moral law, not out of fear of man’s opinion or God’s judgment, but out of a \_\_\_\_\_ for God and others.
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## Examples of True Righteousness - continued

2. Though the phrase *ye have heard that it hath been said* is primarily used by the Savior to identify a change in thought, this next section is related to the previous one regarding the adulterous heart

### Beware the Adulterous Heart - continued

3. (vv 31-32) In the previous verses, Jesus warned that adultery in the \_\_\_\_\_ is just as heinous to God as adultery in the life. He makes further application by warning that divorce and remarriage might look like an avoidance of adultery to the eyes of men, but God’ sees the true motives.
  - (a) *...saving for the cause of fornication* – Deu 24:1 stipulates that divorce was allowed if the husband found *some uncleanness* in his wife. The Savior understood that to mean marital \_\_\_\_\_, but others “stretched the expression so far as to include everything in the wife offensive or disagreeable to the husband—a view of the law too well fitted to minister to caprice and depraved inclination not to find extensive favor.”<sup>1</sup>
  - (b) *...causeth her to commit adultery* – a wife who knows her husband is divorcing her is forced to begin looking for another man, and a man who knows a woman will be divorced can be tempted to entertain thoughts about another man’s wife. Such actions do not preserve the \_\_\_\_\_ model with which God instituted marriage. (cf. Mark 10:5-9)

APPLICATION➔ Setting aside the issue of divorce and remarriage, all Bible-believers will agree that the main point that Jesus is teaching is that adulterous motives can pervade the heart though sexual intimacy may never

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<sup>1</sup> Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 23.

exist outside the boundaries of marriage. Frivolous divorce and remarriage do not exonerate one from the charge of adultery, as much as the Pharisees would've wished it so.

### Beware the Lying Heart

4. (vv 33-37) The **third commandment** involved not swearing by the name of God to give believability to a \_\_\_\_\_. As such, the Jews formed a sacredness to the name of God, and with it came rules that exceeded even Scriptural bounds.<sup>2</sup>
- (a) But this was twisted into a permissiveness in lying by swearing by sacred objects other than God – like the, or heaven, earth, Jerusalem, or even one's own head.
  - (b) (v 37) Instead, the Christian should live so \_\_\_\_\_ that swearing oaths is neither needed nor expected.<sup>3</sup>

### Beware the Vengeful Heart

5. (vv 38-41) The eye-for-an-eye approach mentioned in the Old Testament (Ex 21:23–25; Le 24:19, 20; De 19:21) was designed to set a limit on punishments meted out for \_\_\_\_\_.
- (a) But this standard of justice was perverted into justification for \_\_\_\_\_ and to live doing unto others as they do unto us.
  - (b) Jesus corrects this twisting of justice by teaching his followers to not render *evil for evil, or railing for railing: but contrariwise blessing*. (1 Pet. 3:9)
  - (c) (v 42) This bearing and forbearing (patience and longsuffering) is further applied to helping those in need.
6. (vv 43-47) In the same vein as the previous verses, Jesus continues to attack vengefulness by rebuking those who applied individually a passage written for Israel \_\_\_\_\_, i.e., the cursing of Israel's enemies, the Ammonites and Moabites (cf. Deu. 23:3-6)
- (a) Such an abuse of Scripture nullified the command to *love thy neighbor as thyself*. (Lev. 19:18)
  - (b) Jesus teaches that the citizen of the Kingdom of Heaven will not only love their neighbor but their enemies also.

APPLICATION → To only love those that love us is to fail to have a righteousness which \_\_\_\_\_ that of the scribes and Pharisees. *For if ye love them which love you, what reward have ye? do not even the publicans the same.* (v 46)

APPLICATION → How do we teach ourselves to love our enemies? By doing those things we would do if we did love them, namely, to bless them, to do good unto them, and to pray for them. "We do not merely cease to hate, and then abide in a cold neutrality; but we love where hatred seemed inevitable."<sup>4</sup>

7. (v 48) By so doing, we become more like our Heavenly Father, who is good to all – even those that hate Him.

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**Answer Key:** Matt. 5:20 "exceed" • 1. Love • 3. Heart; a) infidelity; b) one flesh • 4. Lie; b) honestly • 5. Crimes; a) revenge • 6. Nationally • → exceeds

<sup>2</sup> For example, many Jews today and even some misled Christians entertain the superstition that "God" must be spelled "G-d" so as to avoid saying or writing the sacred name. Scripture does not require this.

<sup>3</sup> "That this was meant to condemn swearing of every kind and on every occasion...is not for a moment to be thought. For even Jehovah is said once and again to have sworn by Himself; ...Evidently, it is swearing in common intercourse and on frivolous occasions that is here meant."

Robert Jamieson, A. R. Fausset, and David Brown, 23.

<sup>4</sup> Charles Spurgeon, *An Exposition of Matthew, the Gospel of the Kingdom* (Springfield: Particular Baptist Press, 2015) 31.