

A  SEMINARY CLASS

THE DISCIPLES' WAY

Basics of Ethics from The Sermon on the Mount

THIS BOOK BELONGS TO:

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CLASS READING PLAN

Week	Matthew	Luke	James
1	5-7	Luke 6:20-49	1-5
2	5:3, 5	6:20	2:05
	5:4?	6:25	4:09
	5:07		2:13
	5:09		3:18
	5:11:12	6:23	5:10
	5:11:12	6:23	1:02
3	5:19		2:10
	5:21:22		2:11
	5:22		1:20
	5:22; 7:1		5:09
	5:34:37		5:12
	5:48		1:04
4	6:19:20	6:37; 12:33	5:02
5	6:19:20	6:37; 12:33	5:02
	6:22		4:08
	6:24	16:13	4:04
	6:25		2:15
	6:34		4:13:14
6	7:01	6:37	4:11:12
	7:07	11:09	1:05
	7:07		4:02
	7:07:08		4:03
	7:11	11:03	1:17
7	7:16	6:44:45	3:12
	7:21:23		1:26-27; 2:14-26
	7:24	6:46:47	1:22
	7:26	6:49	1:23
	*Credit Peter Davies, <i>The Epistle of James</i> , Eerdmans, 1982.		



CONTENTS

1. Culture and Context
2. Flourishing and Function (Matthew 5:1-16)
3. Law and Love (Matthew 5:17-48)
4. Habit and Heart (Matthew 6:1-21)
5. Treasure and Trust (Matthew 6:19-34)
6. Discernment and Dependence (Matthew 7:1-12)
7. Gates and Ground (Matthew 7:13-8:1)
8. Reflection and Celebration



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This class has been adapted from Jonathan Pennington's class on The Sermon on the Mount at The Southern Baptist Theological Seminary (sbts.edu).
Special thanks for Matt Caudle for his proofreading work.



culture
and
Context

<i>Matthew is called.</i>	St. MATTHEW, 9.	<i>Jairus' daughter raised.</i>	<i>Christ sendeth out</i>	St. MATTHEW, 10.	<i>his twelve apostles.</i>	
Anno DOMINI 31. 2 Ps. 159, 2. v. 12-25. Mark 12, 28. v. 22, c. 6, v. 8. c. 6, v. 47. c. 11, v. 17.	Said within themselves, This man blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. 7 And he arose, and departed to his home. 8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men. 9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and fol-	20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: 21 For she said within herself, If I shall but touch his garment, I shall be whole. 22 But Jesus turned him about, &c., then he saw her, & said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. 23 ¶ And when Jesus came into the rulers' house, and saw the multitudes and the people making a noise, 24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. 25 But when the people were put forth, he went in, and took her by the hand, and the maid	Anno DOMINI 31. P Mark 5, 25. P Luke 8, 41.	<i>CHAPTER 10.</i> 1 Christ sendeth out his twelve apostles, enabling them with power to do miracles, & give them their charge, teacheth them, & remembreth them against persecutions; 2 And pronounceth a blessing to those that receive them. AND ¶ when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; 4 Mattias, and Thomas the publican; 5 James the son of Alphaeus, and Lebbaeus, whose surname was Thaddeus; 6 Simon the Canaanite, and Judas Iscariot, who also betrayed him.	Aemo DOMINI 31. Ezra 4, 12. Sec. 1, 1. Ezra 20, 27. c. 6, v. 10. I Tim. 4, 17. v. 16. Mic. 7, 6. Eccl. 10, 12. A Luke 21, 7. ¶ Dan. 12, 12. c. 24, 13. c. 25, 13.	Aemo DOMINI 31. I Cor. 12, 28. c. 23, v. 13. c. 12, v. 12. Rom 8, 1. c. 12, v. 13. I Cor. 12, 28. c. 14, v. 6. I Cor. 12, 28. c. 14, v. 18. I Cor. 6, 49. c. 15, v. 20.

