
THE STORY OF JESUS THE MESSIAH

A Bible Study Course Covering the four Gospels in Harmony Fashion

LESSON 7

MATTHEW 5-7

JESUS TEACHES HIS DISCIPLES 28 A.D.

Matthew 5

5:1-12

1. Jesus' Sermon on the Mount is probably the most famous sermon that Jesus preached, but also the most misunderstood. The primary audience to whom Jesus was speaking was his disciples (although large crowds of followers were listening in the background) and its purpose was to give these believers a better understanding of the God-pleasing Christian life. Why is it this important for us to know as we look at this sermon?
 - The Beatitudes (statements of blessings) serve as introduction to this sermon. They do not tell us how to become blessed, but rather describe the blessedness that already belongs to all believers in Christ.
 - The Beatitudes do not describe 8 kinds of believers, but they mention 8 ways in which Christians are blessed.
 - A study of the Beatitudes gives us a deeper appreciation for the blessings which we already possess as believers and to help us grow in our sanctification.
2. Describe what it means to be "poor in spirit".
3. "*Blessed are those who mourn*" refer to those who mourn over their sins. It is been said that you can mourn for sin now or you will mourn for it later. What does that mean?
4. Define what it means to be meek. How will they "*inherit the earth*?"
5. What does it mean to "*hunger and thirst for righteousness*?" How are those who do so filled?
6. List some ways that we can show mercy to others. How does the phrase "*you reap what you sow*" fit with these words from Jesus?

7. What does it mean to be “*pure in heart?*”
8. Describe the difference between a peacemaker and a peacekeeper. Why is being peacemaker better?
9. Explain why we are blessed for being persecuted for righteousness.
10. As these Beatitudes remind us of the great blessings we have now in Jesus, of what greater blessing do they remind us?

5:13-16

11. Salt can be used as a preservative and a seasoning. How do these descriptions fit Christians? Which one do you think Jesus would be primarily thinking about?
12. It could seem to some that Jesus is urging us to make a show of our good deeds by doing them so that everyone can see them. What is he saying?
13. Jesus does not tell us that he wants us to be salt and light. He tells us that we are salt and light. What is the difference?

5:17-20

14. Agree or disagree: Finding righteousness is what all religions are about.
15. What is the difference between abolishing the law and fulfilling it?
16. What important truth does verse 18 emphasize and reiterate for us as God’s people?
17. It seems contradictory to say in verse 19 that anyone who breaks a commandment and teaches others to do the same is the “least in the kingdom of heaven.” We know that anyone who does these things knowingly and deliberately cannot even be Christian. Explain what Jesus is saying.
18. What point was Jesus making about the Pharisees in verse 20?

5:21-26

19. It might seem that the 5th Commandment might be the easiest commandment for people to say that they have kept. How does Jesus blow a hole into that argument? (Note 1 John 3:15)
20. What is righteous anger and how does it differ from what Jesus is saying in these verses?
21. Why is it important to be reconciled with someone you have wronged before approaching the Lord's altar?
22. Which is worse: to be convicted in a judicial court or in the court of God?

5:27-30

- Jesus is making the same point with adultery that he made with murder.
23. How would you respond to someone who says to you, "It's only normal and natural to have those kinds of thoughts in your head. I can't help it if desires are aroused in my heart at the sight of a person of the opposite sex."
 24. Do you think Jesus' thoughts about chopping off your hand or gouging out your eye are figurative or not?
 25. Is the real problem your hand or eye? What is?
 26. How do we fix the real problem?

5:31-32

27. Agree or disagree: All divorce involves sin.
28. When a husband or wife has broken the marriage bond by committing adultery, the innocent spouse may have this legally recognized by securing a divorce. Does this mean that they have to secure a divorce? What would be the basis for continuing in the marriage?
29. Is Jesus saying that someone who divorces and marries again is committing adultery?

