

## UPPER ROOM SUNDAY BIBLE STUDY

Living the Life of the Beloved/Belonging: Matthew 5-7

Pastor Jim Otte

Spring-Summer, 2018

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### Lesson 11 – (May 27, 2018) Matthew 5:33-48

#### From Last Week:

- a. Adultery breaks the marital vow. It is forgivable, but it takes work to restore trust.
- b. Oneness is a created gift in marriage, reflecting the oneness Jesus has with His Church (the Body of Christ).
  - a. Oneness is best described as the deep connection with Jesus in the middle.
  - b. No matter where you go, you take Jesus and your spouse “with” you.”
- c. A husband is given the responsibility & privilege to cherish his wife, as Christ cherishes the Church. The husband’s cherishing feeds the wife’s respecting.
- d. ***Ephesians 5:25-33***. *“Husbands, love your wives, just as Christ loved the church and gave himself up for her <sup>26</sup> to make her holy, cleansing<sup>[a]</sup> her by the washing with water through the word, <sup>27</sup> and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. <sup>28</sup> In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. <sup>29</sup> After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church— <sup>30</sup> for we are members of his body. <sup>31</sup> “For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.”<sup>[b]</sup> <sup>32</sup> This is a profound mystery—but I am talking about Christ and the church. <sup>33</sup> However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.”*

#### Matthew 5:33-37

<sup>33</sup> **“Again, you have heard that it was said to the people long ago, ‘Do not break your oath, but fulfill to the Lord the vows you have made.’**

- a. **“Do not break your oath”** – In Jesus’ day, two abuses regarding oath-taking were happening.
  - a. Frivolous swearing, where no oath was required.
    - i. *“On my mother’s grave.”*
    - ii. *“I swear to God.”*
    - iii. The use of sacred language in a trite way.
  - b. Evasive swearing, where the object of the oath determined one’s being bound to his oath.
    - i. *“In God’s name”* – bound the person to the oath.
    - ii. *“Heaven is my witness”* – did not bind the person to the oath.

- c. Rationalization: If God's name was used, then God became a partner in the transaction (Barclay); if God's name was not used, then He had nothing to do with the promise.

**<sup>34</sup> But I tell you, do not swear an oath at all: either by heaven, for it is God's throne; <sup>35</sup> or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. <sup>36</sup> And do not swear by your head, for you cannot make even one hair white or black.**

- a. **"for it is God's throne...footstool...the city of"**
  - a. **The Beloved Life Principle #23**: You can't divide \_\_\_\_\_ into compartments, in which God is involved or not involved. "*What I do in my personal life doesn't affect my public life,*" is a common belief to justify compartmentalized spirituality.
  - b. All of life belongs to God, whether you are at work, school, home, church, in private, or in public.
  - c. The exception to the rule is in the courts, where "*so help me God,*" is a commonly required oath.

**<sup>37</sup> All you need to say is simply 'Yes' or 'No'; anything beyond this comes from the evil one.**

- a. **"All you need to say is simply..." –**
  - a. **The Beloved Life Principle #24**: Be mindful of your choice of words! They matter! They reflect the voice of who's in \_\_\_\_\_!
  - b. **Question**: What practical steps do you follow to teach young people that their word matters?
    - i. **Hold them to their promises.**
    - ii. **Teach them to think about the consequences before they agree to something.**
    - iii. **Don't let them quit.**
    - iv. **You keep your word, even if unforeseen obstacles get in your way.**

### **Matthew 5:38-42**

**"You have heard that it was said, 'Eye for eye, and tooth for tooth.'<sup>[a]</sup> <sup>39</sup> But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. <sup>40</sup> And if anyone wants to sue you and take your shirt, hand over your coat as well. <sup>41</sup> If anyone forces you to go one mile, go with them two miles. <sup>42</sup> Give to the one who asks you, and do not turn away from the one who wants to borrow from you.**

- a. **"Eye...tooth."** – the oldest law in the world: Lex Talionis (tit for tat!)
  - a. **Leviticus 24:19-20**. *Anyone who injures their neighbor is to be injured in the same manner: <sup>20</sup> fracture for fracture, eye for eye, tooth for tooth. The one who has inflicted the injury must suffer the same injury.*
  - b. Original Intent: to limit vendettas common in tribal societies (one injury earned a blood feud with the entire tribe).

- c. In Jewish legal proceedings, this law governed the punishments judges exacted for personal injuries.
  - i. The Baba Kamma identified 5 assessments of injury:
    1. The injury itself (how much the injury debilitated)
    2. Pain & suffering (the monetary value of pain)
    3. Healing (medical expenses)
    4. Loss of time (compensation for loss of work)
    5. Indignity (humiliation)
- b. **“do not resist”** – Non-resentment & non-retaliation is Jesus’ point!
  - a. **“If anyone slaps you...”** – being insulted and shamed, without insulting and shaming in revenge
  - b. **“sue you and take your shirt”** – the inner shirt or tunic.
  - c. **“hand over your coat as well.”** – the outer cloak, by right, could not be taken and kept overnight.
- c. **“go...give...do not turn away”** –
  - a. Be willing to sacrifice what you have a “right to,” in deference to the opportunity and privilege of “service to.”
  - b. When you are compelled (**“forces” – aggareuein**) to do a task that is unreasonable or disgusting, don’t do it resentfully, with whining and complaining, but rather as a service gladly rendered.
  - c. **The Beloved Life Principle #25:** There are always two ways of doing things: Doing the minimum with a \_\_\_\_\_; or giving your best effort with a \_\_\_\_\_. Either way will reveal how beloved you are!
  - d. Jewish law mandated 5 principles for giving financial assistance:
    - i. Refusing to give to charity = idolatry.
    - ii. The gift must benefit the recipient, where he is lacking.
    - iii. The giving is carried out privately and secretly; the giver and the receiver do not know each other (in the community of faith).
    - iv. Humility is the attitude of the giver.
    - v. All giving to each other is actually giving to God.
- d. Jesus condemned the scribes and Pharisees for using charitable giving as a way of getting out of the responsibility of caring for others:
  - a. **Matthew 23:23-24.** *“Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former. <sup>24</sup> You blind guides! You strain out a gnat but swallow a camel.*