

THE WAY OF THE KING

A STUDY OF THE SERMON ON THE MOUNT

**BUT I SAY TO YOU
(PART TWO)**

— MATTHEW 5:33-48 —

“The Pharisees’ righteousness was not so great. It was merely external. It focused on the ceremonial. Its man-made rules actually were unconscious attempts to reduce the demands of the Law and make it manageable. Those rules insulated them from the Law’s piercing heart demands. These men were also self-satisfied. A Pharisee could stand on a corner, look at a publican, and say, ‘I thank God I am not like that man.’ Jesus was demanding a deeper obedience. The Pharisees saw obedience quantitatively (obedience to myriad little laws), but Jesus saw it qualitatively. The righteousness that Christ demands is supremely radical. It is immeasurably higher than the rabbis’ concept of righteousness. Jesus closes this whole section by saying, ‘You therefore must be perfect, as your heavenly Father is perfect.’”

— Kent Hughes

BEAUTIFUL MESS

“Marriage, Divorce, Singleness, and Sex” — 1 Corinthians 7

I WISH JESUS HADN'T SAID THAT

“Don't Be Angry” — Matthew 5:21-26

“Love Your Enemies” — Luke 6:27-36

“Waging War on Sin” — Mark 9:42-50

JESUS IS GREATER

“Jesus: The Sacrifice-Empowering Savior” — Hebrews 13

“Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not take an oath by your head, for you cannot make one hair white or black. Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.

— vv 33-37

*“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’
But I say to you, Do not resist the one who is evil. But if anyone slaps
you on the right cheek, turn to him the other also. And if anyone would sue
you and take your tunic, let him have your cloak as well. And if anyone
forces you to go one mile, go with him two miles. Give to the one who begs
from you, and do not refuse the one who would borrow from you.”*

— vv 38-42

“The concept of substitution may be said, then, to lie at the heart of both sin and salvation. For the essence of sin is man substituting himself for God, while the essence of salvation is God substituting himself for man. Man asserts himself against God and puts himself where only God deserves to be; God sacrifices himself for man and puts himself where only man deserves to be. Man claims prerogatives which belong to God alone; God accepts penalties which belong to man alone.”

— John Stott, *The Cross of Christ*

“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is 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. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?”

— vv 43-47

You therefore must be perfect, as your heavenly Father is perfect.

— vs 48

“As to ‘caring for’ the Sermon on the Mount, if ‘caring for’ here means ‘liking’ or enjoying, I suppose no one ‘cares for’ it. Who can like being knocked flat on his face by a sledge hammer? I can hardly imagine a more deadly spiritual condition than that of a man who can read that passage with tranquil pleasure.”

— C.S. Lewis

THE SONG OF THE KINGDOM

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