

## Sermon on the Mount Second Sectional Exam Review

For organizing your thoughts, note that the exegetical material breaks down into three major sections:

- (1) 5:17–20, The Law
- (2) 5:21–48, The Antitheses
- (3) 6:1–18, The Greater Righteousness

You will need to be able to play out Guelich's main observations and points in each of these units. The following are some significant avenues of exploration toward this end, but are not intended as an exhaustive list of what might appear on the exam.

### *(1) Mt. 5:17–20, The Law*

1. **Scripture.** How does Matthew transform the typical meaning of the Jewish reference to “Scripture”? That is, what is the significance of Matthew's subtle shift from the Jewish assumption “Scripture” = Law to adding a second element of “Scripture” = Law and Prophets? How do Matthew's twelve fulfillment citations reflect this emphasis? What stylistic observation does Guelich make to demonstrate that “and Prophets” most likely was added by Matthew in the phrase “Law and Prophets”? Thus, all this demonstrates that Matthew altered this saying from being a reference to Jesus' coming specifically related to Law to the more crucial question of Jesus' relationship to Scripture as a whole. Why is that broader perspective on “Scripture” important to Matthew?
2. **Excursus on Fulfill.** What are the three typical answers to the question about how Jesus' coming “fulfilled” the Law? What does Guelich mean by contrasting a “Sinai-Torah” with a “Zion-Torah”? Thus, the material in 5:17–19 might actually have originated in the strict Jewish wing of early Christianity. If so, how would they have interpreted these verses in terms of understanding the significance of the coming of Jesus as Messiah? How do we establish Matthew's correction to this Jewish Torah emphasis? What does Guelich mean when he says that Matthew “refocused” the redemptive historical movement in Jesus that had been lost in the legalistic context of strict Jewish Christianity?
3. **The 5:18 Tradition.** What is the most probable origin of the tradition preserved in Mt. 5:18, according to Guelich? Why would Guelich reject the idea that Matthew intends to picture Jesus in a “New Moses christology”? Why would he reject the suggestion Jesus is being presented as the “Messianic Interpreter of Law”? How does Matthew intend to picture Jesus, according to Guelich?
4. **The 5:19 Tradition.** What does Guelich suggest about the presence of 5:19 in connection to 5:17–18? That is, what seems more original to Jesus' ministry and what seems more arising out of the context of a strict early Jewish Christianity trying to shape the Jesus tradition more conservatively?
5. **Excursus on 5:19.** The unit of 5:17–19 could be taken in two diametrically opposed directions in the early church. What would strict Jewish Christianity do with the material? What would an antinomian overreaction do to with the material? What are the two different ways Matthew uses the Law without explicitly distinguishing them? In the light of these two uses of Law, what does 5:20 do to

modify the focus of 5:19? How is 5:19 a “pivot” verse from the previous unit to the following unit? The previous unit is about Jewish \_\_\_\_\_. The following unit is about Jesus’ \_\_\_\_\_. Guelich claims that 5:20 is *not* a call for an even more rigorous observance of the Law than that of the Pharisees. Explain Guelich’s understanding of the “righteousness” called for in 5:20. What does Guelich mean when he says that this righteousness has an eschatological character?

6. **The Least of These Commandments (5:19).** What does Guelich mean when he says that the “legalism” of 5:19 was more ethical than soteriological?