NOTES:

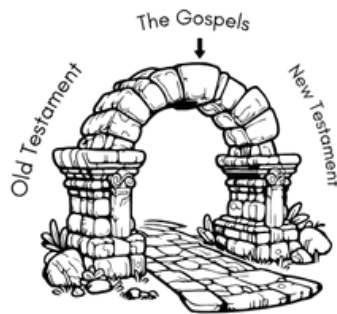
Context of Matthew and The Sermon on the Mount

1. Matthew is one of four _____ accounts.

- These four gospel accounts make up the _____ of the New Testament.

"The four gospel writers are like the four parts of a choir—soprano, alto, tenor, and bass. They are all singing the same song, but they are singing different parts to create a beautiful harmony."

—Jonathan Pennington



- These four gospel accounts comprise the center of the Christian Bible and serve as the _____ of the archway.
- These four gospel accounts are _____.
 - These types of biographies don't just tell you about someone, but they tell you about someone _____ to. Ancient biographies are meant to make disciples of a certain person.

"The greatest influence upon our conduct is the conduct of others."

—Dale Allison

- The person of interest in these four gospels is _____.

"Our canonical gospels are the theological, historical, and [virtue-forming] biographical narratives that retell the story and proclaim the significance of Jesus Christ, who, through the power of the Holy Spirit, is the restorer of God's reign."

—Jonathan Pennington

2. Matthew and The Sermon specifically is set in both a Jewish and Greco-Roman context.

- Jewish Context

NOTES:

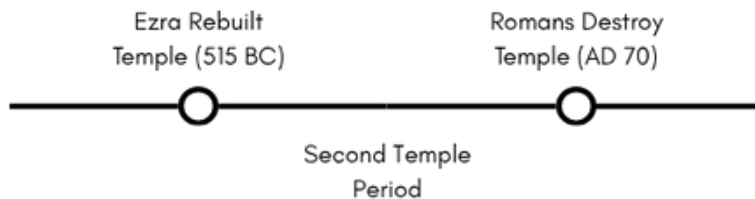
- It is set in the historical redemptive narrative of God—creation, fall, redemption, and restoration—its telos (end) being the shalom (peace), _____, and Sabbath rest for God's people.

[14] [Jesus] is our peace. He will make us both Jew and Gentile one by breaking down in his flesh the dividing wall of hostility [15] by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, [16] and might reconcile us both to God in one body through the cross, thereby killing the hostility.

—Ephesians 2:14–16

(Read in the future tense as in the time of The Sermon of the Mount).

- It is set in the _____ period of the Jews.
 - _____ literature played an important role in this time.



"[The Scriptures] deal with nitty-gritty details of how to live life in a way that will result in peace and happiness—with instructions as diverse as how to handle money, to the approach young men should take regarding young women, to how to deal with foolish people in society. All of this and more is found in what we call the Wisdom literature of the Bible."

—Jonathan Pennington

- Examples of wisdom literature include _____, _____, and _____.

"The Sermon manifests...a vision for virtue [or ethics] that is oriented to God's coming restorative kingdom, and is given to those who have ears to hear and build their lives wisely upon Jesus' teaching (Matt. 7:24–27)."

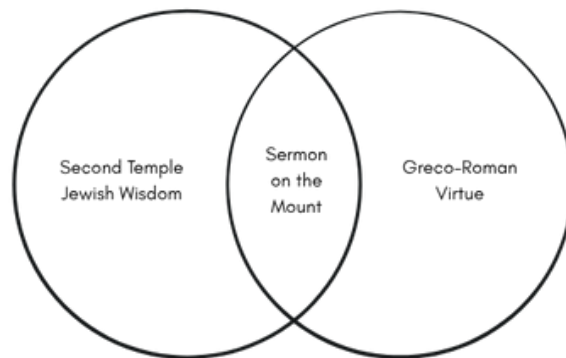
—Jonathan Pennington

NOTES:

- Greco-Roman Context
 - The Sermon is set in the world of Greek _____.

