

Impossible

Problem:

Who can be saved?

Read Luke 18:18-26. Jesus confronts this man's idolatry with the law. The purpose was to show him his need for a savior. The response "who can be saved," is the sentiment we ought to have at the end of Matthew chapter 5. Verse 27 tells us the antidote.

To see a modern day use of the law of God to convict go to:

<http://wayofthemaster.com/watchwitnessing.shtml> and pick one of the brief encounters.

You must be exceedingly righteous (Matthew 5:17-20)

- Read Matthew 3:1-2, 4:17 and 11:20. Why would Jesus say that you must be exceedingly righteous?
- Read 1 Timothy 1:8-11. Who is the law for? What are we to realize about ourselves as we read this passage?
- How might this realization lead to the blessings of the beatitudes (Matthew 5:1-11)?
- The following article makes the sermon on the mount our rule for life and contemporizes it for today. Read this "modern" list (<http://orationecommuni.wordpress.com/2012/05/28/sermon-on-the-mount-as-rule-of-life/>) and discuss how it condemns you and shows you your need for a savior.

Murder (Matthew 5:21-26)

- read the overview of the following book: <https://www.researchpress.com/books/535/everybody-gets-angry>
- It is common knowledge that everybody gets angry. Jesus calls this murder. Both anger and murder are common symptoms of a root problem.
- Read Matthew 15:10-20. What do anger and murder reveal about us?

Adultery (Matthew 5:27-30)

- lust and adultery are symptoms of the same problem of anger and murder - a wicked heart. Read Ephesians 2:1-3. What are we BY NATURE?
- We lust because we are sexually immoral. The law helps us to see this about ourselves.
- How serious is our sin?
- Jesus tells us how serious our lust is by telling us to cut off our limbs or pluck out our eyes to keep from it - Read the following article: <http://realtruth.org/articles/071129-003-iltsoy.html> - and then read 1 Corinthians 6:9-11; Ephesians 5:3-6; Revelation 21:8 and 22:15. What happens to those who lust?

Divorce (Matthew 5:31-32)

- If Jesus here was discussing a new law, then an angry word or lustful look must also be new laws and call, as do murder and adultery, for execution. -(Deut 24:1-4)
- Read Matt 19:1-9. Why did God even allow divorce in the first place? What does its existence represent?
- The saying about divorce in 5:32 has caused much agony and sharp disagreement. Jesus is stating an absolute ideal of faithful marriage, and anything which breaks it is a

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failure of the ideal. This does not mean that it cannot be forgiven; even as Christ can forgive the word of anger, or the striking back, or the hatred of enemies, he can forgive this failure to reach the ideal in marriage. But the problem of a broken marriage cannot be legalized away—it must be faced, acknowledged, and redeemed by God’s grace. (The Teacher’s Bible Commentary, ed. Franklin H. Paschall and Herschel H. Hobbs (Nashville: Broadman and Holman Publishers, 1972), 593.)

-In reference to “makes her commit adultery,” This is an AORIST PASSIVE INFINITIVE. The PASSIVE VOICE is crucial in a proper interpretation of “causes her to commit adultery.” The very act of divorcing a wife caused the woman to be stigmatized by the community as an adulteress whether or not she was guilty or not. The one remarrying her also became stigmatized. This is not a dogmatic statement referring to remarriage as being adultery (cf. A. T. Robertson in his Word Pictures in the New Testament, vol. 1 p.155).

Oaths (Matthew 5:33-37)

- Read the following article and relate it to this section: <http://www.flyingsolo.com.au/live-smarter/business-values/business-commitments-is-your-word-your-bond>
- Read Romans 3:10-23. Again, the issue is not about not making oaths. But again about the vileness of our heart.

Retaliation (Matthew 5:38-42)

- Read Romans 12:9-20. How does this parallel this section regarding the heart we are supposed to have?
- Jesus calls for a generous heart that is turned toward helping BY DEFAULT. We are guilty because generosity is not our default mode. Like the rest of this sermon this is to show us our need for a savior. That said as Holy Spirit filled individuals we now ought to desire to give to those who beg from us but it does not say to give them WHAT they beg from us. We must give them what we deem helpful for them. Here is a brief article laying down a few conversation points: <http://www.internetmonk.com/archive/question-should-i-give-money-to-people-on-the-street-who-ask-for-it>

Love (Matthew 5:43-47)

- How does this passage condemn you?
- Read Ephesians 5:1-2 and Galatians 5:6-24. What is our solution as Christians?

You therefore must be perfect or you will never enter the kingdom of Heaven. (Matthew 5:48)

- if we were to see this sermon as a means of becoming righteousness we would be cursed.
- Read Exodus 20:22-24. Notice that the Law came with an altar. It has always been about the altar. The purpose of the Law has always been to get folks to the altar. The entire Sermon on the Mount is the statement of an absolute ethic. Any attempt to work out little legalistic loopholes so that we may “keep” the Sermon on the Mount is a perversion of its purpose. Jesus gave it to us to stand there as a constant challenge and rebuke. Like the law it is meant to condemn us. A mirror meant to show us our need...**But the altar was always the point.**
- Read Galatians 3:10-14 and Romans 3:10-23. Here is the main idea of the message: **The kingdom of heaven is for perfect people. You are not perfect.**

- There is only one application of this message - it is the same as last week and it will be the same until the sermon on the mount is over...REPENT. Turn to Christ. He saw past your sin and He saw past your shame and saw instead the reason He came.
- Essentially this message is the path to becoming poor in spirit (Matthew 5:3) over and over: Blessed (happy) are the poor in spirit for theirs is the kingdom of Heaven. When you are feeling a bit down go back to this sermon and see your real condemnation and let it again get your eyes off of yourself and on your savior - this is blessedness now.
- Discuss specific ways to apply this message to your lives

Notes for study

divorce

Special points.—The saying about divorce in 5:32 has caused much agony and sharp disagreement. Jesus is stating an absolute ideal of faithful marriage, and anything which breaks it is a failure of the ideal. This does not mean that it cannot be forgiven; even as Christ can forgive the word of anger, or the striking back, or the hatred of enemies, he can forgive this failure to reach the ideal in marriage. But the problem of a broken marriage cannot be legalized away—it must be faced, acknowledged, and redeemed by God’s grace.¹

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p. 155).

It needs to be stated that this difficult subject of divorce must be dealt with in context. Here it is a message to disciples while in Matt. 19:1–9 and Mark 10:2–12 the setting is Pharisaic trick questions. We must guard against forming our theology on divorce by merging these contexts and claiming to have Jesus' neutral theological views on the subject.

<http://www.internetmonk.com/archive/difficult-scriptures-the-sermon-on-the-mount>