(2) *Mt. 5:21–48, The Antitheses*

1. **Setting.** How does 5:20 lead into the entire section of 5:21–48? What is the main topic of this material? (Guelich: a series of antitheses that sets forth Jesus’ demand for conduct commensurate with new relationships among individuals impacted by the fulfillment of the age of promise in Jesus’ ministry). Though elements here and there have parallels in rabbinic thought, what stands out as distinctive? Each antithesis sets up Jesus’ own demand over against what?
2. **Content.** Be able to list the six antitheses (anger, lust, divorce, honesty, retaliation, enemies). Know how Jesus argues in each case.
  - 2.1. Anger. Jesus’ teaching has two results. One is that the irony of Jesus’ demand counters what? Two is that Jesus’ demand presupposes what? (Hint: the following two parables are illustrations of this presupposition.)
  - 2.2. Lust. Jesus’ teaching presents a logical absurdity. One cannot legislate thoughts or feelings. Why does Jesus radicalize the Law in this way, that is, effectively bypassing the Law entirely?
  - 2.3. Divorce. Matthew’s framing expresses two legal ordinances. The first ordinance compared to the parallel in Lk. 16:18 shows what two significant differences? (Hints: 1. Who is adulterous but who is the responsible party? 2. What important clause is added?) Who likely added this clause, according to Guelich? For what reason? What are the three major interpretive options for understanding this clause? (Hint: see Guelich’s excursus.) What option does Guelich take? What does he think is the historical situation that made this clause make sense to Matthew as not a major contradiction in the teaching of Jesus? In this antithesis, what does Jesus imply about the first marriage even in the case that a divorce decree was secured from a human court of law? At face value, Jesus’ words seem to apply more to what issue than the issue of divorce itself? In effect, even though permitted in the Torah, Jesus basically did what with the issue of divorce? Does the absence of divorce guarantee the God-intended wholeness of a marriage relationship? Consequently, what does Guelich conclude about the issue today when we are confronted by the on-going presence of sin? Thus, Guelich would conclude that to be divorced is no greater sin than what?
  - 2.4. Honesty. Jesus’ teaching can be broken down into two commands that stem from the Old Testament (Lev. 19:12; Ps. 49:14). Two different types of Jewish oaths are involved. What are these two types? The second command deals with what type of oath? In what historical context does Guelich think this second command arose? The idea in this second type of oath was to avoid

using God's name by using substitutes, but what does Jesus show with Old Testament references for each attempted substitute formula?

- 2.5. **Retaliation.** Jesus' teaching commonly has been understood through the ages as a general principle of "nonresistance." Guelich does not think so. What specific situation does he think Jesus originally was addressing in Jewish life? Guelich thinks Matthew has reset Jesus' original demand against what? Taken legalistically and applied universally, this command would lead inevitably to what? Thus, as with other antitheses, Guelich thinks the explicit command really functions implicitly as a call for what?
- 2.6. **Enemies.** Jesus' teaching here breaks ancient tradition into two commands. The second command, however, contains the first premise in the entire antithesis series that lacks what that all the others have? Does this absence include all the rabbinic literature as well? The only possible connection for this second command is with what literature? Why does Guelich think even this background does not apply? How does Guelich, then, solve the enigma of the presence of this second command? (Hint 1: What does Guelich think is the grammatical function of the second command? Hint 2: What does "epexegetic" mean?) Thus, even here, as with the other antitheses, the premise expresses the Old Testament understood how? Who is the "enemy" in the context of Matthew? (See 5:10, 11–12.) The conclusion of "be perfect" Guelich understands how? (Moral perfection? Keeping the "whole law"? Or what?)
3. **Summary.** Ultimately, Guelich says, 5:20, 48 and the intervening Antitheses are a call to what that is supposed to correspond to what reality? Thus, Mt. 5:20–48 is nothing short of what, according to Guelich?
4. **Ethics.** The question here is what is the intent of the Antitheses? Two concerns surface in trying to answer this question, one is christological, and the other is ethical. The christological concern surfaces in trying to say what did Jesus come to do with the Law? Present the final interpretation of the Law? Present a new law? Radicalize the Law? Present the divine Wisdom that reveals the true will of God? Depending on one's answer to this question then the other concern has its perspective. That is, the Antitheses may leave us with a collection of legal commands that are to be kept just as legalistically as the Law, or, on the other extreme, the Antitheses represent utopian demands nowhere near achieving in this life, hence dispensable. Thus, Matthew's redaction of the material becomes crucial to understanding the Antitheses properly.
5. **Matthew.** Matthew's use of the Antitheses corresponds with what interest that he has in all of chapter 5? For example, he reworked the Beatitudes to align them more explicitly with what? Again, in the following material on the nature and responsibility of discipleship (5:13–16), he applied various symbols reserved in the Old Testament for Israel's role in the end times to whom? Then, he makes clear in 5:17–18 that Jesus came to do what? Then, immediately on the heels of this declaration, Matthew presents Jesus in an authoritative stance in the Antitheses saying what? Ethically, Matthew is countering what (mis)understanding of Jesus present in some Christian traditions he inherited? Matthew countered these traditions with what attitude to the Law's demands? Human conduct is not