30. What is the other situation in which God permits a divorce?

5:33-37

31. What does it mean to swear an oath?

32. What times are oaths appropriate and God-pleasing? What is the important part to remember for those times when you do swear an oath?

33. Why is God so offended by frivolous and unnecessary oaths?

5:38-42

- In Exodus 21:23-25, Moses stated in the law: “...*you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise.*” He was not giving the people a system for personal revenge, but rather was giving them regulations for the court to use.

34. In these verses, Jesus is speaking of the attitude Christians should have toward those who wrong them. What does he ask of us?

35. Jesus is telling us in all situations to find a way to respond that will show Christian love for others and glorify God. If we aren't sure how to react in a certain situation, what will be our guide?

36. Jesus is also telling each of us to examine our own hearts and motives not to be detectives about how everyone else handles situation. Why is that important?

5:43-48

37. Were the Pharisees right in saying that God said, “*Love your neighbor and hate your enemy?*”

- The Greek word Jesus uses to “love” your enemies does not mean to be fond of someone or like them. Rather, it is agape. It means to do whatever you can to make them what God wants them to be. It means to be concerned, not about revenge, but about your enemies' welfare, especially their eternal welfare.

38. What will always be our model in loving our enemies? (Romans 5:6-8)

39. In what ways does God continue to show love to those who hate him?
40. What is the standard that we are to meet in our loving each other?
41. Even though this standard is set to just this section, how can we say that it applies to the entire law of God?
42. We know that we cannot meet the perfection of our heavenly father in his perfect love for us. Where do we find our comfort when we are confronted with this imperfection?

6:1-4

43. Comment on this statement from F. W. Wenzel: “We should let our light shine and show our good works when we are tempted to hide them; and we should hide them when we are tempted to show them.”
44. What is always to be our motive when we are giving to others (or praying or fasting as will come up in the next two sections)?
45. What does Jesus mean by saying that our left hand should not even know what our right hand is doing when we are giving to others?

6:5-15

46. Is Jesus saying that we shouldn't stop as a family and say a meal prayer before eating when we are out at a restaurant?
47. What would be the difference between the people Jesus talks about in our text who prayed because other people were around and Daniel in the Old Testament who prayed even though there were other people around?
48. How does the fact that the Father already knows what you need before you pray affect your prayer life?
- The Lord's Prayer is a model prayer. It teaches us not only how to pray but what to pray. It is concerned with all of our needs of body and soul and is concerned about the needs of our fellow Christians and of

all the uncounted millions who do not yet know the Lord Jesus as their Savior. This is why we use it on every occasion in worship.

- *Our Father in heaven*
- *Hallowed be your name*
- *Your kingdom come*
- *Your will be done on earth as it is in heaven*
- *Give us today our daily bread.*
- *Forgive us our debts as we also forgive our debtors*
- *And lead us not into temptation.*
- *But deliver us from the evil one.*
- *For yours is the kingdom and the power and the glory forever. Amen.* Note that this appears only in the footnote of our NIV Bibles. Some of the ancient manuscripts do not include these words. It is possible they were added later by some copyists. Whether they were included in the original version or not, they are fully appropriate for us to use.

6:16-18

- The Law of Moses seems to have required at the most one fasting day per year (Lev. 16:29 speaks of denying oneself on the Day of Atonement, which is assumed to be a reference to fasting.) The Pharisees on the other hand fasted twice a week and boasted about it. They loved to demonstrate how grievously they were suffering when they fasted.

49. Is fasting an appropriate spiritual discipline for a New Testament Christian?

50. If you are going to fast, what guidelines would be good to follow?

6:19-24

51. The advice of Jesus concerning earthly and heavenly treasures is reasonable and sensible. Why do we so often find it difficult to put into practice?

52. What is the true lesson that Jesus is teaching here?

53. What is the fine line between responsibly providing for our future needs and selfish hoarding?

54. What does it mean to store up treasures for heaven?

55. It has been said that if you want to know where your heart is focused, open up your pocket book (or check register) and you can find out. How do those words fit with what Jesus says here?