"[Greek philosophy was the great] search for happiness (or human flourishing)... Ancient philosophers sought to persuade their hearers that it was only through the lifelong, intentional pursuit of virtue (practiced moral character) that one could find true flourishing."

–Jonathan Pennington



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Philosophy comes from two Greek words: **philos**, "a friend (lover)" and **sophía**, "wisdom"

- Philosophy is the love of _____.

Proverbs 4:5-10

[5] Get wisdom; get insight;

do not forget, and do not turn away from the words of my mouth.

[6] Do not forsake her, and she will keep you;
love her, and she will guard you.

[7] The beginning of wisdom is this: Get wisdom,
and whatever you get, get insight.

[8] Prize her highly, and she will exalt you;
she will honor you if you embrace her.

[9] She will place on your head a graceful garland;
she will bestow on you a beautiful crown."

[10] Hear, my son, and accept my words,
that the years of your life may be many. (ESV)

"Much of the language and concepts of The Sermon show evidence of a connection to and perspective overlapping with the realm of Greek moral philosophy. Jesus is more than a sage or philosopher...but he's not less."

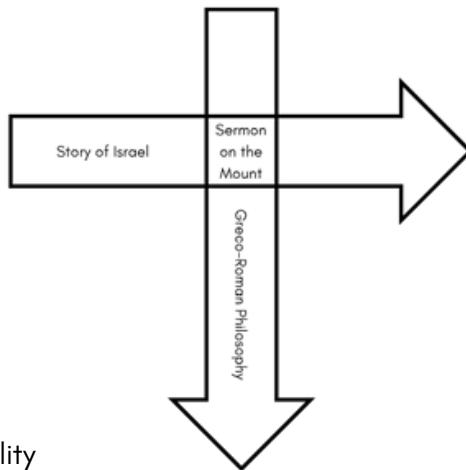
–Jonathan Pennington

NOTES:

- The Sermon on the Mount lies within the context of the _____ of these two contexts.
- Both of these contexts wanted to know the _____ of life.
- They wanted to know how to _____ as human beings.
- Jews who valued the wisdom of _____ and Greeks who valued the wisdom of _____, get Jesus the God-man who brings wisdom, ethics, and virtue.

"The Sermon and Matthew as a whole manifest deep connections with the Hellenistic tradition in the use of education vocabulary, the rhetorical forms, and even resonances of Plato and Homer."

–Jonathan Pennington



• Ethics and Morality

"Virtue-ethics...focuses on being a certain kind of person, on learning practical wisdom and a way of being in the world that will result in one's flourishing...Ethics/morality is fundamentally and ultimately about us becoming a certain kind of person."

–Jonathan Pennington

*No one mourns the wicked
No one cries, "They won't return!"
No one lays a lily on their grave
The good man scorns the wicked
Through their lives, our children learn
What we get when we misbehave
–Stephen Schwartz*

- Through The Sermon, God's children learn what we get when we _____—when we hear these words of Jesus and do them.

HOMework:

ANSWER THE REFLECTION

QUESTIONS BELOW.

Read Psalm 1:1-4. What results in the blessed life? How does this Psalm make you believe that the blessed man is also a flourishing man?

Go to your class reading plan on page 4. Read the assigned Scriptures (Matthew 5-7; Luke 6:20-49; James 1-5) and write any observations below.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

- **Seminary+ students, read *An Introduction to Biblical Ethics* - Chapter 1: Introduction.**

One of the best ways to retain what you're learning is to tell it to someone else. Share with someone what you are learning in this class. Also, make sure that you continue reading your Bible throughout this class. Let this supplement your time in the Word, not replace it. For a plan and help go to C3Rowlett.com/resources. See you next week! GITKOG&BF.