controlled by external legal regulations but by the inbreaking of what reality? This reality has two dimensions, both now and future. These two components together create what eschatologically? So, for Matthew, behavior does not *gain* entrance into this reality, but without certain behavior the reality cannot be said to be present.

(3) *Mt. 6:1–18, The Greater Righteousness*

1. **Setting.** What three characteristic acts of Jewish piety are in focus in this unit? What special unit “interrupts” the flow of this material on characteristic piety to supplement the second topic?
2. **Content.** Be aware of the content of Jesus’ teaching in this material to answer objective, short, answer, and discussion questions related to the content. Here are some objective question examples:
  - 2.1 T/F: “Jesus sayings on rewards, wherever they are found, counter a strict merit system.” The answer is true.
  - 2.2 T/F: “The Lord’s Prayer has no similarity with first-century Jewish prayers.” The answer is false.
  - 2.3 mc: “The translation for the modifier with bread in the Lord’s Prayer should be:”
    - a. today’s bread
    - b. tomorrow’s bread
    - c. daily bread”
 (Guelich’s answer is c. “daily bread.”)
  - 2.4 mc: “The temptation in 6:13 should be understood as:”
    - a. temptation in the sense of intent to mislead
    - b. testing in the sense of proving
    - c. testing in the sense of occasion for instruction
    - d. ambiguous due to the varieties of usages in the New Testament
 (Guelich’ answer is d. “ambiguous.” However, he goes on to explain that the common denominator in all uses of the term is any situation that puts one’s relationship to God in question.)
  - 2.5 T/F: “The doxology that ends the prayer is original with Jesus.” The answer is false. Guelich thinks this doxology probably was one of several used as a response to the prayer liturgically in the church that worked its way into manuscript copies over time.
  - 2.6 T/F: “The manner of fasting Jesus specified was very traditional for fasting in ancient Judaism.” The answer is false. Jewish traditions made clear externally that one was fasting, whereas Jesus advocated being completely inconspicuous about the practice.
  - 2.7 T/F: “The importance of the Lord’s Prayer is in serving as the structural outline for the selection and arrangement of material that follows in the Sermon.” The answer is true.
  - 2.8 T/F: “Guelich would interpret the seventh petition for deliverance from evil as deliverance particularly from the Evil One snatching one away into apostasy.” The answer is true. Guelich takes the request as a prayer that ultimate blessings of the day of salvation become a part of present experience.

3. **Summary.** Guelich has a great summary statement for this unit: “The supplying of one’s physical, material needs, the forgiveness of sins, and the deliverance from the power of Satan were earmarks of Jesus’ ministry. Just as he effected these blessings of the new age on others, he instructed his disciples to pray for similar realities in their own lives.” Earmarks of Jesus’ ministry, indeed. In other words, when the matter was summarizing what Jesus was all about in just a few verses, Matthew hit the nail on the head.

*Team Reports*

1. **Background Study.** Be able to summarize Background Study #3 on *Fasting*. What are crucial features of this study that shed light on the exegesis of the Sermon on the Mount?
2. **Word Study.** Be able to summarize Word Study #3 on *Foolish*. What are crucial features of this study that shed light on the exegesis of the Sermon on the Mount?