

## The Kingdom Is Very Different - Question Everything

### 1) Matthew 5:1 – 10 NKJV

And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. <sup>2</sup> Then He opened His mouth and taught them, saying:

<sup>3</sup> “Blessed *are* the poor in spirit, for theirs is the kingdom of heaven.

<sup>4</sup> Blessed *are* those who mourn, for they shall be comforted.

<sup>5</sup> Blessed *are* the meek, for they shall inherit the earth.

<sup>6</sup> Blessed *are* those who hunger and thirst for righteousness, for they shall be filled.

<sup>7</sup> Blessed *are* the merciful, for they shall obtain mercy.

<sup>8</sup> Blessed *are* the pure in heart, for they shall see God.

<sup>9</sup> Blessed *are* the peacemakers, for they shall be called sons of God.

<sup>10</sup> Blessed *are* those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

a. “The Sermon on the Mount” is likely the greatest discourse ever given. Jesus begins with what we call the Beatitudes, in which He has a new and different way of looking at life that we might call a “Kingdom mindset”. Why do you think He did this?

b. What does it mean to be poor in spirit?

c. What does it mean to be persecuted for righteousness’ sake?

### 2) Matthew 5:13 – 16

<sup>13</sup> “You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. <sup>14</sup> “You are the light of the world. A city that is set on a hill cannot be hidden. <sup>15</sup> Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. <sup>16</sup> Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

a. Why does Jesus tell us that we are the salt of the earth and the light of the world?

b. How come Jesus doesn’t say, “Be the light of the world”?

### 3) Matthew 5:17 – 20

“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. <sup>18</sup> For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the (Torah) law till all is fulfilled. <sup>19</sup> Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them*, he shall

be called great in the kingdom of heaven. <sup>20</sup> For I say to you, that unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

- a. Why is Jesus stating here that He did not come to destroy the Torah?
- b. Can those who break and teach the Torah still be in the kingdom of heaven?
- c. What does it mean that your righteousness must exceed that of the religious leaders of Jesus' day to enter the kingdom of heaven?

#### 4) Matthew 5:21 – 22

“You have heard that it was said to those of old, ‘You shall not murder, and whoever murders will be in danger of the judgment.’ <sup>22</sup> But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, ‘Raca!’ shall be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire.

- a. Jesus is contrasting what people have heard with the truth about what is really meant. Why is He making this distinction?
- b. How do we know that the way we speak to our brothers and sisters in Christ is important to Jesus?
- c. What does Jesus equate anger with?

#### 5) Matthew 5:27 – 28

“You have heard that it was said to those of old, ‘You shall not commit adultery.’ <sup>28</sup> But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.

#### 6) Matthew 5:33 – 37

“Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to the Lord.’ <sup>34</sup> But I say to you, do not swear at all: neither by heaven, for it is God’s throne; <sup>35</sup> nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. <sup>36</sup> Nor shall you swear by your head, because you cannot make one hair white or black. <sup>37</sup> But let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’ For whatever is more than these is from the evil one.

#### 7) Matthew 5:38 – 41

“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ <sup>39</sup> But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the

other to him also. <sup>40</sup> If anyone wants to sue you and take away your tunic, let him have *your* cloak also. <sup>41</sup> And whoever compels you to go one mile, go with him two. <sup>42</sup> Give to him who asks you, and from him who wants to borrow from you do not turn away.

#### 8) Matthew 5:43 – 48

“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ <sup>44</sup> But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, <sup>45</sup> that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. <sup>46</sup> For if you love those who love you, what reward have you? Do not even the tax collectors do the same? <sup>47</sup> And if you greet your brethren only, what do you do more *than others*? Do not even the tax collectors do so? <sup>48</sup> Therefore you shall be perfect, just as your Father in heaven is perfect.

a. In Matthew chapter 5 we have read 5 times that Jesus said, “You have heard it said”; then He goes on to say, “but I tell you”. Is Jesus telling us that He might have a different perspective on scripture than we have already learned?

b. Jesus begins His discourse with kingdom perspective, then He tells us what we truly are, then He establishes the preeminence of scripture, and finally He addresses our possible misconceptions. What is the significance of this progression?

c. Why does Jesus sum up this section of His discourse with “you shall be perfect”?