56. What point do you think Jesus is making with the concept of “good eyes” and “bad eyes”?

- The King James Version translates “*God and Mammon*”. *Mammon* is money and material possessions in general with the connotation of selfishness and greed. The same thought is expressed when the NIV capitalizes “Money”.

57. How do we serve money?

58. Share some ways that money can serve as our master instead of our servant.

59. Why do we constantly struggle to keep our money as our servant instead of becoming our master?

60. Agree or disagree: These verses speak to the biggest idol that we face as Americans.

6:25-34

- These verses follow the previous verses rather nicely.

61. If we follow God, why won't worry be a problem for us?

62. Is worry a sin? If so, then why?

- In God's first argument to not worry about life, food, drink or clothing, he argues from the greater to the lesser. If God has given you life, which is far greater than any material possessions, will he not provide you with the lesser gifts of food, drink, clothing and shelter?
- In his second argument, he argues from the lesser to the greater. If God provides for the birds of the air, who don't even sow or reap or store up food in barns, will he not provide for you also?

63. What makes you more valuable than the birds of the air or the flowers of the field?

64. What promise is Jesus making to us when he says, *“But seek first his kingdom and his righteousness and all these things will be given to you as well.”*?

7:1-6

65. God is not here giving us an absolute prohibition. Look up the following passages and see some of the places where God does tell us to judge.

- Romans 13:2-5
- Matthew 18:15-18
- I John 4:1

66. What is the basis for judging words and actions in these instances? (or in other words, who has already judged that person?)

67. What do we not have the right judge?

68. What Jesus is condemning here is hypocritical judging. What is hypocritical judging?

69. Jesus goes right from not judging people to saying that we should treat some like pigs and dogs. What is he talking about?

7:7-12

- What an amazing God! Even though we are unworthy sinners, by the grace of God we have the right to ask for any good thing.
- Ask...seek...knock are present imperatives in the Greek. The precise meaning of these words is that we are to keep on (continuously) be asking, seeking and knocking.

70. This has been misinterpreted into saying that Jesus will always give us what we ask him for. What is Jesus really saying?

71. How would it be to our detriment if God always gave us everything that we ask for?

72. How does verse 12 summarize all the Law and the Prophets?

7:13-14

73. Evaluate: If everything is going smooth and great, you might be going in the wrong direction.
74. Explain how the “narrow gate” is an accurate description of coming into the kingdom of God.
75. What role does repentance play in helping us to stay on the narrow road to enter into the narrow gate?

7:15-23

76. How can you tell if a prophet (one who speaks God’s Word) is a true prophet or a false prophet?
77. Which are the most difficult prophets for us to notice?
78. What is the best way for us to be able to notice if a prophet is true or false?
79. When Jesus tells us that *“inwardly they are ferocious wolves”* of what is he warning us?
80. What further insight does Romans 16:17 bring to us?
81. Why is any teaching which deviates from God’s word dangerous for us, even if that teaching does not in and of itself reject Christ as Savior and deprive someone of eternal salvation?
82. After warning us to not let false prophets deceive us, Jesus warns us not to deceive ourselves either. Of what is he warning against?
83. Do you notice what people who are rejected by Christ in the judgment point to as the basis for the reason for which they should be allowed into heaven?

7:24-29

84. As Jesus ends his sermon, he reminds his disciples of the connection between faith and deeds. What is that connection?

85. Using thoughts that Jesus has shared throughout this Sermon on the Mount, define the person who is seen as wise in the eyes of God.
86. Why is this person able to endure the troubles, dangers and hardships of life?
87. Define what a foolish person in God's eyes would be.
88. The Greek word for "foolish" sounds like (and is the word from which we get) our English word, "moron." How does the final result prove the foolish person to be a moron?
89. What does it mean when it says that the people recognized that Jesus taught as one with authority?