# Lesson 7 Matthew 5:19-48Sermon on the MountEncouragements – Antitheses - Perfect

Life in Christ: When did you feel closest to Our Lord this week?

1. A. Here Jesus says we are the light of the world. John’s Gospel identifies Jesus as the true light. The Catechism addresses being the “salt of the earth” and the “light of the world” as marks of the People of God. What does this imply about our role as Christians?

John 1:7-9

7 He came for testimony, to testify to the light, so that all might believe through him.

8 He was not the light, but came to testify to the light.

9 The true light, which enlightens everyone, was coming into the world

Catechism 782

- "Its law is the new commandment to love as Christ loved us." This is the "new" law of the Holy Spirit.205

- Its mission is to be salt of the earth and light of the world. This people is "a most sure seed of unity, hope, and salvation for the whole human race."

B How does this change your attitude as a Christian toward keeping the Law in terms of rules and attitude? Consider the Catechism instruction.

Catechism 1823

1823 Jesus makes charity the new commandment. By loving his own "to the end," he makes manifest the Father's love which he receives. By loving one another, the disciples imitate the love of Jesus which they themselves receive. Whence Jesus says: "As the Father has loved me, so have I loved you; abide in my love." and again: "This is my commandment, that you love one another as I have loved you."

1. A. In Our Lord’s day, the heart was considered to be the seat of our will, mind, and reason. Why is the state of our hearts so important in the teachings of Our Lord? Consider the words of the Psalmist.

Matthew 15:18-19

18 But the things that come out of the mouth come from the heart, and they defile.

19 For from the heart come evil thoughts, murder, adultery, unchastity, theft, false witness, blasphemy.

Psalm 7:10

10 Let the malice of the wicked end. Uphold the just one, O just God, who tries hearts and minds.

B How does this help you answer the perennial question, “Is it a sin if I …?”

1. Compare Jesus’ teaching relating anger and murder with the story of Cain’s offering before the murder of Abel.

Matthew 5:21-24

21 “You have heard that it was said to your ancestors, ‘You shall not kill; and whoever kills will be liable to judgment.’

22 But I say to you, whoever is angry with his brother will be liable to judgment, and whoever says to his brother, ‘Raqa,’ will be answerable to the Sanhedrin, and whoever says, ‘You fool,’ will be liable to fiery Gehenna.

23 Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you,

24 leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift.

Genesis 4:4-7

4 The LORD looked with favor on Abel and his offering,

5 but on Cain and his offering he did not look with favor. So Cain was very angry and dejected.

6 Then the LORD said to Cain: Why are you angry? Why are you dejected?

7 If you act rightly, you will be accepted; but if not, sin lies in wait at the door: its urge is for you, yet you can rule over it.

1. These verses are sometimes used to counter Catholic teaching about the real presence of Christ in the Eucharist; He is just speaking figuratively. Read these verses carefully with the understanding that Gehenna, the ever smoldering garbage dump of Jerusalem was a euphemism for Hell, eternal damnation. Do you think Jesus is really speaking figuratively? Why or why not? Consider the references of question 2 in your answer.

Matthew 5:29-30

29 If your right eye causes you to sin, tear it out and throw it away. It is better for you to lose one of your members than to have your whole body thrown into Gehenna.

30 And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one of your members than to have your whole body go into Gehenna.

1. A. Except for cases where a valid marriage never existed in the first place, does Our Lord give the Church the authority to grant a divorce? Consider the Catechism teaching.

Matthew 5:31-32

31 “It was also said, ‘Whoever divorces his wife must give her a bill of divorce.’

32 But I say to you, whoever divorces his wife (unless the marriage is unlawful) causes her to commit adultery, and whoever marries a divorced woman commits adultery.

Catechism 2382, 2386

2382 The Lord Jesus insisted on the original intention of the Creator who willed that marriage be indissoluble. He abrogates the accommodations that had slipped into the old Law.

Between the baptized, "a ratified and consummated marriage cannot be dissolved by any human power or for any reason other than death."

2386 It can happen that one of the spouses is the innocent victim of a divorce decreed by civil law; this spouse therefore has not contravened the moral law. There is a considerable difference between a spouse who has sincerely tried to be faithful to the sacrament of marriage and is unjustly abandoned, and one who through his own grave fault destroys a canonically valid marriage.

B Why did Jesus say marriage is indissoluble?

Matthew 19:4-6

4 He said in reply, “Have you not read that from the beginning the Creator ‘made them male and female’

5 and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’?

6 So they are no longer two, but one flesh. Therefore, what God has joined together, no human being must separate.”

C Jesus said He did not come to change the Law. Who changed the Law on divorce?

Matthew 19:8

8 He said to them, “Because of the hardness of your hearts Moses allowed you to divorce your wives, but from the beginning it was not so.

1. What is Jesus saying about a Christian’s authority to protect his own rights? How might a Christian’s response differ when the rights of another person are being violated? Consider the Catechism teaching.

Matthew 5:38-42

38 “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’

39 But I say to you, offer no resistance to one who is evil. When someone strikes you on [your] right cheek, turn the other one to him as well.

40 If anyone wants to go to law with you over your tunic, hand him your cloak as well.

41 Should anyone press you into service for one mile, go with him for two miles.

42 Give to the one who asks of you, and do not turn your back on one who wants to borrow.

Catechism 2264-2265

2264 Love toward oneself remains a fundamental principle of morality. Therefore it is legitimate to insist on respect for one's own right to life. Someone who defends his life is not guilty of murder even if he is forced to deal his aggressor a lethal blow

2265 Legitimate defense can be not only a right but a grave duty for someone responsible for another's life. Preserving the common good requires rendering the unjust aggressor unable to inflict harm. To this end, those holding legitimate authority have the right to repel by armed force aggressors against the civil community entrusted to their charge.